THE

BIBLICAL MUSEUM.

THE

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A COLLECTION OF NOTES
EXPLANATORY, HOMILETIC, AND ILLUSTRATIVE,

ON THE

Holy Scriptures,

ESPECIALLY DESIGNED FOR THE USE OF MINISTERS, BIBLE-STUDENTS, AND SUNDAY-SCHOOL TEACHERS.

BY

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OLD TESTAMENT.

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THE BOOK OF LEVITICUS.

Introduction.

I. **Title.** Acc. to usual cust., the Hebs. call this, the 3rd bk. of the Pentateuch, *va-yikra* (and he called) fr. its first word. In the LXX. it is named Λευϊτικον (*Levitikon*), whence the Latinized form. *Leviticus* is the title in the Vulgate, and the title retained in the A.V. The Gk. Leviticon means "The Levitical Bk., or that wh. contains the laws by wh. the ministrations of the sacerdotal tribe of Levi were to be regulated" (*Blunt*). [The Jews have, in later times, named it "The Law of the Priests," and "The Law of the Offerings."] II. **Author,** MOSES. This is proved—1. By the general arguments wh. demonstrate him to have written the whole of the Pentateuch (*see Intro. to Genesis. Angus Hd. Bk.* 378. *Horne's Intro.*) 2. By citations fr. it as his production in other Bks. of Scripture (*comp.* Ne. viii. 14 with xxiii. 34—42; Lu. ii. 22 with xii. 6; 2 Ch. xxx. 16 with i. 5). "The theories wh. are counter to its Mosaic origin are so much at variance with ea. other—no two of them being in anything like substantial agreement—that it does not seem worth while to notice them in this place." (*Intro. to Lev. in Speaker's Comm.*) III. **Time** and **place** of writing. MOUNT SINAI (xxvii. 34). IV. **Period** included in the history. ONE MONTH, *i.e.* "fr. the erection of the Tab. to the numbering of the people who were fit for war; *i.e.* fr. the begin. of the 2nd yr. aft. Israel's depart. fr. Egypt to begin. of the 2nd mo. of the same yr., wh. was in A.M. 2514 and B.C. 1490" (*Horne, who follows Usher*). V. **Scope,** *etc.* containing a few historical matters, its chief purpose is "to record the laws concerning the sacrifices, ordinances, and institutions of that remarkable economy fr. wh. it derives its name. The established worship of the Hebs. was offering—not prayer, said or chanted, nor instrumental music, nor any like form of devotion—but the presenting to the Deity of certain articles of food and drink. This system of worship is not to be understood as having originated at the time to wh. the bk. refers." . . . Sacrifices "constituted the prevailing form in wh. the spirit of devotion was taught to express itself fr. the very infancy of the race. But as they were ordained to enter largely into the dispensation now about to be established, they are in this book instituted, as it were, anew, placed upon their true foundation, and commanded with circumstances wh. gave them greater importance, and served to illustrate their typical meaning with more effect" (*Bush*). "The Bk. of Lev. is of inestimable value as exhibiting, under an elaborate system of symbolism, the fundamental ideas on wh. the atoning work of Christ rests. The best commentary upon it is an inspired one, viz., the Ep. to the Hebs., fr. wh. we learn that this part of the law 'was a shadow of good things to come;' and especially that the ceremonies of the great day of atonement were, all of them, prefigurative of corresponding realities under the Gospel" (*Litton*). "In the Book of Leviticus, comparison should be made of the high priest of the Jewish, with the High Priest of the Christian dispensation: the sacrifices offered on the Jewish altar, with the one sacrifice of Christ upon the Cross: the Jewish leper, with depraved and morally polluted man: the splendid festivals of the Jewish Church, with the simple but expressive ordinances of the Gospel: and the Jewish jubilee, with the whole period of the evangelical constitution. (Isa. lxi. 1, 2.) The Epistle to the Hebrews considerably illustrates this book" (*Pinnock*).

Synopsis.

(According to Bush and Horne.)

PART I.—Laws concerning sacrifices.

1. Of the burnt-offerings...i. *cf.* Heb. ix. 26, x. 14; 1 Jo. i. 7
2. Of the meat-offerings .....ii.
3. Of the peace-offerings.....iii. *cf.* Ep. ii. 14–16; Ac. xiii. 47; Heb. v. 9, ix. 28
4. Of the sin-offerings...iv., v. *cf.* Heb. xiii. 11–13
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1. Consecration of Aaron and his sons..viii.
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PART VI.—Laws concerning Festivals, Vows, and Tithes.

1. The Sabbath, Passover, Pentecost, etc. xxiii.
2. Rites relative to sacred festivals...xxiv.
3. Sabbatic year, year of Jubilee, etc...xxv. *cf.* Is. lxi. 1–3; Lu. iv. 19
4. Prohibition of idolatry, etc. xxvi. *cf.* Nu. xxi. 6; 2 Ki. ii. 24
5. Vows, things devoted, etc.....xxvii.

ADDITIONAL NOTE.—The Mosaic authorship of this book is evident on the face of it. It is, moreover, specially referred to as Moses' law in Neh. viii. 14, 15. And though some modern critics have thought fit to represent it as a collection of statutes gradually formed by various compilers, some of them at least,—De Wette for instance,—have felt themselves obliged, on more mature consideration, to retreat from such an untenable position. Bleek acknowledges everywhere the hand of Moses, though he still maintains that the book was not put into exactly its present shape by the great legislator. Thus he says that Moses would never have placed chaps. xviii. and xx., containing similar precepts, so near together; and fancies that he detects traces of a later hand in xviii. 3, 24, etc. He objects to the collection of diverse laws given without orderly arrangement in xix., and also to the regulations concerning festivals in xxiii., which yet are there arranged and summed up in order. These objections are of very little weight; for every book in existence might be dismembered on some such pretexts. In fact, the simple artlessness of the way in which various statutes are here recorded is no slight proof that we have the whole as Moses wrote it. A later compiler and interpolater would have gone more systematically to work. By comparing Ex. xl. 17 with Num. i. 1, we may infer that the time comprised in this book is about one month, from the erection of the tabernacle to the numbering of the people; the commands in it being delivered in the first month of the second year after leaving Egypt, 1490 B.C., according to the common computation (*Ayre*).

B.C. 1490.

CHAPTER THE FIRST.

1—6. (1) **and,** continuation of former book. **Lord .. Moses,**[a] God the Author of the foll. laws. **and .. tabernacle,**[b] in fulfilment of promise.[c] (2) **and .. them,** special instructions for special cases. **if .. bring,** of his own free will. **offering,** Heb., *corban* [B. M., N. T., i. 299]. **of .. flock,** nature of beast indicated. (3) **a .. sacrifice,** *i.e.* whole burnt offering. **a .. blemish,** without deformity, defect, disease. **of .. will,** "for his own favourable acceptance."[d] (4) **put .. head,** *lit.* make his hand rest upon. **for .. atonement,** *lit.* to cover[e] for himself. (5) **bullock,** *lit.* son of the bull. (6) **flay,**[f] the hide the perquisite of the priest. **and .. pieces,** *i.e.* pieces proper for the sacrifice.

The burnt-offering.—Notice—I. The offering itself. It was the most ancient and dignified of all the sacrifices, and at the same time the most frequent. II. The manner in which it was presented. Notice the directions concerning—1. The offerer: "he shall offer it of his own voluntary will," etc.; 2. The offering: this was to be slain, and its blood "round about upon the altar." III. The benefits resulting from it. It cleansed—1. From ceremonial defilement really; 2. From real defilement ceremonially.[g]

Sacrificial animals.—Five animals are named in the Law as suitable for sacrifice; the ox, the sheep, the goat, the dove, and the pigeon. It is worthy of notice that these were all offered by Abraham in the great sacrifice of the Covenant (*see* Gen. xv. 9). These animals are all clean, according to the division into clean and unclean animals, which was adopted in the Law. They were the most important of those which are used for food, and are of the greatest utility to man. The three kinds of quadrupeds were domesticated in flocks and herds, and were recognised as property, making up in fact a great part of the wealth of the Hebrews before they settled in Palestine. It would thus appear that three conditions met in the sacrificial quadrupeds: (1) they were clean according to the Law; (2) they were commonly used as food, and being domesticated, (3) they formed part of the home wealth of the sacrificers.[h]

7—9. (7) **fire,** fr. heaven;[a] never went out;[b] common fire added by the priest at every sacrifice. **lay .. fire,** all things to be done acc. to prescribed rule. (8) **shall lay,** *etc.*, a hint that the preaching and teaching of Christ, the great Sacrifice, should be pursued in an orderly and thoughtful manner.[c] (9) **inwards .. water,** our heart and actions need purification.[d] **a .. fire,** or, "an offering sent upwards, a sacrifice made by fire."[e] **of .. savour,**[f] *lit.* an odour of rest.

A sacrifice a sweet savour unto the Lord.—Consider why the burnt-offering was said to be "of a sweet savour unto the Lord." It was so—I. As a proof of the obedience of His people unto Him. They voluntarily gave the offering at His command. II. As a manifestation of their affection and reverence for Him. III. As a symbol and foreshadowing of His own glorious Son, who was, in the future, to reconcile God to man.[g]

animals for sacrifice

a Nu. xii. 7, 8; He. iii. 5.

b He. ix. 11; 2 Pe. i. 17.

c Ex. xxv. 22.

d Wordsworth.

e "To provide a covering whereby he may be hidden, and sheltered from the anger of God for his sin."—*Wordsworth.*

f 2 Ch. xxix. 34.

g C. Simeon, M.A.

"The priest shall kill it: for it was death for any man to offer his own sacrifice. So it is still for any to come to God otherwise than in and by Christ." —*Trapp.*

h Ab. from Spk. Comm.

preparing the sacrifice

a Le. ix. 24.

b Le. vi. 9—13.

c See *Trapp*, and *Wordsworth.*

d He. x. 22.

e Spk. Comm.

f Eph. v. 2; Phil. iv. 18; Ge. viii. 21.

"There dwelleth in the sinlessness of youth a sweet rebuke that vice may not endure." —*Mrs. Embury.*

g J. C. Williams.

Nature of purity of heart.—I would have you attend to the full significance and extent of the term "holy." It is not abstinence from outward deeds of profligacy alone—it is not a mere recoil from impurity in thought. It is that quick and sensitive delicacy to which even the very conception of evil is offensive; it is a virtue which has its residence within, which takes guardianship of the heart, as of a citadel or inviolated sanctuary, in which no wrong or worthless imagination is permitted to dwell. It is not purity of action that we contend for; it is exalted purity of heart—the ethereal purity of the third heaven; and if it is at once settled in the heart, it brings the peace, the triumph, and the untroubled serenity of heaven along with it—I had almost said, the pride of a great moral victory over the infirmities of an earthly and accursed nature: there is a health and harmony in the soul; a beauty which, though it effloresces in the countenance, and the outward path, is itself so thoroughly internal, as to make purity of heart the most distinctive evidence of a work of grace in time, the most distinctive guidance of a character that is ripening and expanding for the glories of eternity.[h]

B.C. 1490.

"The chaste mind, like a polished plane, may admit foul thoughts without receiving their tincture."—*Sterne.*

"The heart of a wise man should resemble a mirror, which reflects every object without being sullied by any."—*Confucius.*

"Purity is the feminine, truth the masculine, of honour."—*Hare.*

h Chalmers.

10—13. (10) **if . . flocks,**[a] *etc.*, circumstances of offerer consulted: he who could not afford a bullock might bring a sheep or goat.[b] **bring . . blemish,**[c] whatever was brought must be perfect of its kind. (11) **northward,** the appointed place,[d] "not eastward, as the heathen sacrifices."[e] (12, 13) *See* vv. 8, 9.

The offering without blemish (v. 10).—I. To teach self-denial in matters of religion; the best reserved for holy uses. II. To produce feelings of profound reverence for the holiness of God. If the offering, how much more the offerer to be without blemish. III. To lead the thoughts onward to the Perfect Sacrifice.

Symbolic meaning of the north.—The north, in Scripture, seems connected with such of the governmental attributes of God as are especially adverse to the dark vapours and corruptions of earth. Thence He sends forth that clear and purifying wind before which clouds and misty vapours disperse so as for the light of heaven to shine in its clear, searching power—a power welcome to that which can bear inquisition and delight in being made manifest, but terrible to everything besides. Of the north it is said: "And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them. Fair (golden) weather cometh out of the north: with God is excellent majesty" (Job xxxvii. 21, 22). And again, "The north wind driveth away rain" (Pr. xxv. 23). When Ezekiel was commissioned to testify against the dark corruptions of Israel, and beheld the glory of God in contrast therewith, "Behold, a whirlwind came out of the north" (Ez. i. 4). And when he was taught the manner in which Israel met these northward attributes of God, he was brought to the door of the inner gate of the temple that looketh *toward the north*, and there was the seat of the image of jealousy, that provoketh to jealousy, occupying the *northward* gate of the altar to the exclusion of their God (Ez. viii. 3—5). And when the vision of judgment was given, whereby these iniquities were to be swept away, "Behold six men came from the way of the higher gate which lieth *toward* the *north*, and every man a slaughter weapon in his hand" (Ez. ix. 2).[f]

place of killing the sacrifice

a Is. liii. 7.
b See *Bush.*
c Mal. i. 14; Jo. vi. 37.
d Le. iv. 24, 29, 33, vii. 2.
e Trapp.
"The Hebrew expositors say that whatever sacrifice was killed to the southward of the altar was polluted (*Maimonides*), and they say that the north is the symbol of evil; as it is said in Jer. i. 14, 'out of the north an evil shall break forth;' and that, because these sacrifices were offered to avert evil, therefore they were killed northward of the altar (*R. Menachem*). The north is in Hebrew *tsaphon*, the dark quarter, from *tsaphan*, to hide (comp. ζόφος), and it may be for this reason that it was regarded as the source of evil."—*Wordsworth.*
f B. W. Newton.

B.C. 1490.

birds for the sacrifice

a Ps. xxii. 3, cxlv. 17; 1 Pe. i. 15, 16.

"The sacrifice of birds, Maimonides observes, was one of the most difficult services of the sanctuary; and as on this account the attention of the priest was not less engrossed by the poorest sacrifice than by the most splendid, the necessity of attending to minute details in the duties of religion was strikingly inculcated."—*Bush.*

b *B. W. Newton.*

14—17. (14) **if .. fowls,** Divine condescension meets the case of the poorest. **turtle-doves,** prob. the common turtle (*turtur auritus*). **pigeons,** prob. the blue rock pigeon (*columba schimperi*): wild birds, yet selected. (15) **wring .. head,** rather, pinch it with his nail: not separate it fr. rest of body. (16) **pluck .. crop,**[a] *etc.*, to render the sacrifice clean. (17) **wood .. fire,** *etc.*, *see* vv. 8, 9.

Symbolic meaning of the east.—The east is the quarter that is especially connected with the glory of the God of Israel. "Afterward he brought me to the gate, even the gate that looketh toward the east: and behold the glory of the God of Israel came from the way of the east, and His voice was like a noise of many waters, and the earth shined with His glory" (Ezek. xliii. 1, 2). The east wind also is continually mentioned in the Scripture as that which withereth and drieth up the powers of nature. "An east wind shall come—the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up" (Hos. xiii. 15). If the north directs our thoughts to the searching power of the Divine holiness, which is as light, the east directs us to the unearthly glory, in the presence of which unaided nature cannot stand. Light may search, but glory withers or consumes.[b]

CHAPTER THE SECOND.

the meat-offering

a The Bedouins use such a plate of earthenware, which they call tajen, a name that seems to be identical with τήγανον, the word here used by the LXX. *Robinson, Bib. Res.* i. 485; *Harmer, Observations*, i. 477.

b The Bedouins are in the habit of breaking up their cakes when warm and mixing the fragments with butter, when that luxury can be obtained. *Robinson*, ii. 118.

c *C. Simeon, M.A.*

"No quantity is here prescribed, because it was a free-will offering; only it must be fine, no bran in it; to show the purity of Christ's sacrifice

1—6. (1) **offer .. offering,** *lit.* oblation of a meat-offering. **fine flour,** specification of quality, not quantity. (2) **his .. thereof,** as a portion of the gift to be offered. **memorial,** *i.e.* the handful. (3) **remnant .. sons,** the meat-offering designed in part for the sustentation of the priesthood. (4) **oven,** prob. earthenware and portable. **unleavened .. oil,** usually baked on the outside of the oven. (5) **pan,** or flat plate.[a] (6) **part,** break.[b]

The meat-offering.—Consider this meat-offering as a type of our sanctification by the Spirit. Note I. The sufferings of Christ; as typified by "the fine flour," which was baked into a cake, and then broken and burnt upon the altar. II. The endowments of Christ, foreshadowed by "the oil." He was "sanctified by the Holy Ghost." III. The perpetuity of the new covenant, "salt." IV. No corruption or sensuality to be mixed with the covenant, "no leaven nor honey." V. The delight which God takes in the services of His upright worshippers, "frankincense."[c]

Eastern ovens.—Mr. Jackson, in his journey overland from India, gives an account of an Eastern oven, equally instructive and amusing, as it confirms the statements of ancient travellers, and shows the surprising expertness of the Arabian women in baking their bread. "They have a small place built with clay, between two and three feet high, having a hole at the bottom for the convenience of drawing out the ashes, something similar to a lime-kiln." The oven (which he thinks the most proper name for this place) is usually about fifteen inches wide at top, and gradually widening to the bottom. It is heated with wood, and when sufficiently hot, and perfectly clear from the smoke, having nothing but clear embers at the bottom, which continue to reflect great heat, they prepare the dough in a large bowl, and

mould the cakes to the desired size on a board, or stone, placed near the oven. After they have kneaded the cake to a proper consistence, they pat it a little, then toss it about with great dexterity in one hand, till it is as thin as they choose to make it. They then wet one side of it with water, at the same time wetting the hand and arm with which they put it into the oven. The side of the cake adheres fast to the side of the oven, till it is sufficiently baked, when, if not paid proper attention to, it would fall down among the embers. If they were not exceedingly quick at this work, the heat of the oven would burn their arms; but they perform it with such amazing dexterity, that one woman will continue keeping three or four cakes in the oven at once, till she has done baking. This mode, he adds, requires not half the fuel that is consumed in Europe.[d]

B.C. 1490.

(He. vii. 26) and of our services through Him (Mal. iii. 1) by means of the oil of His Spirit and incense of His intercession." — *Trapp.*

d Paxton.

7—11. (7) **frying pan,**[a] or pan. (8) **he .. altar,** to sig. that it is all devoted. (9) **memorial,** *see* v. 2. (10) **that .. left,** *etc.*, see v. 3. (11) **honey,**[b] wh., like leaven, might produce fermentation.

The priest's portion.—It was to be—I. The people's gift. In—1. Obedience to the Divine will; 2. Respect for the priest's office. II. The residue of the offering: "that which is left." The priest, as a true servant, to think first of the great Master.

Poisonous honey.—It should be mentioned that honey occasionally possesses very deleterious properties. Xenophon, in his history of the retreat of the Ten Thousand (*Anabasis*, bk. iv.), describes the honey of Trebizond as having produced the effect of temporary madness, or rather drunkenness, on the whole army who ate of it. Mr. Abbot, writing from Trebizond, in 1833, to the Secretary of the Zoological Society, observes that he has himself witnessed that the effects of this honey are still precisely the same as those which Xenophon describes, and he adopts the views propounded by Tournefort, in 1704, that the poisonous properties are consequent on the bees extracting the honey from the *Azalea Pontica*. Many other instances of poisonous honey are on record.

the baked meat-offering

a "There is in use among the Bedouins and others a shallow earthen vessel, somewhat resembling a frying pan, and which is used both for frying and for baking one sort of bread."—*Bush.*

b Gal. v. 9; Mk. viii. 15; Lu. xii. 1; 1 Co. v. 8.

v. 9, "Signifying the perpetual benefits of Christ's death to all believers." — *Trapp.*

12—16. (12) **as .. first-fruits,**[a] ref. to the leaven and honey. **but .. savour,** *see* v. 11. (13) **salt,**[b] the opposite to leaven, as it preserves fr. putrefaction and corruption. **salt .. covenant,** so called bec. incorruptible. (14) **green .. fire,** to admit of their being ground. (15) **oil .. frankincense,** "sig. the graces of God in Christ and His members, and the sweet odour of His oblation for us."[c] (16) **memorial,** *see* v. 2.

Green ears of corn to be offered.—For the purpose of bringing the ordinance here mentioned before you in the simplest manner, we will notice—I. Its distinguishing peculiarities: the ears of corn were to be green. II. Its special import. The "green ears," we think, are intended to denote the younger converts. III. The instruction to be derived from it. It is highly instructive to—1. Parents; 2. Ministers; 3. Young people.[d]

The sacrifice to be salted.—The contrast in which "salt" is here set with "honey" (v. 11) sufficiently indicates its meaning. If honey gives to character an earthly sweetness, salt, on the other hand, imparts a heavenly savour. If our characters have it, they savour of God, not of men. "Let your speech be always with grace, seasoned with salt." The Holy Ghost, whom Christ

the offering of first-fruits

a Ex. xxii. 29; Le. xxiii. 10; Pr. iii. 9, 10; Ma. vi. 33.

b Ac. ii. 27, iii. 15; Mk. ix. 49; Col. iv. 6.

"Salt sig. the *purity* and *persevering fidelity* necessary in the worshippers of God."—*Bush.*

c Trapp.

d C. Simeon, M.A.:

v. 14, "To sig. that God should be served with the first-fruits of our age, the primrose of our children."—*Trapp.*

B.C. 1490.

"The Arabs are said to retain in common use the expression 'a covenant of salt,' and the respect they pay to bread and salt in their rites of hospitality is well known (see Ezra iv. 14). In heathen sacrifice its use seems to have been all but universal."—*Spk. Comm.*

e B. W. Newton.

sent as fire ("He [Christ] shall baptise with the Holy Ghost and with fire"), is the agent through whom all Christ's believing people are "salted,"—"Every one shall be salted with fire." Through the indwelling of the Holy Spirit, there have been implanted in us powers of apprehension and discrimination which are as the holy fire; and in virtue of this a Divine savour is communicated to us. When this "salt" is transfused into our deeds, then, through Christ, they can be accepted on God's altar, and are called "sacrifices." "To do good and to communicate forget not, for with such sacrifices God is well pleased." Thus we can understand our Lord's words, "Every one [*i.e.* every person] must be salted with fire—every sacrifice must be salted with salt." The person is salted first; salt is found in his actions afterwards. In thus explaining these words (Mk. ix. 49) I confine them to believers only.[e]

CHAPTER THE THIRD.

the peace-offering

a Is. ix. 6; Mic. v. 5; Jer. xxix. 11; Ro. v. 1; Lu. ii. 24, xix. 38.

b Is. liii. 5.

c "Hearty thanks must be given to God: such as cometh not from the roof of the mouth, but the root of the heart. An airy 'God be thanked' profiteth not. 'Sing with grace in your hearts' is the best tune to any psalm. The voice which is made in the mouth is nothing so sweet as that which comes from the depth of the breast."—*Trapp.*

d Ps. vii. 9: Eph. ii. 14, 15.

e Kitto.

1—5. (1) **peace-offering,**[a] indicating a desire to be at peace with God and man. (2) **lay . . offering,**[b] sig. of gratitude for the blessings of peace and peaceful dispositions. (3) **fat . . inwards,**[c] *etc.*, by us called the suet: the choicest and best part. (4) **kidneys,**[d] supposed to be the seats of lust. (5) **burn . . sacrifice,** kidneys burnt prob. to enforce the duty of self-mortification.

The peace-offering.—Designed—I. To procure peace with God. II. To express a sincere and entire cessation of hostility to God.

A sacrifice of peace.—The "peace-offerings" to which this chapter relates, were, like the burnt-offerings and meat-offerings, the voluntary offerings of the people. They were either intended to testify thankfulness for blessings already received, in which view they are called "thank-offerings" in Coverdale's translation; or were else votive, being offered with prayer for future blessings. No doubt they were sometimes both in one. The offerings might be either of animals, or of flour, or dough. The distinction between this and the "burnt-offerings" as to animals, was, that either males or females might be offered in this, but only males in the other; and that, in this, the whole was not consumed on the altar, as in the burnt-offering. Only the fat parts were so consumed. A small portion was appropriated to the priest, the rest being allowed to the offerer and his guests as an offering feast, whence Dr. Boothroyd, following Michaelis, prefers to translate *shelamim* by "feast-sacrifice," rather than "peace-offering." The parts of either the animal or vegetable offerings that were appropriated to the priests and Levites were called "heave-" or "wave-offerings" because they were *heaved* or lifted up towards heaven, and *waved* to and fro before they were eaten, in acknowledgment of the goodness of God, and also in token of their being consecrated to Him.[e]

mode of sacrificing the peace-offering

a Is. xlii. 1; He. vii. 2; Is. xxxii. 17.

6—11. (6) **he . . blemish,**[a] *see* i. 3. (7) **lamb,**[b] a sheep in its prime. (8) **lay . . hand,** *see* i. 4. **blood**[c] **. . altar,** this may sig. that "plenteous redemption" by "the blood of sprinkling." (9) **whole rump,** *i.e.* the entire tail: "the large fat tail entire taken off close to the rump."[d] (10) **caul,** *see* Ex.

xxix. 13. (11) **food . . Lord,** that wh. would be choicest food for man yields most satisfaction as an offering to God.

Need of reconciliation.—Certainly a soul, sensible what the loss of communion with God is, counts it hath not all its errand done when it hath naked peace given it. Should God say, "Soul, I am friends with thee; I have ordered thou shalt never go to hell; here is a discharge under My hand that thou shalt never be arrested for any debt more; but as for any fellowship with Me, or fruition of Me, thou canst expect none; I have done with thee, for ever being acquainted no more with thee,"—certainly the soul would take little joy in her peace. Were the fire out as to positive torments, yet a hell would be left in the dismal darkness which the soul would sit under for want of God's presence. A naughty heart seeks reconciliation without any longing after fellowship with God. Like the traitor, if the king will but pardon and save him from the gallows, he is ready to promise him never to trouble him at court: 'tis his own life, not the king's favour, he desires.[e]

12—17. (12—16) **if . . goat,** same course pursued as in case of lamb, except as to the rump, see vv. 7—11. (17) **perpetual statute,**[a] esp. in regard to the fat.

The goat a type of the wicked.—Thus—I. It is proverbially mischievous and licentious; indiscriminate in food; will eat poisonous plants; loves dangerous places; is found in the wilderness and desert; yet often approves the food and care, etc., given to the sheep. II. Is mingled with the sheep (*ill.* righteous) like the tares amongst the wheat.

"Jerusalem, I would have seen
Thy precipices steep; . .
The trees of palm that overhang
Thy gorges dark and deep.
"The goats that cling along thy cliffs,
And browse upon thy rocks,
Beneath whose shade lie down alike
Thy shepherds and their flocks."

III. Will finally be separated from the sheep. The shepherd of the East separates goats from sheep, when he waters his flock; there would be no peace for the sheep if he did not.[b]

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[b] Re. v. 6.
[c] 1 Pe. i. 19.
[d] *Boothroyd.* "Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from suffering." —*Fénelon.*
[e] *Gurnall.*

[a] Le. vii. 23—25; Ezek. xxxiv. 3; Da. xii. 16; Ge. ix. 4; 1 Sa. xiv. 32, 33.

"In the Christian peace - offering we are invited and commanded to drink of Christ's blood, as well as to eat of His flesh. The reason is that the blood is the life (Ge. ix. 4; Le. xvii. 14), and that there is no life to us but by feeding on Him who is the Life (Jo. i. 4; xiv. 6, vi. 53—56). See *Wordsworth.*

[b] *Topics.*

CHAPTER THE FOURTH.

1—6. (1, 2) **ignorance,**[a] error: ignorance did not absolve fr. guilt. **do . . them,** *i.e.* violate the commandments. (3) **priest . . people,** "the sins of teachers are the teachers of sins."[b] **young bullock,** a little larger than a calf. (4) **bring,** *etc.,*[c] *see* i. 3, 4. (5, 6) **take . . blood,** note diff. betw. use of the blood now and at other times; comp. vv. 25, 30, 34, with vv. 6, 7. 17, 18. **sprinkle . . sanctuary,** aco. to some on the floor in front of the vail, while others say on the vail itself.

The priest's sin of ignorance.—I. Priests not infallible. II. But when guilty of sin, more culpable than others. III. Under special orders to be holy as bearing the vessels of the Lord. IV. Greatness of their sin suggested by the greatness of their atonement.

sins of ignorance of the priest

[a] Job x. 6, xiii. 23; Ps. xix. 12, xxxii. 5; Ro. xiv. 23; Job xv. 15; 1 Jo. ii. 1, 2; He. i. 2, 3.
[b] *Trapp.*
[c] He. vii 22—28; Re. i. 5, 6.
"So long as thou art ignorant, be

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not ashamed to learn. Ignorance is the greatest of all infirmities, and when justified, the chiefest of all follies."—*Izaak Walton.*

a Wordsworth.

b He. xiii. 11, 12; Zech. xiii. 1; Jo. xix. 16—18.

"There is a sort of ignorance strong and generous, that yields nothing in honour and courage to knowledge; and ignorance, which to conceive requires no less knowledge than knowledge itself."—*Montaigne.*

c J. Bate.

sins of ignorance

of the people

a Le. xxii. 14; 1 Sa. xiv. 33; Ro. iii. 9—12; Ha. ii. 1.

b He. ix. 11—14, x. 16—12; De. ix. 24; 1 Jo. i. 7, ii. 2.

"Thy ignorance in unrevealed mysteries is the mother of a saving faith, and thy understanding in revealed truths is the mother of a sacred knowledge; understand not, therefore, that thou mayest believe, but believe that thou mayest understand; understanding is the wages of a lively faith, and faith is the reward of an humble ignorance."—*Quarles.*

"Ignorance is the night of the mind, but a night without moon or star."—*Confucius.*

c J. Bunyan.

Religious ignorance.—The mother of a respectable family said to a lady visitor, in a very incredulous manner, "They say there was a man whose name was Jesus, and the people murdered Him, and He came to life again. Do you believe it?" In further conversation, it came out that she had been to church three times in a life of thirty-five years, and thought herself therefore well informed in religious matters.

7—12. (7) **priest,** *etc.*, this peculiar to this sacrifice and to that for the whole congregation. (8—10) **fat,** "the best part due to God."[a] (11) **skin .. bullock,** comp. i. 6, in this case the skin, *etc.*, to be burned. (12) **carry .. place,**[b] a public burning would convey a deep impression of the greatness of the priest's sin.

Ignorance of Christ.—During my pastoral calls in a certain place in England, I visited a poor woman in dying circumstances. From her appearance I at once perceived that blindness covered her mind; but I could not have imagined her to be so ignorant as she really was. She could scarcely answer a single question. I asked her if she loved Christ? "No." If she knew Christ? "No." If she had ever heard of Christ? "No." If she had ever been to the house of God? "No." What a lamentable case of ignorance for England, in the nineteenth century! Is this a solitary case, or one only which represents hundreds, if not thousands?[c]

13—17. (13) **whole .. ignorance,**[a] heedlessly, thoughtlessly. **and .. assembly,** *i.e.* the people themselves unconscious at the time that they have sinned. (14) **known,** by reflection or by consequences. (15) **elders,** the chiefs of the people, seventy in number. (16) **thee .. anointed,** *see* v. 3. (17) **priest,**[b] *etc.*, *see* v. 6.

The fate of ignorance.—Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance coming up to the river side; but he soon got over, and that without half the difficulty which the other two men met with. For it happened that there was then in that place one Vain Hope, a ferryman, that with his boat helped him over; so he, as the other, I saw, did ascend the hill to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was coming up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, Whence come you, and what would you have? He answered, "I have eat and drank in the presence of the King, and He has taught in our streets." Then they asked for His certificate, that they might go in and show it to the King; so he fumbled in his bosom for one, and found none. Then said they, You have none! but the man answered never a word. So they told the King, but He would not come down to see him, but commanded the two shining ones that conducted Christian and Hopeful to the city to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up and carried him through the air to the door that I saw on the side of the hill, and put him in there. Then I saw that there was a way to hell even from the gates of heaven, as well as from the City of Destruction.[c]

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18—21. (18) **pour .. offering,** "to set forth the plenty and sufficiency of grace and merit in Christ's death, for many more than are actually saved by it."[a] (19) **fat,** *see* v. 8. (20) **did .. offering,** *i.e.* for his own sin-offering. (21) **carry .. camp,** *see* v. 12.

Ignorance of one's own heart.—"After all, I do not hate God. No, sir; you will not make me believe that. I am a sinner, I know, and do many wicked things; but, after all, I have a good heart—I don't hate God." Such was the language of a prosperous worldling. He was sincere, but sadly deceived. A few months afterwards, that God, who had given him so many good things, crossed his path in an unexpected manner. A fearful torrent swept down the valley, and threatened destruction to this man's large flour mill. A crowd were watching it, in momentary expectation of seeing it fall, while the owner, standing in the midst of them, was cursing God to His face, and pouring out the most horrid oaths. He no longer doubted or denied that he hated God. But nothing in that hour of trial came out of his mouth which was not previously in his heart. God's account of the unrenewed heart is true: it is "deceitful above all things," as well as "desperately wicked." He who is wise will believe God's account of the state of his heart by nature, rather than the deceitful heart's account of itself.[b]

a *Trapp.* "Ignorance, when voluntary, is criminal, and a man may be properly charged with that evil which he neglected or refused to learn how to prevent."—*Johnson.* "The ignorance that knows itself, judges and condemns itself, is not an absolute ignorance; which to be, it must be ignorant of itself."—*Montaigne.* "Better to be unborn than untaught, for ignorance is the root of misfortune."—*Plato.*

b *Spurgeon.*

22—26. (22) **ruler .. ignorance,** even rulers are not infallible; do not know all things; are sometimes thoughtless. (23) **come .. knowledge,** by reproofs of conscience, *etc.* **kid .. goats,** *lit.* a shaggy he-goat. (24) **lay .. goat,** *see* v. 4. (25) **horns .. offering,** in other cases the horns of the altar of incense were sprinkled. (26) **fat .. offering,** *see* iii. 9. **forgiven,**[a] Divine pardon and acceptance the great end sought through sacrifice.

sins of ignorance of the ruler

a Ro. iv. 7, 8; Job xxxiii. 24; 2 Co. v. 21.

The ruler's sin of ignorance.—I. That he should sin from such a cause may well excite surprise, *see* Is. iii. 23; and Ac. iii. 17. II. That the relative guilt of his sin should be marked by corresponding atonement. Comp. the sacrifice in this case with that of v. 28.

The possibility of ignorance in the most constant hearers.—Samuel Wesley visited one of his parishioners as he was upon his dying bed—a man who had never missed going to church in forty years. "Thomas, where do you think your soul will go?" "Soul! soul!" said Thomas. "Yes, sir," said Mr. Wesley, "do you not know what your soul is?" "Ay, surely," said Thomas, "why, it is a little bone in the back that lives longer than the body." "So much," says John Wesley, who related it on the authority of Dr. Lupton, who had it from his father, "had Thomas learned from hearing sermons, and exceedingly good sermons, for forty years."[b]

"There are two sorts of ignorance; we philosophise to escape ignorance; we start from the one, we repose in the other; they are the goals from which and to which we tend; and the pursuit of knowledge is but a course between two ignorances, as human life is only a travelling from grave to grave."—*Sir Wm. Hamilton.*

b *J. B. Wakeley.*

27—31. (27) **one .. people,**[a] *lit.* any one of the people of the land; except the high priest or a ruler. (28) **kid .. goats,** ordinary sacrifice except poverty prevented, *see* vv. 11, 12. **female,** comp. ruler's offering, v. 23. (29—31) **sweet savour,** *see* i. 9.

sins of ignorance of a common person

a Prov. xx. 9; 1 Jo. iii. 4, i. 8—10 He. ix. 22.

The people's sins of ignorance.—I. Whence they arise. From—1. Ignorance of Divine law; 2. Imperfect instruction; 3. Blunted sensibility. II. How they are to be regarded. 1. Ignorance not

"Ignorance lies at the bottom of

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all human knowledge, and the deeper we penetrate the nearer we arrive unto it. For what do we truly know, or what can we clearly affirm, of any one of those important things upon which all our reasonings must of necessity be built,—time and space, life and death, matter and mind?" —*Colton.*

"The wisdom of the ignorant somewhat resembles the instinct of animals: it is diffused but in a very narrow sphere, but within the circle it acts with vigour, uniformity, and success."—*Goldsmith.*

b R. Watson.

to be pleaded as an excuse; 2. Blame not to be laid on the teacher; 3. The guilt to be promptly and honestly acknowledged; 4. Guard to be adopted for the future.

The destructiveness of ignorance.—That ignorance is destructive of virtue, is proved by facts as well as arguments. Search the records of heathenism, and let them testify, that when men "did not like to retain God in their knowledge, He gave them over to a reprobate mind. They were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity." Search the records even of the Christian Church; let them testify that when the simple worship and the noble doctrines of Christ were corrupted by the superstitions of Jews and Pagans; when truth, clear as the day and luminous as a sunbeam, was exchanged for mummery and mystery, holy absurdities and sanctified nonsense; when the mind was narrowed up by human creeds, and its exercises restrained by legal penalties; when bishops could not write, and priests scarcely read—then the light which God had once kindled up in His Church was extinguished; a darkness which might be felt spread over the whole body; and with the destruction of knowledge came also the destruction of virtue. Piety was displaced by superstition; bigotry and furious zeal were erected on the ruins of meekness and charity; passions, fierce as hell, and insatiable as the grave, were kindled up in the human breast; and priests and people wallowed in the sink of the grossest corruption.[b]

the sin-offering

a Jo. i. 29; Gal. i. 4; He. ix. 26—28.

"It is impossible to make people understand their ignorance, for it requires knowledge to perceive it; and therefore he that can perceive it hath it not."—*J. Taylor.*

b A. Horneck.

32—35. (32) **lamb,**[a] one of the common people might offer a sheep or a goat, the goat preferred. **female,** of less value than the male. (33) **where . . offering,** *i.e.* in the customary place. (34, 35) see vv. 30, 31.

Ignorance of religion.—Ignorance of the price of pearls makes the idiot slight them. Ignorance of the worth of diamonds makes the fool choose a pebble before them. Ignorance of the satisfaction learning affords—that makes the peasant despise and laugh at it; and we very ordinarily see how men tread and trample on those plants which are the greatest restoratives, because they know not the virtue of them: and the same may justly be affirmed of religion,—the reason why men meddle no more with it is because they are not acquainted with the pleasantness of it.[b]

CHAPTER THE FIFTH.

duty of witnesses

a Ps. xc. 8, iv. 4; 1 Ki. viii. 31, 32; Pr. xxix. 24; Mic. vi. 8.

b Ps. xix. 12; Dan. i. 8; Nu. xix. 11, 13.

c Nu. xix. 16; He. iii. 13.

d Pr. x. 19; Ac. xxiii. 12; Ma. xiv.

1—6. (1) **hear . . swearing,**[a] *i.e.* has proposed to him the form of adjuration: is put on his oath. **if . . it,** *i.e.* if he repress evidence: a contumacious witness. **then . . iniquity,** *i.e.* suffer the penalty due to his sin: sinful silence. (2) **touch . . thing,**[b] *i.e.* the dead body of a clean animal, or the living or dead body of an unclean animal. **if . . him,** *i.e.* if he has done so unconsciously. **he . . guilty,** as much so as if he knew. (3) **touch . . man,**[c] *see* xi. to xv. (4) **swear,**[d] *etc.*, rash oaths, as in case of Jephthah, or David, that he would kill Nabal. (5) **confess,**[e] "at the same time laying his hands on the head of the victim, in token of his faith in the great atoning sacrifice."[f] (6) **lamb . . offering,** which bore vicariously the sins of the offerer.

The sin- and trespass-offerings compared.—We will—I. Compare these two offerings together. They agree in many things; but they differ in—1. The occasions on which they were offered. The sin-offering was for something done amiss through ignorance or infirmity; the trespass-offering for sins committed through inadvertence or the power of temptation; 2. The circumstances attending their offering. II. State what they were both designed to teach us. 1. That sin, however venial it may appear to us, is no light evil; 2. That there may be much guilt attaching where there is but little suspicion of it; 3. That the moment we see that we have sinned, we should seek for mercy in God's appointed way; 4. That we never can be truly penitent for sin, if we are not desirous also to repair it to the utmost of our power.[g]

Judicial oaths.—The most important oaths affecting the general public are those which are required to enforce the truth from witnesses in courts of justice. It may be stated that jurymen, where they are called upon to exercise their functions, are also required to take an oath. The oath is read to the juror thus:—"You shall well and truly try the issue between the parties, and a true verdict give, according to the evidence, so help you God;" and the juror kisses the New Testament. Witnesses who are called to give evidence must all be first sworn in a similar manner, the words being, "The evidence you shall give shall be the truth, the whole truth, and nothing but the truth, so help you God." Hence the person who is a witness must have sufficient understanding to know the nature and obligations of an oath; and on this ground young children are incompetent to be witnesses. Another condition or qualification required in the party who takes an oath as a witness is, that he has a competent sense of religion; in other words, he must not only have some religious knowledge but some religious belief. He must, in substance, believe in the existence of a God, and in the moral government of the world; and though he cannot be questioned minutely as to his particular religious opinions, yet, if it appear that he does not believe in a God and future state, he will not be allowed to give his evidence, for it is assumed that without the religious sanction his testimony cannot be relied upon. So long, however, as a witness appears to possess competent religious belief, the mere form of the oath is not material. The usual practice in England and Ireland is, for the witness, after hearing the oath repeated by the officer of court, to kiss the four Gospels by way of assent; and in Scotland, the witness repeats similar words after the judge, standing and holding up his right hand, "swearing by Almighty God, as he shall answer to God at the great day of Judgment," but without kissing any book. Jews are sworn on the Pentateuch, keeping on their hats, and the oath ends with the words, "So help you, Jehovah." A Mohammedan is sworn on the Koran; a Chinese witness has been sworn by kneeling and breaking a china saucer against the witness-box. Thus, the mere form of taking the oath is immaterial; the witness is allowed to take it in whatever form he considers most binding upon his own conscience—the essential thing being, however, that the witness acknowledge some binding effect derived from his belief in a God or a future state.[h]

7—10. (7) **if . . able,** *etc.*, the circumstances of the transgressor mercifully considered. 8—10, see i. 15.

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7; Jud. xi. 30; 1 Sa. xxv. 22.

e Ps. li. 4; Josh. vii. 19; 1 Jo. i. 9.

f *Bush*, who continues, "The form of the confession was substantially this: 'I have sinned; I have done iniquity; I have trespassed, and have done thus and thus; and do return my repentance before thee; and with this I make atonement.' The animal was then considered to bear vicariously the sins of the person who brought it."

g *C. Simeon, M.A.*

"Make no vows to forbear this or that: it shows no great strength, and makes thee ride behind thyself."—*Fuller.*

"Whoever considers the number of absurd and ridiculous oaths necessary to be taken at present in most countries, on being admitted into any society or profession whatever, will be less surprised to find prevarication still prevailing, where perjury has led the way."—*Abbé Raynal.*

"Hasty resolutions are of the nature of vows; and are to be equally avoided."

h *Chambers' Ency.*

"If a poor man brought the obla-

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tion of the rich, he was accepted; but if the rich brought the oblation of the poor, he was not accepted." — *Maimonides.*

a Bush.

"Rashi observes that as there were three classes of men, the rich, the poor, and the very poor; so there are three kinds of offerings prescribed in this chapter, adapted to the circumstances of these several classes." —*Bush.*

"So low doth the Most High stoop to man's meanness, that He will accept of a very small present from him that would bring a better if it were in the power of his hand. Lycurgus enjoined his Lacedemonians to offer small sacrifices; for God, saith he, respecteth more the internal devotion than the external oblation."-*Trapp.*

a Topics.

b Malcolm.

the trespass-offering

a Le. xxvii. 25.

"What an absurd thing it is to pass over all the valuable parts of a man, and fix our attention on his infirmities!" —*Addison.*

"Imperfection is in some sort essential to all that we know of life. It is the sign of life in a mortal body, that is to say, of a state of progress and

Pigeons in the East.—Pigeons were so plenteous in Palestine and the neighbouring countries, that he must have been poor indeed who could not afford a pair. Adrichomius, the traveller, tells us that there was a single tower to the south of Jerusalem in which 5,000 doves nestled. Maundrell also remarks of Kefteen, in Syria, that "the adjacent fields abounding with corn give the inhabitants great advantage for breeding pigeons, insomuch that you here find more dove-cotes than other houses."[a]

11—13. (11) **if . . able,** *see* v. 7. **tenth . . ephah,** rather less prob. than half a gallon. (12, 13) **memorial,** *etc., see* ii. 2.

Divine jealousy and consideration.—I. Without regard to human circumstances, confession of and atonement for sin shall be made. II. With a due regard to human circumstances, the atonement shall be within the means of the trespasser. III. Atonement for each needful and possible.

Doves symbolical.—I. Of the vast multitude of converts in Messiah's days (Is. lx. 8). II. Of the Holy Ghost (Ma. iii. 16, Jo. i. 32); pure, gentle, harmless, faithful, heaven-sent. III. Of the meekness of Christ (Song v. 12). Cf. De. xxxii. 18; Ps. xxxi. 1, 2; God as the Eternal Rock, Jo, i. 8; Jesus in bosom of Father (Song ii. 14); dove, *i.e.* the bride, the Church, in cleft of rock (Col. iii. 3); the Church's "life is hid with Christ in God." IV. Of mourners (Is. xxxviii. 14, lix. 11). "I have often had them (a small kind found at Damascus) in my house, but their note was so very sad that I could not endure it; besides, they kept it up by night as well as by day; nothing can exceed the plaintiveness of their midnight lamentation." V. Of the return of Israel from captivity (Ho. xi. 11); they shall come back as certainly as migrating doves return. VI. Of the eagerness of the saint to enjoy the heavenly rest (Ps. lv. 6), and thus escape the trials of life.[a]

"So prayed the Psalmist to be free
From mortal bonds and earthly thrall;
And such, or soon or late, shall be
Full oft the heart-breathed prayer of all.
And we, when life's last sands are rove,
With faltering foot and aching breast,
Shall sigh for wings that waft the dove,
To flee away and be at rest."[b]

14—16. (14, 15) **holy . . Lord,** defects in his religious life, as wrong offerings, or offerings with blemishes, etc. **estimation,** valuation. **by . . sanctuary,**[a] a fine, a money compensation. (16) **he . . amends,** restitution. **shall . . thereto,** over and above the value to make the amends complete.

Religious defalcations.—I. Notice some of the shortcomings of men in relation to religion. II. Observe the conduct to be pursued when the mind, heart, and conscience are apprised of these shortcomings.

Universal imperfection.—The creation is indigent; every creature wants somewhat even whereof it is capable; and our own wants, in many respects, we cannot but feel. Nothing is perfect in its own kind, in respect of all possible accessories thereto. Even the state of the glorified spirits above is not yet every way perfect—much is wanting to their full and complete felicity: the body and community whereto they belong, "the general

assembly," is not yet entire and full; their common Ruler and Lord is not acknowledged and had in honour as He shall be; in the meanwhile their consummate blessedness, which much depends on these things, and the solemn jubilee to be held at the close and finishing of all God's work, is deferred; yea, and if we go higher, the blessed God Himself, the author and original of all things, although nothing be wanting to the real perfection of His being and blessedness, hath yet much of His right withheld from Him by His lapsed and apostate creatures; so that, which way soever we turn ourselves, there remains to us much matter of rational, yea, and holy desire, and most just cause that our love, place we it as well and duly as we can, have its exercise that way; we have before us many desiderata, according as things yet are.[b]

17—19. (17) **though . . not,**[a] *etc.*, ignorance of the law does not absolve fr. punishment due to the transgressor. (18) **estimation,** *see* v. 15. **ignorance,** inadvertence, heedlessness. (19) **certainly . . Lord.**[b] hence the sacrifice must be offered and the confession made to Him.

Natural ignorance.—We read of an ancient king, who being desirous to know what was the natural language of men, in order to bring the matter to a certain issue, made the following experiment:—He ordered two infants, as soon as they were born, to be conveyed to a place prepared for them, where they were brought up without any instruction at all, and without ever hearing a human voice. And what was the event? Why, that when they were at length brought out of their confinement, they spake no language at all, they uttered only inarticulate sounds like those of other animals. Were two infants in like manner to be brought up from the womb without being instructed in any religion, there is little room to doubt but (unless the grace of God interposed) the event would be just the same. They would have no religion at all; they would have no more knowledge of God than the beasts of the field, than the wild ass's colt. Such is natural religion! abstracted from traditional, and from the influences of God's Spirit.'[c]

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change. Nothing that lives is, or can be, rigidly perfect: part of it is decaying, part nascent. The foxglove blossom—a third part bud, a third part past, a third part in full bloom—is a type of the life of this world." —*Ruskin.*

b J. Howe.

a Le. iv. 2; Ps. xix. 12; Lu. xii. 48; 1 Ti. i. 13.

b Ezra x. 2; Ro. vii. 7—12.

"As if anything were so common as ignorance. The multitude of fools is a protection to the wise." —*Cicero.*

"If thou art wise thou knowest thy own ignorance; and thou art ignorant if thou knowest not thyself."—*Luther.*

c J. Wesley.

CHAPTER THE SIXTH.

1—7. (1, 2) **commit . . Lord,**[a] despise the commandments of the Lord.[b] **fellowship,** *lit.* the putting of the hand; partnership; as striking hands on a bargain. **violence,** fraud, robbery. **deceived,** cheated, defrauded, calumniated. (3) **that . . lost,** wh. legally should be restored.[c] (4) **restore,** and also confess the sin.[d] (5) **he . . principal,** *i.e.* the thing itself, the whole of it. **add . . thereto,** *i.e.* a fifth of the value as a fine or compensation. (6) **ram . . flock,** a perfect ram. (7) **priest,** *etc.*, *see* vv. 15, 16.

Breach of confidence.—I. Note some examples of this sin. 1. Injury to, or loss of borrowed goods, *see* 2 Ki. vi. 5; 2. Retaining a found article, knowing, or not seeking, the owner; 3. Obtaining property under false pretences. II. Effects of this sin. 1. Diminishes the trust men should have in each other; 2. Lessens the stock of general kindness, *see* Ma. v. 42; 3. Fosters a spirit of dishonesty. III. The Divine view of this sin. 1. Reparation

breach of trust

a Ac. v. 3, 4; Le. xix. 12; 1 Jo. iv. 20; Col. iii. 9.

b 2 Sa. xii. 9; Ps. li. 4.

c De. xxii. 2; Ex. xxiii. 4.

d Nu. v. 7.

"The ordinary saying is, Count money after your father; so the same prudence adviseth to measure the ends of all counsels, though uttered by never so inti-

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mate a friend."—*F. Osborn.*

"Take special care that thou never trust any friend or servant with any matter that may endanger thine estate; for so shalt thou make thyself a bond-slave to him that thou trustest, and leave thyself always to his mercy."—*Sir W. Raleigh.*

"Trust not any man with thy life, credit, or estate. For it is mere folly for a man to enthrall himself to his friend, as though, occasion being offered, he should not dare to become an enemy."—*Ld. Burleigh.*

the law of the burnt-offering

a Ps. lxvi. 13—15.

b Ex. xxviii. 42.

c Ezek. xliv. 19.

d Is. vi. 6, 7.

"It was one of the distinguishing marks of the chieftainships of one of the Samoan nobility, that his fire never went out. His attendants had a particular name from their special business of keeping his fire blazing all night long while he was asleep." — *Turner's "Polynesia."*

"All costume off a man is pitiful or grotesque. It is only the serious eye peering from and the sincere life passed within it, which restrain laughter and consecrate the costume of any people. Let

to be made to man; 2. Confession and atonement to be made to God.

Turkish honesty.—Keppel relates, in his *Journey across the Balcan*, that, in the winter of 1828, a Turkish postman was sent to some distant part with a considerable sum of money in specie. The money, in such cases, is carried in bags, which the merchants call "groupes." They are given to the postman, and without receiving any written document as proof of the receipt. This man, on returning from his journey, was applied to by a French house for fifteen thousand piastres; a sum, at that time, equal to fifteen thousand dollars. He made no attempt to evade the demand, but immediately said, "I have doubtless lost the bag, and must therefore pay you as soon as I can raise the money." After maturely thinking of the loss, he returned by the same road, quite confident that if any Mohammedan should find the money it would be returned to him. He had travelled nearly the whole distance, when he arrived, in a very melancholy mood, at a small, miserable coffee-house, where he remembered to have stopped a few moments on his way. He was accosted at the door by the café-jee, who called out to him, "Hallo, sheriff! when you were last here you left a bag, which I suppose to contain gold. You will find it just where you placed it." The postman entered, and discovered the identical bag, evidently untouched, although it must have been left exposed to the grasp of the numerous chance customers of a Turkish café.

8—13. (8, 9) **because,**[a] *etc.*, prob. the reason for the name of the offering. (10) **put . . garment,**[b] *etc.*, such as the inferior priests ministered in. (11) **other garments,** prob. the holy garments.[c] **clean place,** place free from impurities. (12) **burning,** kindled, *see* i. 7. (13) **fire . . altar,** *etc.*,[d] so the atonement of Christ is always available for purging and taking away sin.

The fire of holy desires.—Consider—I. The text as typifying holy desires and Divine love, by the emblem of fire. 1. Fire illuminates; 2. It warms and heats; 3. It separates true metal from dross; 4. It always ascends; 5. It melts and softens hard materials; 6. It has a comforting quality; 7. It assimilates materials to its own nature; 8. Without it we could not exist. II. How we may quench the fire of holy desires. By—1. Inconsideration or unwatchfulness; 2. A trifling spirit; 3. Not keeping our eye single either in eating or drinking; 4. Backbiting and railing; 5. Unnecessary disputations; 6. Conceit; 7. Non-obedience to the rules of God's Word.[e]

Linen garments.—There are three words used in Hebrew to indicate *linen* of various qualities. The first of these is *plain linen*, answering to the Greek *linon*. This was used in all the garments of the day of atonement. The second is "*fine linen.*" This was always used in the garments "of glory and beauty." The third is linen of peculiar *brightness*, as well as fine and white. (Re. xix. 8.) The garment of plain linen was worn on seasons of humiliation or confession, and when the thought of the holiness of Him who was to be approached was made prominent, and not the condition of acceptance or honour that attached to those who served. (*See* Le. xvi.; Ezra ix. 10; Da. x. 5; Re. xv. 6.) Fine linen, on the contrary, was used in the garments "of glory and beauty," which were put on the priests

in the day of the consecration. The linen used in the hangings and inner curtain of the tabernacle was also of fine linen. The third kind "was," says Gesenius, "very fine in texture, and most costly, used as the clothing of kings, and of those who were very rich." It was not only remarkable for whiteness, but for *bright* and resplendent whiteness, as in the mount of transfiguration "glistening" (and Re. xix. 8). David, when he danced before the ark, was clothed in this kind of linen. Thus, then, on the day of atonement, which was a day of humiliation, the simple linen was worn. In the priesthood of presentation the garment of glory and beauty was used, which was distinguished for its whiteness, and the strength and fineness of its texture, but in types which refer to the Church's final glory, when she will be displayed in her estate of royalty, we find the bright resplendent linen.*f*

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harlequin be taken with a fit of the colic, and his trappings will have to serve that mood too. When the soldier is hit by a cannon ball rags are as becoming as purple." — *Thoreau.*

e W. Stevens.

f B. W. Newton.

14—18. (14) **law .. offering,** the *minchah*, or priest's portion, see ii. (15) **handful,** *see* ii. 2. (16) **remainder,** *etc.,*[a] *see* ii. 3. (17) **it .. leaven,**[b] *etc., see* ii. 10, 11. (18) **every .. holy,**[c] this may mean he who touches them shall first purify himself, or that the vessels employed shall first be sanctified.

Holiness a crown of glory.—The highest honour which the Romans bestowed upon their greatest captains was to grant them a day of triumph, and, in that, permission to wear a crown of grass or leaves, which withered the day following; but the triumph of the just shall be eternal, and their never-fading crown is God Himself. O, most happy diadem! O, most precious garland of the saints, which is of as great worth and value as is God Himself! Sapores, king of the Persians, was most ambitious of honour, and would therefore be called "The brother of the sun and moon, and friend to the planets." This vain prince erected a most glorious throne, which he placed on high, and thereon sat in great majesty, having under his feet a globe of glass, whereon were artificially represented the motions of the sun, the moon, and the stars; and to sit crowned above this fantastical heaven he esteemed as a great honour. What shall be, then, the honour of the just, who shall truly and really sit above the sun, the moon, and the firmament, crowned by the hand of God Himself, and that with a crown of gold, graven with the seal of holiness and the glory of honour? And this honour arrives at that height, that Christ Himself tells us: "He who shall overcome, I will give him to sit with Me in My throne; even as I have overcome, and have sat with My Father in His throne."[d]

the heave-offering

a Le. xxiv. 9.

b 1 Co. v. 6—18.

c Ps. lxxxix. 7.

"Teachers and students of theology get a certain look, certain conventional tones of voice, a clerical gait, a professional neckcloth, and habits of mind as professional as their externals." —*Holmes.*

"All belief which does not render more happy, more free, more loving, more active, more calm, is, I fear, an erroneous and superstitious belief."—*Lavater.*

d Bp. Taylor.

19—23. (19, 20) **in the day,** "and so, fr. that day forward, every day."[a] **tenth .. ephah,** *i.e.* an omer.[b] **for .. perpetual,** *i.e.* at every time of consecration,[c] or every day fr. the time of consecration.[d] (21) **pan,** *see* ii. 5. (22) **it .. burnt,**[e] *lit.* it shall ascend in fire as a whole burnt-offering. (23) **it .. eaten,** save in case of peace-offerings the sacrificer could not eat of his own offering.

Vegetable oils.—The liquid vegetable oils are very numerous, and several are of great commercial importance. First in rank is olive oil, made from the ripe fruit of the common olive (*Olea Europea*). When good and fresh, it is of a pale greenish-yellow colour, with scarcely any smell or taste, except a sweetish nutty

the priests'-offering

a Ainsworth.

b Ex. xvi. 36.

c Knobel, Kiel, Kalisch.

d Delitzsch, Kurtz.

e Ex. xxix. 25 He. vii. 23.

"At bottom every religion is anti-Christian which

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makes the form, the thing, the letter, the substance. Such a materialistic religion, in order to be at all consistent, ought to maintain a material infallibility."—*Jacobi.*

"There are a good many pious people who are as careful of their religion as of their best china, only using it on holy occasions for fear it should get chipped or flawed in working-day wear."—*D. Jerrold.*

f Chambers' Ency.

flavour, much esteemed by those who use it. The finest qualities are the Provence oil (rarely seen in Britain), Florence oil, and Lucca oil. These are all used for salads and for cooking. The Genoa is used on the Continent for the same purpose; and Gallipoli, which is inferior, constitutes the great bulk of what is received in this country for cloth-dressing, Turkey-red dyeing, and other purposes; the Continental soap-makers also employ it extensively. The high price of the best qualities leads to much adulteration with poppy and other oils, but it is generally pretty safe when in the original flasks as imported. The mode of obtaining the finest kinds is by gentle pressure of the fruit. The cake is afterwards treated with hot water, from the surface of which an inferior quality is skimmed. The Gallipoli oil is obtained by allowing the olives to ferment in heaps, and then to press them in powerful oil-presses; the cake, or *marc*, is then treated with water once or twice, until all the oil is removed; this inferior oil is darker in colour, being a yellowish or brownish green. We receive the finest from Italy, and the commoner qualities from the Levant, Mogador, Spain, Portugal, and Sicily. The present values range from £52 to £58 per tun for common kinds, and the finest Lucca is £1 the half-chest, or nearly £85 per tun. The total quantity imported during the four years 1860—1863 is as follows:—1860, 21,800 tuns; 1861, 16,500 tuns; 1862, 19,062 tuns; 1863, 19,299 tuns.[f]

24—30. (24, 25) **place .. killed,** *i.e.* on the N. of the altar.[a] **it .. holy,** the flesh of the victim was to be regarded as such.[b] (26) **priest .. it,**[c] and so bore the iniquity of the sinner, while he typically abolished it. (27) **when .. blood,** *etc.*, "these ordinances shadowed the contagion of sin, and the care we should have to cleanse ourselves by repentance."[d] (28) **earthen .. broken,**[e] since it might absorb some of the juices of the meat.[f] (29) **most holy,** *lit.* holiness of holiness. (30) **to .. withal,**[g] to make atonement for.

the law of the sin-offering

a Le. i. 11.

b Bampton Lect. iii.; *Hengstenberg*, "*Sacrifices of Holy Scripture*," 379; *Kurtz*, "*Sacrificial Worship*," 239.

c Jo. vi. 52—57.

d Ainsworth.

e Le. xi. 33—35.

f "So contagious a thing is sin that it defileth the very visible heaven and earth; which therefore must be likewise purged by the last fire, as the earthen pot which held the sin-offering was broken, and the brazen scoured and rinsed in water."—*Trapp.*

g He. xiii. 11; Le. iv. 12; He. ix. 12, x. 3, 12—14.

Culinary vessels in the East (on v. 28).—This is a very remarkable instruction. We all know that earthen vessels are broken, and others thoroughly scoured, when supposed to be defiled, among the Mohammedans and Hindoos, as they were also among the Jews. But the present instance is of a different character. The earthen vessel was to be broken, and the copper one scoured and rinsed, not because they were defiled, but because the flesh of the sin-offering having been cooked in them, they had thus become too sacred for common use. At this time the culinary vessels of the Hebrews seem to have been exclusively of earthenware or copper. Iron, though known to them, was at this time very little in use for any purpose, and even when they became better acquainted with that valuable metal, it is doubtful if their culinary or other vessels were ever made of it. At least, no pot, pan, or other vessel is said in all the Scripture to be of iron. What is translated "iron pan," in Ezek. iv. 3, is properly an "iron plate," as the context alone sufficiently indicates. In point of fact, the culinary and other domestic vessels throughout the East remain, to this day, as we find them thus early in the Mosaic history, either of copper, earthenware, or wood, although, no doubt, the quality and manufacture have much improved. The present writer, in the course of journeys and residence in different parts of Western Asia, does not think that he ever met with an

"Whether religion be true or false, it must be necessarily granted to be the only wise principle and safe

instance of a cooking vessel of any other metal than copper; and dishes and bowls of the same metal, tinned, are those which most usually make their appearance on the tables of kings and great men. When luxury desires something more rich and costly for the table than copper, it finds indulgence, not in silver and gold, but in china and fine earthenware.

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hypothesis for a man to live and die by."—*Tillotson.*

b Dr. Kitto.

CHAPTER THE SEVENTH.

1—5. (1) **trespass-offering,** Heb., *asham,* guiltiness. (2) **place,** N. of altar. **he,** *i.e.* the priest. (3—5) **fat,**[a] *etc., see* Le. iii. 4, 9.

the law of the trespass-offering

The power of law.—There are stronger things in the world than force. There are powers more difficult to overcome than strong or brazen gates. Suppose we found a prisoner condemned to die, and locked up in his cell, and we were to ask ourselves how he could be saved from execution. There would appear great difficulty in getting him out of prison. That iron door, with its great bolt; that high window, with its guard of strong bars; those thick, strong walls; those heavy gates outside; that watchful jailer,—how impossible it seems to overcome them all! Yet these are not the only difficulties, nor the greatest. There is another thing, stronger than all these, holding the poor prisoner to death: there is the sentence of the law. For, unless he would himself become a criminal, no man dares to help the condemned one out. Get the sentence repealed, and the other difficulties are removed. I will take you in thought to two houses: one is your own; but the doors and windows are all fast, and you have no key: it will be hard to get in. Beside it is another, belonging to your neighbour,—a house you know you have no right to enter, and have been forbidden to approach. The door is open, and nothing withstands your entrance, that you can see. Yet it will be harder to go in there than into your own house; for it would make you a trespasser on rights. An armed fortress belonging to an enemy might be destroyed by force if a general were sent to capture it; but, without a warrant, would that general go into the palace of the king? When Eve stood beside the tree of knowledge of good and evil, there was no fence around it, keeping her steps aloof; no shield to prevent her hand touching the fruit: yet there was a guard more powerful than walls to keep her from plucking it, till she resolved to sin. The words, "Thou shalt not eat of it," so long as her heart was right with God, were like a rampart of fire around that forbidden tree. If a father has said to a dutiful child, "There is an object you must not handle," it is more truly out of the child's reach than if he had merely placed it high up where the little hand could not get hold of it.[b]

a Ex. xxix. 13.

"Humility and love, whatever obscurities may involve religious tenets, constitute the essence of true religion. The humble is formed to adore; the loving to associate with eternal love."—*Lavater.*

"He that has not religion to govern his morality is not a dram better than my mastiff dog: so long as you stroke him, and please him, and do not pinch him, he will play with you as fine as may be,—he is a very good moral mastiff; but if you hurt him, he will fly in your face, and tear out your throat."—*Selden.*

b Dr. Edmond.

6—10. (6) **male,**[a] *etc., see* vi. 16—18. (7) **sin-offering,** *see* vi. 25—30. **priest . . it,** as his means of living.[b] (8) **priest . . skin,** *see* i. 6. (9) **meat-offering,** *etc., see* ii. 4—7. (10) **one . . another,** *lit.* man as his brother being equally divided.[c]

a Nu. xviii. 9, 10.

b Lu. x. 7.

The meat-offering (on v. 9).—Our translation of this passage presents a confusion more easily perceived than regulated by the general reader:—"And all the meat-offering that is baken in the

c "In their fathers' house was bread enough." "Put me, I pray thee, into one of

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the priest's offices, that I may eat a piece of bread" (1 Sa. ii. 36). This the Tirshatha would not suffer those turncoats to do (Ezra ii. 63). But how hard put to it was that poor priest that answered young Pareus, asking him an alms, according to the custom of those times: 'Nos pauperi fratres, nos nihil habemus, au pisces, au caro, au panis, au misericordia habemus.'"—*Trapp.*

oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offers it." It is evident that here are three terms used, implying three different manners of dressing food. Do we understand them? The term "meat-offering" is certainly unfortunate here, as it raises the idea of flesh-meat, without just reason, to say the least, especially as it stands connected with baking in the oven. Passing this, the following sentence, also, as it stands connected, expresses a meat-offering, dressed in a frying-pan; and then we have another kind of meat-offering, dressed in the pan. Of what nature is this pan? To answer this question, we must dismiss the flesh-meat. Whether the following extract from Denon may contribute assistance on this subject, is submitted with great deference. It is his explanation of his plate lxxxv. "The manner of making macaroni in Egypt. The manufactory, and the shop for selling it, are both at once in the street;—an oven, over which a great plate of copper is heated; the maker sheds on it a thin and liquid paste, which is strained through the holes in a kind of cup which he passes up and down on the plate: after a few minutes, the threads of paste are hardened, dried, and baked, by a uniform degree of heat, maintained without intermission, by an equal quantity of branches of palm-tree, by which the oven is kept constantly heated. The same degree of heat is given in the same space of time to an equal quantity of macaroni, which is perpetually renewed on the plate, and sold directly as it is made."[d]

d Taylor in Calmet.

the law of the peace-offering

11—15. (11) **law . . offerings,**[a] *see* iii. 1—17. (12) **thanksgiving,**[b] for past mercies. **fried,** *see* vi. 21. (13) **leavened bread,**[c] this a distinct offering, *see* ii. 2, 9, 11. (14) **out . . oblation,** *lit.* out of each offering. **it . . priests,** *i.e.* one cake was to be a heave-offering[d] for the officiating priest. (15) **eaten . . offered,**[e] *i.e.* they were to hasten to obey God: cheerful and liberal use of Divine mercy. **leave . . morning,** as doubting to-morrow's mercy.

a Ps. cxvi. 17, cxix. 108; He. xiii. 15.

b 2 Ch. xxix. 31; Ps. l. 14, 23, cvii. 22.

c Am. iv. 5.

d Nu. xviii. 8, 11, 19.

e 1 Co. x. 3; Col. iii. 15.

The peace-offering.—I. The particular prescriptions of this law. 1. The matter of which they consisted; 2. The manner in which they were offered. II. The occasions whereon the offering was made. It was offered as—1. An acknowledgment of mercies received; 2. A supplication for mercies desired.

Example of thankfulness.—The room is clean, even airy; a bright little fire burns in the grate; and in a four-post bed you will see sitting up a woman of sixty-four years of age, with her hands folded and contracted, and her whole body crippled and curled together as the disease cramped it, and rheumatism has fixed it, for eight and twenty years. For sixteen of these years she has not moved from her bed, or looked out of the window, or even lifted her hand to her own face; and also is in constant pain, while she cannot move a limb. But listen! She is so thankful that God has left her that great blessing, the use of *one thumb!* Her left hand is clinched and stiff, and utterly useless; but she has a two-pronged fork fastened to a stick, with which she can take off her great old-fashioned spectacles, and put them on again, with amazing effort. By the same means she can feed herself; and she can sip her tea through a tube, helping herself with this one thumb. And there is another thing she can accomplish with her fork: she can turn over the leaves of a large Bible when placed within her reach. A recent visitor addressed her

"Gratitude is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant; while its opponent, ingratitude, is a deadly weed; not only poisonous in itself, but impregnating the very atmosphere in which it grows with fœtid vapours."—*H. Ballou.*

"Epicurus says, 'Gratitude is a virtue that has commonly profit annexed to it.'

with the remark, that she was all alone. "Yes," she replied in a peculiarly sweet and cheerful voice, "I am alone, and yet not alone." "How is that?" "I feel that the Lord is constantly with me." "How long have you lain here?" "For sixteen years and four months; and for two years and four months I have not been lifted out of my bed to have it made: yet I have much to praise and bless the Lord for." "What is the source of your happiness?" "The thought that my sins are forgiven, and dwelling on the great love of Jesus my Saviour. I am content to lie here so long as it shall please Him that I should stay, and to go whenever He shall call me."[g]

16—21. (16) **sacrifice .. vow,** *i.e.* a peace-offering vowed upon certain conditions. **voluntary offering,** *i.e.* one offered as the simple tribute of a devout heart at peace with God and man: offered on no external occasion.[a] (17) **remainder,**[b] *etc.*, as being then unlawful to be eaten. (18) **imputed,** placed to his account. **abomination,** polluted, foul. **shall .. iniquity,** *i.e.* punishment due to it. (19) **flesh,** the holy flesh.[c] **as .. flesh,** *i.e.* the undefiled flesh. (20) **soul .. people,** *i.e.* he shall be destroyed, shall perish.[d] (21) **soul .. thing,**[e] the person doing so became himself unclean, and hence was under the law of v. 20.

Eaten the same day that it was offered.—We here see that the flesh of some sacrifices was to be eaten on the day of offering; in some cases, however, what remained might be eaten on the next day, but nothing was to be kept for use till the third day—whatever then remained was to be consumed by fire. As the people of the East generally eat their meat the same day on which it is killed, and almost never later than the second day, we are inclined to concur in the view of Harmer (*Observations*, i. 457), who thinks that this regulation was intended to preclude any attempt to preserve the meat, by potting or otherwise, so that it might be taken to different parts of the country, and used superstitiously, perhaps, as peculiarly holy food, or applied in some way inconsistent with the intention of the law. That intention was, that what became the offerer's share of the sacrifice he had presented, he should eat cheerfully before the Lord with his friends, and that the poor and destitute should partake in the benefit. This object was insured by the regulation which precluded the meat from being kept beyond the second day.[f]

22—27. (22, 23) **ye .. fat,**[a] *etc.*, prob. for physical as well as moral reasons. **ox .. goat,** *i.e.* of such animals as were offered in sacrifice. (24) **may .. use,** to wh. fat is applicable, save for sacrifice or food. (25) **beast,** named in v. 23. (26, 27) **eat .. blood,**[b] *etc.*, no exception made as in the case of fat.

Ye shall eat no manner of fat.—This is a very remarkable law; but it is not to be understood as an interdiction of all fat, but only the properly fat pieces which were offered on the altar in certain sacrifices, and which, partly, no doubt, in consequence of that appropriation, became too sacred for common food even in animals which had not been sacrificed. The parts of which this law interdicted the use were: the fat with which the intestines are covered, that is, the *omentum*, or caul, all the fat upon the intestines (*mesenterium*), the fat of the kidneys, and the fat tail of a particular species of sheep. It is even uncertain whether

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And where is the virtue, say I, that has not? But still the virtue is to be valued for itself, and not for the profit that attends it."—*Seneca.*

f C. Simeon, M.A.

g The Book and its Mission.

a Spk. Comm. Bush.

b Ex. xii. 10.

c The holy flesh of the peace-offerings.

d Le. xxii. 3, 9.

e Le. xv. 3.

"True religion is the poetry of the heart: it has enchantments useful to our manners; it gives us both happiness and virtue."—*Joubert.*

"The pleasure of the religious man is an easy and portable pleasure, such an one as he carries about in his bosom, without alarming either the eye or the envy of the world."—*South.*

f Dr. Kitto.

law concerning fat and blood

a Le. iii. 17, xvii. 10; Ma. xxii. 21.

b Ge. ix. 4; Jo. vi. 53, 54; Lu. xxii. 17—20.

c See *Kitto*, Note on De. xiv. 21.

"It is the property of the religious spirit to be the most refining of all influences. No external advantages, no culture of the tastes, no

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and Thummim signified, saith one, that in Christ are hidden all the treasures of wisdom and knowledge (Col. ii. 3), and that He hath all secret things most perfectly known and numbered out before Him, which He revealeth continually to His Church and chosen, as need requireth, by such means as Himself hath sanctified (Ps. xxv. 14; Jo. xiv. 21, 26, xvii. 14, 17, 26)."—*Trapp.*

c Dr. Kitto.

something of the practice of ablution before, and sometimes after mass; and Calmet says that the holy-water vessels at the entrance of their churches are in imitation of the lavers of the tabernacle. The Oriental Christians have also their solemn washings on particular occasions, such as Good Friday. The practice of ablution was adopted by Mohammed in a very full sense; for his followers are not only obliged to perform their ablutions before they enter a mosque, but before they commence their prayers, wherever offered, which they are required to repeat five times each day. This is certainly the most burthensome system of ablution which ever existed either in ancient or modern times. The Hindoos also rejoice in the purifying virtues of their idolised Ganges, and wash also in other waters, because they believe that such will be equally effectual, if, whilst they bathe, they say, "O Ganges, purify me!" In fact, nothing is or has been more common than ablutions in the worship which different nations render to their gods; and there are few acts connected with their service which are not begun or ended with some rite symbolical of purification. In the religion of classical antiquity, the priest was obliged to prepare himself by ablution for offering sacrifice; for which purpose there was usually water at the entrance of the temple. In very ancient times the priests seem to have bathed themselves in some river or stream. But such ablutions were only necessary in sacrifices to the celestial gods, sprinkling being sufficient for the terrestrial and infernal deities.[c]

the priest's sin-offering

a Ex. xxviii. 2, 40; Is. lxiii. 1, xi. 5; Ezek. xliii. 20—26.

b Jerome.

13—17.[a] *See* Ex. xxix. 8—14.

The holiness of the priests.—The priests were chosen from among men to be more holy, of which their washing was a sign, as their splendid robes were to remind them of their dignity and authority over the people. The high priest had seven special ornaments:—1. White linen to denote purity; 2. A curious girdle, intimating that he must use discretion in all things; 3. The long tunic of various colours, with bells, etc., signifying heavenly conversation upon earth, unity and harmony in faith and morals; 4. An ephod, with two precious stones on the shoulders, teaching him to support the failings of the multitude; 5. The rational, with its ornaments, showing that the high priest should teach sound and profitable doctrine; 6. The mitre, indicating that all his actions should be referred to God above; 7. The plate of gold denoting that he should always have God in view.[b]

the priest's burnt-offering

a Le. i. 6, 8.

"One of the almost numberless advantages of goodness is, that it blinds its possessor to many of those faults in others which could not fail to be detected by the morally defective. A con-

18—21.[a] *See* Ex. xxix. 15—18.

Convincing power of holiness.—I would give more for one poor woman, whose poverty only makes her laugh and sing, who is contented with her humble lot, who bears her burdens with cheerfulness, who is patient when troubles come upon her, who loves every one, and who, with a kind and genial spirit, goes about doing good, than for all the dissertations on the doctrines of Christianity that could be written, as a means of preventing infidelity. I have seen one such woman who was worth more than the whole church to which she belonged and its minister put together; and I was the minister, and my church was the church! She lived over a cooper-shop. The floor of her apartment was so rude and open that you could sit there and see what

the men were doing below. She had a sort of fiend for a husband—a rough, brutal shipmaster. She was universally called "Mother." She literally, night and day, went about doing good. I do not suppose all the ministers in the town where she lived carried consolation to so many hearts as she did. If a person was sick or dying, the people in the neighbourhood did not think of sending for anyone else half so soon as for her. I tell you, there was not much chance for an infidel to make headway there. If I wanted to convince a man of the reality of Christianity, I said nothing about historic evidence; I said, "Don't you believe Mother —— is a Christian?" and that would silence him. Where there is a whole church made up of such Christians as she was, infidelity cannot thrive. You need not be afraid of its making its way into such a church. The Word of God stands sure under such circumstances, so that nothing can successfully rise against it.[b]

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sciousness of unworthiness renders people extremely quick-sighted in discerning the vices of their neighbours; as persons can easily discover in others the symptoms of those diseases beneath which they themselves have suffered."—*Godfrey.*

b Beecher.

22—26.[a] *See* Ex. xxix. 19—23.

Use of blood in consecration.—Banier, in his work on the *Mythology of the Ancients*, gives, after Prudentius, a remarkable instance of the personal application of the victim's blood in the ceremonies of consecration. He calls it "a sort of baptism of blood," which was thought to convey a spiritual regeneration. It occurs in the Taurobolium, a sacrifice which was offered to Cybele at the consecration of her high priest, but not wholly confined to that occasion, and which had rites and ceremonies different from all other sacrifices. In order to consecrate the high priest, a great hole was made, into which he entered, dressed in an unusual manner, wearing a crown of gold, and with a toga of silk tucked up after the Sabine fashion. Above the whole was a sort of floor, the boards of which, not being closely joined, left certain chinks, besides which several holes were bored in the boards themselves. Then they led up to the place a bull (sometimes a ram or goat) crowned with garlands, bearing on his shoulders fillets covered with flowers, and having his forehead gilt. Its throat was cut over the hole, so that the blood fell upon the floor, which, being perforated, allowed it to pass through in a shower upon the priest, who received it eagerly upon his body and clothes. Not content with this, he held back his head to receive it on his cheeks, ears, lips, and nostrils; he even opened his mouth to moisten his tongue with it, and some he swallowed. When all the blood was drained, the high-priest came out. The horrible appearance he presented may well be conceived; but he was received with congratulation, and the people, not daring to approach his person, adored him at a distance, regarding him now as a man quite pure and sanctified. They, who thus received the blood of the Taurobole, wore their stained clothes as long as possible, as a sensible evidence of their regeneration. Might it not be, to prevent such a practice as this last, that in the sin-offering, if any of the victim's blood was sprinkled upon a garment, that garment was directed to be carefully washed in the holy place?[b]

the ram of consecration

a He. ix. 11, 12, xiii. 12.

"The filling of the hand with sacrificial gifts signified that the priest was henceforth now enabled to offer sacrifice to God, and was endowed with the appurtenances which the priesthood received from the altar. Corresponding to it is the delivery of the Holy Bible, accompanied with prayer for the reception of the Holy Ghost, 'for the office and work of a priest in the Church of God,' and with a conveyance of 'authority to preach the Word of God, and to minister the holy Sacraments,' with which the Christian priests are inaugurated."—*Wordsworth*, comp. *Bingham, Antiq.* II. xix. 17.

b Dr. Kitto.

27—30. (27—29) *See* Ex. xxix. 24—26. (30) *See* Ex. xxix. 21.

Holiness and sanctity.—Holiness is to the mind of a man what sanctity is to his exterior; with this difference, that holiness, to a certain degree, ought to belong to every man professing Chris-

the priests' anointing

"He that is a good man is three quarters of his

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way towards the being a good Christian, wheresoever he lives, or whatsoever he is called."—*South.*

"Goodness consists not in the outward things we do, but in the inward thing we are. To be is the great thing."—*Chapin.*

a Crabb.

the days of consecration

"There is a great deal we never think of calling religion that is still fruit unto God, and garnered by Him in the harvest. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, patience, goodness. I affirm that if these fruits are found in any form, whether you show your patience as a woman nursing a fretful child, or as a man attending to the vexing detail of a business, or as a physician following the dark mazes of sickness, or as a mechanic fitting the joints and valves of a locomotive; being honest and true besides, you bring forth fruit unto God."—*R. Collyer.*

"When the rising sun fell on Memnon's statue, it awakened music in the breast of stone. Religion does the same with nature."—*Theo. Parker.*

tianity; but sanctity, as it lies in the manners, the outward garb and deportment, is becoming only to certain persons, and at certain times. Holiness is a thing not to be affected; it is that genuine characteristic of Christianity which is altogether spiritual, and cannot be counterfeited; sanctity, on the other hand, is, from its very nature, exposed to falsehood, and the least to be trusted; when it displays itself in individuals, either by the sorrowfulness of their looks, or the singular cut of their garments, or other singularities of action and gesture, it is of the most questionable nature; but, in one who performs the sacerdotal office, it is a useful appendage to the solemnity of the scene, which excites a reverential regard to the individual in the mind of the beholder, and the most exalted sentiments of that religion which he thus adorns by his outward profession.[a]

31—36. (31) *See* Ex. xxix. 31, 32. (32) *See* Ex. xxix. (33, 34) *See* Ex. xxix. 30—35. (35) **abide . . days,** not to leave the tabernacle for the sake of worldly occupations. (36) *See* Ex. xxxix. 43.

Description of holiness.—Christian holiness is no fabrication of man, and differs as much from ritual and conventional sanctity as the temple filled with God differed from the same temple just as it was left by the builder's hand. To be holy is not to be wrapt in entranced and unearthly contemplation, as was Simeon Stylites, and the so-called pillar saints; it is not to retire into solitude, to leave the active duties of life and the trying anxieties of the Church unto others, with a view to gain that grace in seclusion which Christ has chiefly promised to impart to His people in fellowship (Eph. ii. 5, 6), as did Basil. It is not to be clad with a white garment at Easter, and, in connection with others, a surpliced band, to overawe the imagination with the shadow of piety, as did the catechumens of Chrysostom. It is not to take monastic vows, to cross the Creator's design, to forsake domestic life, as devout men were advised to do by Jerome. It is not to interlard our common conversation with religious phrases, and passages of Scripture, and to be continually adverting to the feelings and actings of the soul, as did Oliver Cromwell and the more rigid of the Presbyterian Puritans. It is not to bend and bow before patterns of sacred things, as did Archbishop Laud, and as do the modern Tractarians. It is not to invest the family circles to which we belong with the solemnity of a funeral, and to cast upon every person and thing the frown of a rebuking censorship. No; that which resembles some of these things may be associated with holiness, but the blessing itself is of a totally different nature. It consists in our having the moral image of God, in our being like our Father in heaven. The power of sin is broken, and the Divine likeness is impressed upon us. The likeness, it is true, is immensely distant from the original, so faint is the copy; yet it is a likeness of Him, and no other. The seal has been applied to the wax, and the identical features have left their stamp. As Howe well observes, "the image is made in the wax in hollows; while it exists in the seal in an outbulging fulness." This well represents the fact, that the likeness of God is seen in us, rather in our receiving and *containing* His character than in our possessing it as a part of ourselves. We are holy, just as here and there a point or feature of God's gracious fulness is imprinted upon our nature, when that

nature is made soft and yielding by converting grace. How little then has anything formal and external to do with this great and blessed attainment.[a]

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a *A. Barrett.*

CHAPTER THE NINTH.

the offering of Aaron for self and people

1—4. (1) **on .. day,** first day after the week of consecration. **the .. Israel,** the senate of Israel witness the perfect performance of these initiatory rites. (2) **calf,**[a] *lit.* son of the herd: beast of the first year. (3) **children of Israel,**[b] acc. to LXX., elders of Israel. **kid,** which was the sacrifice for the sin of the ruler. (4) **for .. you,**[c] *i.e.* the glory of the Lord, see v. 26.

Reconciliation through Christ.—Themistocles having offended King Philip and not knowing how to regain his favour, took young Alexander, his son, in his arms, and so presented himself before the king; and, when he saw the young child smile upon him, his wrath was soon appeased towards him. The sinner should approach God with his Son Jesus Christ in his arms.

Comfort of reconciliation.—A boy who had offended his father came to him, saying, "Papa, I cannot learn my lesson unless you are reconciled. I am sorry I have offended you, and hope I shall never do so again. I hope you will forgive me." This confession won from the father the kiss of reconciliation. "Now," exclaimed the boy, "I will learn Latin and Greek with anybody."

a He. vii. 24, 27.

b Ezra vi. 16, 17.

c Ex. xxix. 43; Ec. xxi. 22.

"Religion in a magistrate strengthens his authority, because it procures veneration, and gains a reputation to it. In all the affairs of this world, so much reputation is in reality so much power." — *Tillotson.*

atonement made for the people

5—7. (5) **all .. Lord,** *i.e.* bef. the dwelling-place of the Lord's glory. (6) **shall .. you,**[a] Divine recognition of human obedience and acceptance of the offering. (7) **go .. altar,**[b] *etc.*, hitherto Moses had offered for Aaron, see viii. 13—17.

Sufficiency of Christ's atonement.—One cannot help a feeling of pity for the great Dr. Johnson, when he stood for an hour with uncovered head in the pitiless storm, on a spot which had witnessed his undutiful conduct to his father in early years. It is saddening to think of such an intellect looking upon any penance he could do as an atonement for sin, turning away from the only true and perfect atonement. Vain are all such efforts to find peace to the troubled soul. Poor Niebuhr, the famous historian, when he lost the loving Amelia, with whom he had walked the paths of life for fifteen years, regarded his anguish at the parting as an atonement for the errors of his life. Yet ever present to his soul was the bitterness of insufficiency.[c]

a Ex. xxxiii. 18; Hag. ii. 6—9.

b He. v. 1, 3, vii. 24, 27, ix. 7—9.

c *S. S. Times.*

the offering for the priests first

8—14. (8) **which .. himself,** the priest must be accepted before he sacrificed for others. (9) **put .. horns,**[a] *etc.*, *see* iv. 7. (10) *See* iv. 9, 10. (11)[b] *See* iv. 11, 12. (12) **slew .. offering,** *i.e.* the ram, *see* v. 2. (13) **pieces,** *i.e.* piece by piece. (14) **he .. inwards,**[c] *etc.*, *see* i. 9.

Holiness and sanctification.—By most writers on the subject of Christian purity, holiness is regarded as synonymous with "sanctification" and "perfect love." To our mind, however, there is such a distinction between them, as to forbid their use interchangeably, when we essay to give clear and definite notions of the specific Scriptural import of evangelical holiness. Sanctification and holiness are not duplicates of the same idea, whatever plausibility may arise to the contrary from their etymology; or they are so only in the sense that two circles may have a

a He. ix. 22.

b He. xiii. 12; Lu. xxiii. 20—26, 33.

c 1 Jo. v. 6, 8; Eph. v. 26; Ps. cxix. 140.

"It has been said that true religion will make a man a more thorough gentleman than all the countries in Europe. And it is true. You

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common centre; while they differ in the plain circumstance that the greater necessarily includes the less. Freedom from all sin includes sanctification, but is to be distinguished from it as a process is distinguished from a result. Sanctification is "that work of God's grace by which we are renewed after the image of God, set apart for His service, and enabled to die unto sin, and live unto righteousness," and most clearly defines a progressive work, which, when completed, issues in holiness. "The very God of peace sanctify you wholly," is inspired proof of our position; for it most obviously teaches that, in order to make sanctification the equivalent of holiness, it must be qualified by some word which gives to it the signification of a completed process. They cover then different spaces of meaning, holiness embracing what sanctification does not, namely, freedom from all sin.[d]

15—21. (15) **he .. offering,**[a] *see* on v. 3. **as .. first,** *i.e.* as his own sin-offering. (16) **and .. manner,** *i.e.* acc. to the prescribed manner.[b] (17) **meat-offering,**[c] *see* on ii. 1, 2; vi. 14—16. (18) **peace-offerings,**[d] "a fig. of that peace which is consummated in the one Great Sacrifice."[e] (19) **caul .. liver,** acc. to LXX. the gt. lobe of the liver (*major lobus hepatis*); acc. to Calmet the caul wrapped ab. the liver.[f] (20) **breasts,**[g] briskets. (21) **wave-offering,** *see* vii. 30—34.

The people's offering.—Thoughts sugg.—I. By the person who presented them—the priest. Type of N. Test. Mediator. We offer our work of faith through Jesus. The altar sanctifies the gift and the giver. II. By their nature—1. A goat. Type of lasciviousness. Our best things marred by imperfection. But the goat was to be the best of the kind; 2. Meat-offering. The priests' portion. Those who serve at the altar, shall live by the altar. Recognition of the just claim of those who minister for us in holy things. How much more do we owe our Gt. H.-priest? 3. Fat, etc. The best part of our best things to be offered to the Lord. Self-denial in order to this. III. By the offerer, *all* the people: for *all* had sinned, and were sinful.

Are there modern priests?—"In the New Testament, of priests externally anointed there are none, nor can be; but if there be any now professing to be such, they are masks and idols, because they have neither example nor prescription of this their vanity in the Gospels or Epistles; they have been introduced by the mere invention of men, as Jeroboam did in Israel. For a priest in the New Testament is not made, but born; not ordained, but raised up; and he is born, not by the nativity of the flesh, but of the Spirit. And all Christians are altogether priests, and all priests are Christians. The bishops (in the Romish Church) make their ordinations so necessary that without these none can become a priest, though he were as holy in life as Christ Himself; and say that a priest may be made by them though he be as wicked as Nero. And in the service they read, they make no one a priest unless he first deny that he is a priest; and so by that very circumstance, while they make a priest, they in truth remove him from the priesthood."[h]

22—24. (22) **Aaron,** bef. desc. fr. the altar:[a] having completed the sacrifice. **lifted .. them,**[b] for form of blessing[c] *see* Nu. vi. 24—26. (23) **Moses,** *etc.*, M. accom. A. to fully induct him into his office. **glory .. people,**[d] the fire of v. 24; or

may see simple labouring men as thorough gentlemen as any duke, simply because they have learned to fear God; and, fearing Him, to restrain themselves, which is the very root and essence of all good breeding."—*Rev. C. Kingsley.*

d J. Miley.

peace-offering and wave-offering

a Is. liii. 10; He. ii. 17.

b Lev. i. 3—10.

c Ex. xxix. 38; 2 Co. v. 21; Le. ix. 4; vi. 26.

d He. ix. 9, 10; viii. 6—8.

e Wordsworth.

f Strabo says that the Persians, in their sacrifices, offered nothing else upon the altar.

g Le. vii. 30.

"The ordinances are the pipes of the sanctuary, which empty the golden oil of grace into the soul; they are *scala paradisi*, the ladder by which we ascend to the kingdom of heaven."—*T. Watson.*

The worst disease of the soul is an indisposition to use the means of recovery.

Luther.

the priestly benediction

a Ex. xxvii. 8.

b Lu. xxiv. 50.

increased brightness of the cloud. (24) **fire . . Lord,** note the nature, source, and purpose of this fire. **and . . fat,**[c] thus God accepted the offering. **which . . faces,** effects of wonder and joy.

God's acceptance of the sacrifice.—Let us consider—I. The testimonies of His acceptance. Of these there were different kinds. 1. Ministerial: Moses and Aaron came forth and "blessed the people;" and in this action they were—(1) Eminent types of Christ; (2) Examples to all future ministers. 2. Personal. God—(1) Displayed His glory before the people; (2) Sent fire from heaven to consume the sacrifice. II. The effects produced by them. The people were filled with—1. Exalted joy: they shouted; 2. Profound reverence: they fell upon their faces. Learn—(1) Lay no stress on transient affections: the emotions of the Israelites were but transient; (2) Be thankful for the advantages you enjoy.[f]

The order of victims.—The natural order of victims in the sacrificial service of the law was first the sin-offering, then the burnt-offering, and, lastly, the peace-offering. This answers to the spiritual process through which the worshipper had to pass. He had transgressed the law, and he needed the atonement signified by the sin-offering; if his offering had been made in truth and sincerity he could then offer himself to the Lord as an accepted person, as a sweet savour in the burnt-offering. Afterwards, in virtue of this acceptance, he could enjoy communion with the Lord and with his brethren in the peace-offering.[g]

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c The form is still maintained in the Synagogues. See *Stanley's Jewish Ch.* ii. 419.

d Nu. xvi. 42.

e Ge. iv. 4; Ju. vi. 21; 1 K. xviii. 38; 2 Ch. vii. 1—3; Ps. xx. 3.

f *C. Simeon, M.A.*

"Desultoriness may often be the mark of a full head; *connection* must proceed from a thoughtful one."—*Danby.*

g *Spk. Comm.*

CHAPTER THE TENTH.

1—5. (1) **Nadab . . Aaron,**[a] *see* Ex. xxiv. 1—10. **censer,**[b] fire-pan. **and . . thereon,** frankincense was sprinkled over coals of fire to yield a pleasant fragrance. **strange,** *i.e.* not taken fr. the altar. **which . . not,** prob. ref. to Ex. xxx. 9. (2) **went,** *etc.,*[c] punishment prompt, signal, terrible. (3) **said,** *etc.* M. explains the meaning of this visitation. **Aaron . . peace,**[d] striking example of submission in a father who at one stroke had lost two sons. (4) **Mishael,** *etc.,*[e] *see* Ex. vi. 18—22. **brethren,**[f] kinsmen: strictly, they were their father's cousins. (5) **coats,** long white linen tunics.[g]

The silence of Aaron.—Of the silence of grief there is no example more renowned than that of Aaron. This was truly the silence of grief, and no reproach of insensibility can be attached to him. I. The impressions and the conduct of Aaron cannot be usefully estimated without a knowledge of the event. The slaying of his sons was a necessity; they had profaned God's holy ordinances. II. It is a case of humility to be thus silent in the bosom of an irreparable loss, of a profound affliction. III. In this mute sorrow there is also more than wise humility; we must see there also acquiescence. He cannot hide from himself that his sons merited their fate. IV. It is just to recognise in this conduct lowly and firm resignation. Rebellion speaks, resignation holds its peace.[h]

the strange fire of Aaron's sons

a Ex. vi. 23; Nu. iii. 2.

b Ex. xxv. 38.

c He. xii. 25; Re xx. 9.

d Ps. xxxiv. 9; Job i. 22.

e Nu. iii. 19, 20.

f Ge. xiii. 8, xiv. 16, xxix. 12—15.

g Ex. xxviii. 40, 41.

h *A. Coquerel.*

"The fire wh. had just bef. sanctified the ministry of Aaron as well-pleasing to God, now brought to destruction his two eldest sons

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bec. they did not sanctify Jehovah in their hearts, but dared to perform a self-willed act of worship; just as the same Gospel is to one a savour of life unto life, and to another a savour of death unto death." — *Keil.*

"Patience is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storms. And he that will venture out without this, to make him sail even and steady, will certainly make shipwreck and drown himself; first, in the cares and sorrows of this world; and then in perdition." — *Hopkins.*

Lay by a good store of patience, but place it where it will be easily found.
i J. Sturm.

Nature of resignation.—

Pain's furnace-heat within me quivers,
God's breath upon the flame doth blow;
And all my heart in anguish shivers
And trembles at the fiery glow:
And yet I whisper: *As God will!*
And in His hottest fire stand still.

He comes, and lays my heart, all heated,
On the hard anvil, minded so,
Into His own fair shape to beat it
With His great hammer, blow on blow:
And yet I whisper: *As God will!*
And at His heaviest blows hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow:
And yet I whisper: *As God will!*
And in His mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will to-morrow,
When God has done His work in me.
So I say trusting: *As God will!*
And, trusting to the end, hold still.

He kindles, for my profit purely,
Affliction's glowing, fiery brand;
And all His heaviest blows are surely
Inflicted by a Master hand:
So I say praising: *As God will!*
And hope in Him, and suffer still.[i]

Moses' charge to Aaron

a Ex. xxiv. 16, 17.

b Le. xiv. 45, xxi. 10; 2 S. xiii. 21.

c Le. viii. 35, xxi. 12.

"The Christian ought to examine what operation, what influence, his religious performances have upon him. Prayer, hearing, reading, and such-like duties, do naturally tend to enlighten the mind, purify the heart, increase our love, strengthen our faith, and con-

6, 7. (6) **Eleazar . . Ithamar,** *see* Ex. vi. 23—25. **uncover . . heads,**[a] *lit.* make not yr. heads loose: uncovered head sign of mourning. **neither . . clothes,**[b] another sign of sorrow. **lest,** *etc.*, they were not to manifest any symptoms of dissent fr. the Divine procedure. **bewail,** *etc.*, they were to mourn the sin wh. had incurred so fearful a punishment. (7) **shall . . door,** *etc.*,[c] the event was not to hinder the discharge of their official functions.

Personal griefs and public duties.—I. Why public duties should be discharged. The benefit of the many, etc. II. Why the private grief should not be indulged openly. Aaron might seem to side with his sons, or pronounce an opinion upon their punishment. "Let the dead bury their dead," said Jesus. There are times, then, when private sorrows must be kept in abeyance for the public good: nor can it be right that private griefs of high officials should be long permitted to interfere with the duties of office.

Fleeing from sin.—We often say, "Flee from sin as from the face of a serpent." Perhaps very few of you know how a man feels when, for the first time, he finds himself, as I remember finding myself, within a few inches of a serpent—when he sees the cobra di capella rearing its head ready to strike, and knows that one stroke of those fangs is death, certain death. That moment

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he experiences a varied passion, impossible to describe; fear, hatred, loathing, the desire to escape, the desire to kill, all rush into one moment, making his entire being thrill. Now, take two men: one is in the face of that serpent, the other is in the presence of the old serpent called Satan, the devil. One is in danger of the sting, the other is in danger of committing sin. Which of the two has most reason to flee? O, thou that art tempted to sin this day against God, flee from sin as from the face of a serpent—a far deadlier serpent is that old serpent the devil than the other. Fear every sin—"abhor it." The Apostle's word is not dislike it, disapprove of it, have a distaste for, an aversion to it; it is not even the ordinary word hate, but a word much stronger than any of these—a word which in the original is never used except this once in the whole of the New Testament. The literal meaning of it seems to be, Hate it as you would hate the River Styx; and to the people to whom he wrote, the idea conveyed was, Hate it as you would hate the way to hell. So it is the way to hell. Hate it always as you would hate the way to hell.[d]

firm our hope: and therefore where this is not the effect of them, we may conclude that they are not discharged in that manner and with that sincerity they ought."—*Lucas.*

Bp. Hall, cont. *Saurin, Dis. Hist.* ii. 354; *Ibid. Dissert.* 531; *Dr. A. Littleton*, 303.

d W. Arthur.

8—11. (8) **Aaron,** hitherto He had spoken to Moses. (9) **do . . wine,**[a] the Jews thinks Nadab and Abihu had done so, whence their foolish act. (10) **difference,**[b] unclouded by the effects of strong drink the difference may be seen. (11) **teach,**[c] by precept and example.

caution against the use of strong drink

a Ez. xliv. 21; Lu. i. 15; 1 Ti. iii. 2, 3; Ep. v. 18; Je. xxxv. 5—14.

b Ez. xxii. 26.

c Ez. xliv. 23; 2 Co. vi. 14—18.

The duty of the friend of temperance.—I. The general claims of temperance. 1. The end at which it aims: to put an end to the use of ardent spirits as a beverage; 2. The means to attain this end. (1) Example; (2) Persuasion. II. Its particular claims. These arise from the circumstance that we are—1. Members of a social state, and, as such, deeply interested in the condition of our associates; 2. Christians.[d]

d Dr. J. Bennett.

Holiness essential in the servants of God.—What manner of persons should they be, on whom the glory of the great God doth so much depend? Men will judge of the father by the children, and of the master by the servants. We bear His image, and, therefore, men will measure Him by His representatives. He is nowhere in the world so lively represented as in His saints. All the world is not capable of honouring or dishonouring God so much as we are; and the least of His honour is of more worth than all our lives. I charge thee, Christian, in my Master's name, to consider and resolve the question: What manner of persons ought we to be? And let thy life answer the question, as well as thy tongue.[e]

e R. Baxter.

"Bridle the appetite of gluttony, and thou wilt with less difficulty restrain all other inordinate desires of animal nature."—*Kempis.*

Temperance fortifies both mind and body; there can be no true happiness without it.

Spencer tells of a king who went about his kingdom feigning sickness, when everybody had a remedy for his complaint; and he was a fool who was not a physician. So it is everywhere. He is a fool that cannot teach others the way, whether he walks in it himself or not.

Desire of wine and all delicious drinks,
Which many a famous warrior overturns,
Thou couldst repress; nor did the dancing ruby
Sparkling, out-pour'd, the flavour, or the smell,
Or taste that cheers the heart of gods and men,
Allure thee from the cool crystalline stream.
Wherever fountain or fresh current flow'd
Against the eastern ray, translucent, pure
With touch ethereal of heaven's fiery rod,
I drank, from the clear milky juice allaying
Thirst, and refresh'd; nor envied them the grape
Whose heads that turbulent liquor fills with fumes.
O madness, to think use of strongest wines,

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And strongest drinks, our chief support of health,
When God with these forbidden made choice to rear
His mighty champion, strong above compare,
Whose drink was only from the limpid brook!*f*

f Milton.

the priest's portion to be eaten in the holy place

12—15. (12) **Moses . . left,**[a] these being *left* were the more carefully warned and instructed. **take,** *etc.*[b] *see* Ex. xxix. 2; Le. vi. 16. **it . . holy,** bec. of present use, and typical meaning.[c] (13) **due,**[d] a just recompense for service rendered. (14) **wave-breast,** the people's peace-offering.[e] (15) **heave-shoulder,** *see* vii. 29—34.

a 1 Co. x. 11—13.

b Nu. xviii. 9, 10.

c Jo. vi. 51.

d 1 Co. ix. 7—14.

e Ex. xxix. 24; Le. vii. 30, 34, ix. 18—21.

The priest's portion.—Was—I. Settled, as to kind and quantity, by their Divine Master. II. To be partaken of in the holy place. Ill. of the principle that whether we eat or drink we should do all to the glory of God. III. To be, in the partaking of it, a part of official duty, and not the mere gratification of a carnal appetite.

Character of worshippers.—The heathen had a notion that the gods would not like the service and sacrifice of any but such as were like themselves; and, therefore, to the sacrifice of Hercules none were to be admitted that were dwarfs; to the sacrifice of Bacchus, a merry god, none that were sad and pensive, as not suiting their genius. An excellent truth may be drawn from their folly: he that would like to please God must be like God.*f*

f Saltar.

"In the spirit of that significant Oriental usage wh. drops its sandals at the palace door, the devout worshipper will put off his travel-tarnished shoes, will try to divest himself of secular anxieties and worldly projects, when the place where he stands is converted into holy ground by the words, 'Let us worship God.'" — *Dr. J. Hamilton.*

Worship of God with the body.—God is to be worshipped with the body as with the mind; for He made both, redeemed both, and will glorify both. But there are amongst us those who have banished the worship of the body out of our churches; to bow their knees, or to stand upright in some of the more solemn acts of worship, is thought superstitious; and they measure the purity of religion by its rusticities and indecencies, and think that they are never got far enough from Rome, unless they oppose all decent customs of the civilised world. As if the eternal majesty of heaven was to be approached contrary to the custom of all nations, the devotion of churches, and the common sense of all mankind. The devotion of such resembles the superstition of those Pagans that Strabo mentions, that offered none of the flesh of their sacrifice unto their gods, but affirmed that the gods were content with the blood only, as if they had no regard to the externals of their worship. The behaviour of some of us in the time of God's worship, would not become us in the presence of our governors. But customary and universal faults are not so easily reformed, and some of them, the more they are reproved, the more incurable they become.*g*

Origen, Opera ii. 219.

g Monro.

the rule broken

16—20. (16) **and . . sought,** "intimating that he suspected some deviation fr. the prescribed rule."[a] **goat,** *see* vii. 29—34. **burnt,** it ought to have been eaten.[b] **which . . alive,** suggestive of special mercy in sparing them. (17) **bear,** *etc.*, this they were to do by receiving into themselves, by eating, the sin-offering of the people. (18) **commanded,** *see* vi. 26. (19) **such . . me,** as the death of his sons. **to-day,** a day of personal grief. **should,** *etc.*,[c] sorrow interfering with priestly duty and feeling. (20) **content,**[d] satisfied, the letter of the law dispensed with fr. the pressure of circumstances."[e]

a Bush.
b Le. vi. 29.
c 1 Co. xi. 29; Ho. ix. 4; He. v. 1. 2.
d Jo. iv. 24; Ro. v. 20, vi. 24.
e Bush.

The priest's excuse for neglect of duty.—I. Aaron's excuse—1. Was founded in religious fear: he feared lest his personal sorrow

"Labour more to find the actings of this holy fear of God, and conscience of His will, in all your

should interfere with the proper discharge of duty; 2. It had respect to the present only: "To-day." II. Moses' reply. He was content. If his bro. was wrong, he was also, at any rate, devout and sincere.

Fear and love.—Fear and love are necessary to constitute that frame of mind wherein the essence of piety or true godliness doth consist. Fear is necessary to keep God in our eyes; it is the office of love to enthrone Him in our hearts. Fear cautions or avoids whatever may offend; love yields a prompt and liberal service. Fear regards God as a witness and a judge; love cleaves to Him as a friend and a father. Fear makes us watchful and circumspect; love renders us active and resolute. In short, fear and love go hand in hand, and mutually assist each other. Love keeps fear from being servile and distrustful; and fear keeps love from being forward and secure; and both spring from one root, viz., faith in God as a Being possessed of infinite perfection, and related to us as our Creator and Governor, our Redeemer and Judge.[f]

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ways. Study to have an inward light, a practical, sanctifying light, directing you; and be not merely held, as beasts, by the authority and laws of men, but learn to know and be sensible of the sovereign authority of the Most High God and His law, and to have respect unto all His commandments." — *Leighton.*

f Cope.

CHAPTER THE ELEVENTH.

1—3. (1, 2) **beasts,**[a] Heb. *chayyah*, living creatures (3) **hoof . . footed,** not with solid hoof, as the horse; or that wh. has a hoof cloven *in part*, as the camel. **and . . cud,** of the order *Ruminantia:* or popularly regarded as such, "the act of 'chewing the cud,' and rechewing being considered identical by the Hebs.; the sacred legislator, not being occupied with the doctrines of science, no doubt used the expression in the sense in wh. it was then understood."

beasts clean and unclean

a Ac. x. 12—14.

"In this combination of *parting the hoof* and *chewing the cud* the union of two *moral and spiritual* qualities is supposed to be spiritualised, viz. *sure walking* in the way of God's laws (Ro. ii. 18, iii. 20—22; Ga. ii. 12—14; Ep. v. 15) and meditation upon it (Ps. i. 2)." — *Wordsworth.*

Homiletic hints.—The Divine government of the table and appetite. The common meal regarded in relation to law, natural and revealed, a religious feast. The body to be cared for in the selection of food at once sufficient and wholesome. God legislating on behalf of our lower nature sugg. of His greater care for the higher. The food of the mind, and heart, and soul. Here also there is clean and unclean.

Clean and unclean animals.—Of the laws relative to clean and unclean beasts, which are recorded in Lev. xi. and Deut. xiv., the following may, perhaps, serve as an abstract, sufficient for a reader who has not to observe them, but means only to contemplate them philosophically. In regard to quadrupeds, Moses reduces the previous customs of the Israelites, together with the additional ordinances which he found it necessary to make, into a very simple and natural system. According to him, all beasts that have their feet completely cloven, above as well as below, and at the same time chew the cud, are clean. Those which have neither, or indeed want one of these distinguishing marks, are unclean. That in so early an age of the world we should find a systematic division of quadrupeds so excellent, as never yet, after all the improvements in natural history, to have become obsolete, but, on the contrary, to be still considered as useful by the greatest masters of the science, cannot but be looked upon as truly wonderful. In the case of certain quadrupeds, however, a doubt may arise whether they do fully divide the hoof, or ruminate. For example, whether the hare ruminates or not is so undecided

"The hearer of God's Word ought to be like those animals that chew the cud; he ought not only to feed upon it, but to ruminate upon it." — *St. Augustine* on Ps. xlvi.

Everything lives according to the order of its nature—whether it be man, beast, bird, or reptile. Hence the natural man acts on natural principles, the spiritual

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man on those which are spiritual. The believer lives to Christ, not through any pressure from without, but from a vital principle within.

The law convinces of sin.—"You see not the motes in the air, though numerous as the leaves of the forest, till the glowing ray reveals them to the eye. The river seems to flow stainless and clear till the wondrous microscope displays to the view a hundred loathsome reptiles enclosed in every drop that glitters beneath the sun."—*A. L. O. E.*

b Michaelis.

quadrupeds clean and unclean

a De. xiv. 7; Ps. civ. 18; Pr. xxx. 26.

"The rule given was that no animal popularly held to ruminate should be regarded as fit for food unless it were cloven-footed. And this rule was most effectual for the intended purpose, because all real ruminants are cloven-footed, although all cloven-footed animals are not ruminants."—*Kitto.*

Hare, *lit.* the leaping animal. A. S. *hara;* Ger. *hase;* Sans. *çaça* —*çaç* = to jump. Swine, *lit.* the prolific animal, or the grunter. A. S. *Swin;* Ger.

that if we put the question to any two sportsmen, we shall rarely receive the same answer. In such cases, to prevent difficulties, a legislator must authoritatively decide; by which I do not mean, that he is to prescribe to naturalists what their belief should be, but only to determine, for the sake of expounders or judges of the law, what animals are to be regarded as ruminating or parting the hoof. The camel ruminates, but whether it fully parts the hoof is a question so undecided that we do not, even in the *Memoirs of the Academy of Paris*, find a satisfactory answer to it on all points. The foot of the camel is actually divided into two toes, and the division even below is complete, so that the animal might be accounted clean; but then it does not extend the whole length of the foot, but only to the forepart; for behind it is not parted, and we find, besides, under it, and connected with it, a ball on which the camel goes. Now, in this dubious state of circumstances, Moses authoritatively declares (Lev. xi. 4) that the camel has not the hoof fully divided. It would appear as if he had meant that this animal, heretofore accounted clean by the Ishmaelites, Midianites, and all the rest of Abraham's Arabian descendants, should not be eaten by the Israelities; probably with a view to keep them, by this means, the more separate from these nations, with whom their connexion and their coincidence in manners were otherwise so close; and perhaps, too, to prevent them from conceiving any desire to continue in Arabia, or to devote themselves again to their favourite occupation of wandering herdsmen. For in Arabia, a people will always be in an uncomfortable situation if they dare not eat the flesh and drink the milk of the camel.[b]

4—8. (4) **nevertheless,** *etc.*, here follow illustrations of this law. **camel . . hoof,** though divided *above*, it is connected *below* by the pad. (5) **coney,**[a] the hyrax (*Hyrax Syriacus*) or wabber of the Arabs. **he . . cud,** the action of the jaws is like that of ruminating animals. (6) **hare,** two varieties, *Lepus Syriacus*, less than ours, yellowish buff; *L. Sinaiticus*, ab. size and colour of our wild rabbit. (7) **swine,**[b] still regarded as unclean by many E. nations. (8) **flesh . . eat,** *etc.*,[c] "nothing separates one people fr. another more than that one should eat what the other considers unlawful."

Homiletic hints.—What to avoid. Three classes of animals to be rejected as sources of food. I. Those whose multiplication was slow, and whose special uses were needful—as the camel. II. Those that were difficult to obtain; and not to be got but by leaving the camp: wh. would involve danger and contact with the heathens around—as the coney. III. Those that were by habit unclean and whose flesh is not, even now, reckoned most wholesome and nutritious—as the hog.

The hare and the coney.—In Leviticus and Deuteronomy, among the animals forbidden as food are the coney, *i.e.* the *hyrax*, a diminutive pachyderm peculiar to the Holy Land and to Africa, and the hare; and of each it is said, "he cheweth the cud, but divideth not the hoof." Much difficulty has been raised upon this passage, because it is now well known by naturalists that neither the hare nor the coney are ruminants, neither of them possessing the extra stomach of ruminating animals, and that therefore, strictly speaking, they do not "chew the cud." A notorious impugner of Holy Writ not long since took the

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trouble of writing to one of the most eminent naturalists in England to inquire whether the hare were a ruminant, and then with a flourish of trumpets published his reply, which stated a fact known to any child in the first class of a national school. But unfortunately for this parade of a wonderful discovery, there are two things apparently unknown to the self-advertising critic. First, that the Hebrew word does not imply "having a ruminant stomach," but simply rechew, or masticate; and, secondly, that the text practically states that the hare and coney are not ruminating animals. But both of these creatures have a constant habit, as any observer of the former knows, of grinding and chewing with their teeth. Whenever the hare is at rest on its form, the restless motion of its jaws betrays the constant working of its teeth, and the same habit we have noticed in the coney. But for all this, they were not to be classed with the "clean," or ruminating animals; and the lawgiver in fact says, that though to all appearance they are rechewing animals, yet they do not fulfil the conditions of creatures allowable for food. It is remarkable that the Arabs of the present day, though in most points adhering to the Mosaic distinctions of clean and unclean, yet class the hare among animals lawful to be eaten, on the express ground that it does chew the cud.

schoein; Lat. *sus;* Gk. *hus;* fr. Sans. *su;* to bring forth, or fr. its grunt.

b Is. lxv. 4, lxvi. 3, 17.

c Ro. xiv. 14, 17; 1 Co. viii. Col. ii. 16, 17; He. ix. 9, 10.

Treat animals kindly, and they will give us their love; teach them kindly, and they will give us their service.

"Admire the wisdom of the Creator in providing animals with instincts suitable to their forms and habits of life."—*Topics.*

d Dr. Tristram.

9—12. (9) **all .. waters,** fish, etc. **scales .. eat,** fish without scales still avoided in Egypt. (10) **not .. scales,** *etc.,* as shell fish, eels, etc. (11, 12) **abomination,**[a] shall not even be regarded but with detestation.

fishes clean and unclean

a Le. vii. 18; De. xiv. 3; 1 Co. viii. 13.

Poisonous fish.—There are five obvious circumstances to be taken into consideration in the incidents of fish-poisoning. (1) The existence of a *sanies,* from some disorder indicated in the living tissues of the animal; (2) A natural deleteriousness in the flesh, without reference to a state of disease; (3) The adventitious presence of something deleterious in the fish, from the food recently eaten; (4) The injury resulting from cooking fish with such large organs as the liver unextracted,—the liver being at all times dangerous as food in some particular fishes; (5) The poisonous putrefaction known to prevail in some fishes after 24 hours' keeping. Morbid action set up in the healthy animal body that receives the putrefactive poison being indicated by oppression, nausea, giddiness, and general prostration. To these may be added—(6) The known existence of an irritating fluid, issuing from the surface of some fishes of peculiar structure.[b]

The fish here described as edible, are such as, to this day, are regarded as wholesome.

b Dr. Burroughs.

13—19. (13) **eagle,** prob. the great vulture. Heb., *nesher.* The griffon vulture[a] (*Vultur fulvus*), called *Nisr* by Arabs. **ossifrage,** *i.e.* the bone-breaker: Heb. *peres* (also called lamergeyer, the bearded vulture (*Gypaëtus barbatus*), of the naturalists). **ospray,** perh. the sea-eagle (*Pandion Haliaëtus*), or the short-toed eagle (*Circaëtus gallicus*). (14) **vulture,** Heb., *dāāh,* the kite. **kite,** prob. the red kite (*Milvus regalis*). (15) **raven .. kind,**[b] all of the crow family. (16) **owl,** Heb., *bath haya' anāh,* the ostrich. **the .. hawk,** owl. **cuckow,** perh. the gull[c] (as the *Larus andouni*). (17) **owl,**[d] the *Athene meridionalis.*[e] **cormorant,** the common C. (*Phalacrocorax carbo*). **and .. owl,** the horned owl (*Bubo maximus*). (18) **swan,**[f] prob. the ibis (*Ibis religiosa*), an unclean feeder. **pelican,**[g] perh. the *P. ornocratalus.*[h] **gier eagle,** Heb., *rāchām:* prob.

birds clean and unclean

a Tristram's Land of Israel, 447.

b Ibid. 184.

c Ibid. 102.

d Ps. cii. 6.

e Tristram, L. of I. 68.

f De. xiv. 16, note the Heb.

g De. xiv. 17; Ps. cii. 6; Is. xxxiv.

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11; Zeph. ii. 14; *marg.*

h Freq. on upper Jordan. *Macgregor Rob Roy on Jordan*, 286.

i Tristram, L. of J. 438, 539.

k "The Arabs have a superstitious reverence for this bird, wh. they believe to possess marvellous medicinal qualities, and they call it 'the doctor.' Its head is an indispensable ingredient in all charms and in the practice of witchcraft."—*Tristram.*

Of vulturidæ, two species, *V. cinereus* and *V. fulvus*, may have been known in Palestine.

These birds, implying rapacity, cruelty, luxuriousness, gluttony, are forbidden, as hints of the will of God.

l Dr. Tristram.

creeping things clean and unclean

a Ma. iii. 4; Mk. i. 6.

b Robinson's B. R. ii. 204; *Palgrave, Arabia* ii. 138.

On the perfection of insects, *Pliny* says:—"In these beings so minute and, as it were, such nonentities, what wisdom is displayed, what power, what unfathomable perfection!"

"Insects furnish more food delicacies than is generally supposed. Many

Egyptian vulture, the *racham* of mod. Arabs (*Neophron percnopterus*). (19) **stork,**[i] prob the black S. (*Ciconia nigra*). **heron,** the great plover (*Charadrius œdicnemus*). **lapwing,** prob. the hoopoe[k] (*Upupa epops*).

Homiletic hints.—These are, for the most part, birds of prey, or unclean feeders. I. Not good for food. II. Needful as scavengers. III. Not prolific. IV. Not gregarious, Live in solitudes and mountain regions.

The ossifrage.—The bird here denoted is the Lämmer-geyer, or Bearded Vulture, the largest and most magnificent of the vulture tribe (*Gypaëtus barbatus*); and the Hebrew word, meaning "the breaker," is well expressed by the Latin *ossifrage*, or "bone-breaker." Marrow bones and tortoises are its favourite delicacies; but huge as is its size (four and a half feet in length), its claws and bill are comparatively weak, and it is only by carrying its prize to a great height, and then dropping it repeatedly, that it is able to reach the dainty morsel within. It is not a common bird in the Holy Land, and is not gregarious; but most of the ravines are peopled by a pair, and one or two may be observed in every day's journey. The Lämmer-geyer may be seen floating slowly at a uniform level, close to the cliffs of some deep gorge, like the Jabbok, where his shadow is cast on the wall-like rocks. If the ravine has sharp angles, he does not cut across from point to point, but preserves the same distance from the cliffs. When the other vultures have picked the flesh off any animal, he comes in at the end of the feast, and swallows the bones, or breaks them and swallows the pieces, if he cannot otherwise extract the marrow. The bones he cracks by letting them fall on a rock from a great height. He does not, however, confine himself to these delicacies, but, whenever he has an opportunity, will devour lambs, kids, or hares. These he generally obtains by pushing them over cliffs when he has watched his opportunity, and he has been known to attack men while climbing rocks, and dash them against the bottom. But tortoises and serpents are his ordinary food.[l]

20—23. (20) **all . . creep,** *lit.* all creeping things with wings: as insects. (21) **flying,** *etc.*, insects of the *saltatoria* kind, as the cricket and grasshopper. (22) **locusts,**[a] much used in the E. as food.[b] **beetle,** *etc.*, prob. var. of locust species are meant. (23) **all . . things,** all other of the insect tribes.

Homiletic hints.—Locusts, as an article of food, are—I. Abundant. II. Nutritious. III. Savoury. IV. Used in many parts of the East.

Prohibited reptiles, etc.—Moses is especially careful to interdict the use of various sorts of lizards; which, of course, must have been eaten in some parts of Egypt, or by the people in the adjacent countries; but concerning which, I must admit, that I have not met with any account besides. There is, indeed, as we find from Hasselquist's *Travels in Palestine* (under the class Amphibia, lvii.), one species of lizard in that country, viz., the Gecko, which is poisonous; so much so, that its poison kills when it happens to be among meat. This is not the case with the poison of serpents, which is only noxious in a wound, and may, as well as the animals themselves, which are edible, be safely taken into the stomach, if only the mouth be perfectly sound, and free from bloody spots. This Lacerta Gecko must certainly not have been

eaten by any of the neighbouring nations, and Moses had therefore no occasion to prohibit it. With regard, however, to those winged insects, which besides four walking legs (*Pedes saltatorii*), Moses makes an exception, and under the denomination of locusts, declares them clean in all their four stages of existence, and under as many different degrees of hardness. In Palestine, Arabia, and the adjoining countries, locusts are one of the most common articles of food, and the people would be very ill off if they durst not eat them. For when a swarm of them desolates the fields, they prove, in some measure, themselves an antidote to the famine which they occasion; so much so, indeed, that poor people look forward with anxiety to the arrival of a swarm of locusts, as yielding them sustenance without any trouble. They are not only eaten fresh, immediately on their appearance, but the people collect them, and know a method of preserving them for a long time for food, after they have dried them in an oven.[c]

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larvæ of insects, esp. beetles, are eaten in dif. parts of the world."

"The Hottentots rejoice at the arrival of locusts, eating them in such quantities as to get visibly fatter than before, and making of their eggs a brown or coffee-coloured soup."

c *Michaelis.*

24—28. (24) **toucheth,**[a] avoid touching and there will be no eating. (25) **beareth,** in his clothes. (26) **every . . them,** even by accident: emphasis marked by repetition. (27) **paws,** as dis. fr. those that have hoofs; as beasts of prey, *etc.* (28) **he . . carcase,** as to bury it; out of the camp.

touching the carcases of the unclean

a Col. ii. 21.

Homiletic hints.—I. Recapitulation needful—1. To enforce duty; 2. To aid the memory. II. Strict prohibition necessary to prevent evasion of law. If we do not touch, we cannot eat. Eve looked at, longed for, touched the fruit before she ate it. Give an inch, take an ell. Minute regulations useful in the infancy of society.

Touching the unclean.—The law further prohibited the touching the carcase of any unclean beast. This, however, does not mean that a carcase was, in a literal sense, never to be touched (for then it must always have been in the way, and we shall see in the sequel that it was expressly ordered to be buried), but only that the person who touched it was to be deemed unclean till the evening. To strangers who dwelt among the Israelites, unclean beasts were not forbidden: for certainly the legislator never thought of making his prohibition of certain meats a moral law, by which every man, of whatever nation, was to be bound to regulate his conduct. If his design in these statutes was to separate the Israelites from other nations, it must have been his wish and intention to prohibit the former from the use of those very meats which were eaten by the latter; and had the people in any of the surrounding countries deemed all such meats unclean, Moses would probably have given a set of laws on this subject quite different from those which he did give. When a commander gives his soldiers a cockade to distinguish them from other troops, he by no means wishes that everybody should indiscriminately wear it, but would rather have it taken from any foreigner who should mount it. The law relative to clean and unclean beasts was never, not even under the Old Testament, a precept of religion which every individual, to whatever nation he belonged, was bound to observe for the sake of his eternal salvation; it was only, if I may so term it, a cockade for the Israelites; but still one that they could not omit wearing without committing a trespass of a Divine commandment; and, indeed, it was so firmly pinned upon them by their earliest education, that it must certainly have been difficult for them ever to lay it aside.[b]

"The great inconveniences of the law connected with this and other defilements, necessarily obliged the Israelites to pay great attention to cleanliness; and this was probably what the laws on this subject had principally in view."—*Kitto.*

"However the law, to make it a mystery and a trade, may be wrapped up in terms of art, yet it is founded on reason, and obvious to common sense."—*Buckingham.*

v. 26. The prohibited animals under this description include not only those wh. have a single hoof, but those which divide the foot into paws, as lions, &c.

b *Michaelis.*

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reptiles, etc., clean and unclean

a Tristram, L. of I., 186.

b Acc. to Tristram, the *Uromastix spinipes, Nat. Hist.*, 255. "Acc. to Hasselquist, its flesh is dried by some E. nations as a charm or medicine, wh., in past ages, was sent to Venice and Marseilles as an art. of commerce. He adds that the Arabs make broth of its fresh flesh."—*Spk. Com.*

c Topics, i. 30.

things rendered unclean

By connecting the touch of such creatures with ceremonial defilement, wh. required immediately to be removed, an effectual means was taken to prevent the bad effects of venom and all unclean or noxious matter, *see Port. Com.*

a Roberts.

rules for those who have contracted uncleanness

v. 42. In the Heb. word here rendered belly,

29—32. (29) **weasel,** or perh. the mole.[a] **mouse,** prob. the jerboa (*Diptus Egyptius*). **tortoise,** the great lizard,[b] *i.e.* the land crocodile of LXX. (30) **ferret,** the gecko (*Lacerta gecko*). **chameleon,** prob. the frog (*Lacerta nilotica*). **lizard,** of the *monitor*, or some other var. **snail,** perh. the slow worm. **mole,**[c] chameleon. Heb., *tinshemeth* = the inflater. (31, 32) **these,** *etc.*, these laws, by inducing cleanliness of person and dwelling, would tend to preserve health. Their sanitary, no less than their religious, effects should not be overlooked.

Homiletic hints.—The law not only decides what to eat, but how to prepare it for food. Cleanliness to be observed in the preparation of food. This a condition of health and appetite. Eating with a relish a condition of eating with profit. Good food often spoiled by absence of cleanly preparation.

The tortoise.—The Heb. *tsab*, rendered tortoise, signifies, it is generally agreed, a kind of lizard, called in the Arabic *dab* or *dhab*. It is 18 in. long, 4 in. across the back, not venomous, burrows in the earth; it is common in Palestine. Gesenius derives its name from a Heb. word = to move slowly. It is not unlikely that our translators, at a time when Bible natural history was not minutely understood, were directed by the root of the word to the tortoise as a proverbially slow-moving creature.

33—38. (33) **break,** hence carelessness involved loss of property. (34) **water . . drunk,** all subterfuges and evasions guarded against. (35) **ranges,** tripods, or stands, or racks of any kind. (36) **that . . unclean,** *i.e.* the vessel used for removing the water. (37, 38) **seed . . water,** *etc.*, the *dry* seed would resist, the *wet* imbibe pollution.

Homiletic hints.—This law specially designed to secure care in the use of water as a beverage. Not enough to have water to drink, but to drink only clean water. Teachers may give useful hints on the use of filters, etc. Many maladies—as "the Derbyshire neck"—said to be the effect of drinking impure water. Many artificial beverages may be designated as good water spoiled. Droppings of stills, etc. Breweries are often fountains of corruption physically, socially, morally.

The touch of unclean creatures.—This refers to any unclean or dead animal falling into or touching an earthen vessel. Most of the cooking utensils of the Hindoos are of earthenware. Should an unclean, or dead animal, or insect, touch or fall into them, they must be broken. Nay, should a person of low caste get a look at the cooking vessels of a Brahmin, or one of the Saiva sect, they will immediately be broken, and no small portion of abuse be poured upon the offending individual. Should an unfortunate dog, in his prowlings, find his way into the kitchen, and begin to lick the vessels, woe be to him, for he will not only have hard words, but hard blows; and then follows the breaking of the vessels. On this account the Brahmins and others conceal their earthenware when not in use.[a]

39—43. (39) **of . . eat,** of a clean beast. **die,** not being properly slaughtered for food. (40) **eateth,** ignorantly. **wash . . even,** ignorance shall not exonerate. (41, 42) **every . . thing,** *etc.*, with above exceptions. (43) **abominable,** the abomination transferred to the eater.

Homiletic hints.—Unslaughtered meat to be avoided. 1. May

have died of some disease; or, 2. Of poison; 3. The principle to be extended: diseased animals not to be slaughtered for food; 4. Modern legislation concerning food attests the wisdom of the old law.

The blood is the life.—It was left to Moses to reveal the significance of the blood. Till his time no special importance seems to have been attached to it. It is in the Levitical law that its spiritual meaning is fully developed. Its mystical meaning had been pointed out long before when Noah was forbidden to eat it, as being the life; *i.e.* the physical means by which animal life is supported. As such it represented the higher element in man. On the one side was his flesh and bones, the material and earthly components of his being; on the other was the blood, which animated them, and carried to them that whereby they were maintained in existence. Withdraw the blood, and they fall back by an inevitable decay to that dust out of which they had been taken. The blood, then, was the symbol of the immaterial, of that which lives by itself, and is indestructible and immortal. In short, it was the soul, and in the Heb. the word used to Noah literally signifies the soul (Ge. ix. 4; Le. xvii. 14). As the symbol of the immaterial and immortal it was sacred to Him who is immaterial and immortal.[a]

44—47. (44) **for,** *etc.*,[a] the reason of these rules was to impress the people with the holiness of God, and teach the need of personal holiness in those who were His people. (45) **for . . Egypt,**[b] a motive to obedience. **to . . God,** the purpose for wh. He delivered them to form a people for His praise. (46, 47) **this . . law,** *etc.*,[c] *i.e.* as contained in foregoing vv. of this chap.

Homiletic hints.—Higher purpose of these sumptuary laws. The separation of the animals into clean and unclean, would tend to separate the people from other nations. The Jews would not join others in convivial feasts, social banquets. Joseph's brethren ate by themselves. Daniel rejected the food fr. the king's table, etc.

The division of animals into clean and unclean.—If we take a survey, in closing, of the animals that are enumerated as unclean and not suitable for food, we shall find that among the larger land animals they were chiefly beasts of prey, that seize upon other living creatures and devour them in their blood; among the water animals, all snake-like fishes and slimy shell-fish; among birds, the birds of prey, which watch for the life of other animals and kill them, the marsh-birds, which live on worms, carrion, and all kinds of impurities, and such mongrel creatures as the ostrich, which lives in the desert, and the bat, which flies about in the dark; and lastly, all the smaller animals, with the exception of a few graminivorous locusts, but more especially the snake-like lizards—partly because they called to mind the old serpent, partly because they crawled in the dust, seeking their food in mire and filth, and suggested the thought of corruption by the slimy nature of their bodies. They comprised, in fact, all such animals as exhibited more or less the darker type of sin, death, and corruption; and it was on this ethical ground alone, and not for all kinds of sanitary reasons, or even from political motives, that the nation of Israel, which was called to sanctification, was forbidden to eat of them.[d]

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one letter is printed in the Heb. Bibles larger than the rest, because, as the Jews say, it is the middle letter of the Pentateuch.

a Dr. Payne Smith. "The intention of human laws is to make amity and friendship among men; so the intention of the Divine law is to make friendship between man and God; and because the similitude of manners is the cause of love, these injunctions were given to move them to holiness."

the purpose of these laws

a Ex. xix. 5, 6; Le. xix. 2; xx. 7—26; 1 Th. iv. 7; 1 Pet. i. 14—16; Ez. iv. 14.

b Ex. vi. 7.

c Ac. xv. 10, 18—20; Col. ii. 16, 17; 1 Co. x. 25, 26, 31; Ma. xv. 17, 18; xxiii. 23—26.

d Delitzsch.

To build your hope of heaven on your own righteousness, in whole or in part, would be as ridiculous as to attempt to raise an oak in a flower-pot.

To walk in the ways of your own heart is to walk under the greatest bondage. We can only become free by becoming the servants of Christ.

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CHAPTER THE TWELFTH.

1—5. (1) **Moses,** to the Lawgiver alone. (2) **born . . unclean,**[a] "Here is a proof of original sin."[b] **seven days,** the period of uncleanness terminated by the circumcision of the child. (3) **circumcised,**[c] "The C. of the child denoted its natural uncleanness."[d] (4) **touch . . thing,** admitted into society, but not into the sanctuary. (5) **but . . maid-child,** *etc.*, "was this a memorial of the greater culpability of Eve?"[e]

The hateful nature of sin.—From the scheme of man's redemption we learn that sin must be something far more hateful in its nature, something of a deeper malignity, than is generally understood. It could be no inconsiderable evil that could require such a remedy as the humiliation of the second person in the Godhead. It is not to be supposed that any light cause would move the merciful Father of the universe to expose even an innocent man to unmerited sufferings. What must be the enormity of that guilt which God's mercy could not pardon till the only begotten Son of God had undergone its punishment? How great must be the load of crime which could find no adequate atonement till the Son of God descended from the bosom of the Father, clothed Himself with flesh, and, being found in fashion as a man, submitted to a life of hardship and contempt, to a death of ignominy and pain!

From this scheme we learn further, that the good or ill conduct of a man is a thing of far more importance and concern in the moral system than is generally imagined. Man's deviation from his duty was a disorder, it seems, in the moral system of the universe, for which nothing less than Divine wisdom could devise a remedy—the remedy devised nothing less than Divine wisdom and power could apply. Man's disobedience was, in the moral world, what it would be in the natural, if a planet were to wander from its orbit, or the constellations to start from their appointed seats. It was an evil for which the regular constitution of the world had no cure, which nothing but the immediate interposition of Providence could repair.[f]

6—8. (6) **burnt-offering,** wh. denoted total dedication and Divine acceptance: it was *preceded* by sin-offering.[a] **young pigeon,** *etc.*, *see* on i. 14. (7) **shall . . blood,** *i.e.* shall be counted clean. (8) **able . . lamb,** *etc.*, a merciful regard for the poor. This was the offering of the parents of our Lord,[b] who became poor for our sakes.

Homiletic hints (v. 8).—Relation of the poor to religious offerings. I. Poverty not to exempt any fr. the duty of personal sacrifices. II. Poverty taken into account in fixing the amount of the offering. III. Poverty's offering as acceptable to God as that of the rich: *ill.* the widow's two mites.

Treatment of lepers in England.—According to the tenor of various old codes and local enactments, when a person became affected with leprosy, he was looked upon as legally and politically dead, and lost the privileges belonging to his right of citizenship. By the laws of England lepers were classed with idiots, madmen, outlaws, etc., as incapable of being heirs. But

purification of women

a Ge. iii. 16, 20; Is. xliii. 27; Lu. ii. 22.

b *Wordsworth.* "A figure of the corruption of fathers and mothers in the generation of children, whose signs are most evident in the woman." —*Diodati.*

c Ge. xvii. 12; Lu. i. 59, ii. 21; Jo. vii. 22, 23; Ga. v. 5, 6; Phi. iii. 3, 7—11; Ga. vi. 15, 16; 1 Co. vii. 19.

d *Wordsworth.*

e *Ibid.*, and see 1 Ti. ii. 13—15; Ga. iii. 28. "He that allows himself in any sin, or useth any unnatural dalliance with any vice, does nothing else, in reality, than entertain an *incubus* dæmon; he prostitutes a wanton soul, and forces it to commit lewdness with the devil itself." —*John Smith.*

f *Bp. Horsley.*

offerings for purification

a Ex. xxix. 14, 18; Le. viii. 14, 18, ix. 7, 8, 12, 15, 16.

b Lu. ii. 22—24, *cf.* 2 Co. viii. 9. During Dr. Payson's last illness, a friend coming into his room said, "Well, I am sorry to see you lying here on your back." "Do you not know what God puts us on our backs for?" said Dr. Payson, smiling.

it was not by the eye of the law alone that the affected was looked upon as defunct, for the Church also took the same view, and performed the solemn ceremony of the burial of the dead over him, on the day on which he was separated from his fellow-creatures, and confined to a lazar-house.

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"No," was the answer. "In order that we may look upward."

CHAPTER THE THIRTEENTH.

1—4. (1, 2) **leprosy,**[a] Heb. *tsaraah*, fr. *tsara*, to strike down; a leper being one stricken of God.[b] **brought,** unwilling to go of himself: unconscious of the disease. (3) **look,**[c] carefully examine. **hair . . white,** a characteristic symptom.[d] **plague . . flesh,** *lit.* the stroke app. to be deeper than the scarfskin. (4) **if,** *etc.*, case of suspected, but not distinctly or fully developed, leprosy. **then . . days,** omit "*him that hath,*" and read "shall shut up the plague."

leprosy

of the person

a Ps. xxxviii. 5—7; Is. i. 5, 6; De. xxviii. 27; Is. iii. 17; De. xxiv. 8; Lu. xvii. 14.

b Gesenius, 719.

Beginnings of evil.—I. The corrupt tendencies of the heart should lead us to examine the moral character of all strange thoughts, words, deeds. II. If we are ourselves in doubt, the advice of others should be sought. The Lord should be inquired of: the spirit of the Bible considered in relation to that wh. excites suspicion. III. Men should not wait till the faint indication of possible evil develops into distinct moral disease; and, presently, through neglect becomes chronic.

S. Mather, M.A., Figures and Types, 291; *Le Clerc, Vetus Test.* ii. *Dr. J. Townley, Maimonides*, 102.

Commencement and progress, etc., of leprosy.—The commencement of the leprosy is imperceptible; there appear only a few dark reddish spots on the skin of the whites; in the blacks they are of a coppery-red. These spots are at first not attended with pain, or any other symptom, but they cannot be removed by any means. The disease increases imperceptibly, and continues for some years to be more and more manifest. The spots become larger, and spread indiscriminately over the skin of the whole body: they are sometimes rather raised, though flat; when the disease increases, the upper part of the nose swells, the nostrils distend, and the nose itself becomes soft. Swellings appear on the jaw-bones, the eyebrows are elevated, the ears grow thick, the ends of the fingers, as well as the feet and toes, swell, the nails grow scaly, the joints on the hands and feet separate and die off; on the palms of the hands and the soles of the feet there are deep dry ulcers, which rapidly increase, and then vanish again. In short, when the disease reaches its last stage, the patient becomes horrible, and falls to pieces. All these circumstances come on very slowly, for many years are often required before they all occur; the patient has no severe pain, but he feels a kind of numbness in his hands and feet. These persons are not hindered, during the time, in any of the functions of nature, they eat and drink as usual, and even when some of their fingers and toes die off, the loss of the member is the only consequence, for the wound heals of itself without attention or medicine. But when the poor people reach this last period of the disease, they are horribly disfigured and most worthy of pity. It has been observed, that this disease has other dreadful properties, such, in fact, that it is hereditary, and, therefore, some families are more afflicted with it than others; secondly, that it

Leprosy. Gk. *lepra*, fr. *lepis*, a scale, bec. in this disease the body was often covered with thin white scales, so as to give it the appearance of snow. Ex. iv. 6; Nu. xii. 10; 2 K. v. 27. See also note on leprosy in *Spk. Comm.* ii. 559.

c 2 Ch. xxvi. 20.

d "The hairs upon the part bec. yellow and stunted, and aft. a time fall off, leaving the hair bulbs empty and enlarged, esp. on the face, so as to present *one of the most diagnostic signs* of the malady."—*Dr. Davison.*

He who has good health is a rich man, and rarely knows it.

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is infectious, and that it is propagated by persons sleeping together, or even having long-continued intercourse; thirdly, that it is incurable, or, at least, that no means to cure it have been discovered.[e]

e Dr. Peysonnel's Report of Leprosy in Guadaloupe.

5—8. (5) **stay,**[a] stand. **spread not,** *i.e.* does not advance. (6) **dark,** dim, fading away, not glossy, dull. **scab,** mark of some slight surface cutaneous disease. **clean,** as to leprosy. (7) **scab . . skin,** the continued app. of evil may well strengthen suspicion. (8) **unclean,** reversing the former decision, and proving that even the priest might be deceived by appearances. **leprosy,** clearly pronounced; and to be treated as such.

a Ga. vi. 1; Ja. v. 19, 20; 2 Co. ii. 6, 7; Jo. xv. 6; Is. i. 16—18.

Leprosy a type of sin.—I. Its nature: loathsome, hereditary, contagious, injurious. II. Its progress: fr. small beginnings till the whole man is corrupted. III. Its power will manifest itself: destroys influence, peace, etc. IV. Only the great H.-priest can heal the sinner. He is able and willing. "Wilt thou be made whole?"

"In the 'dusky' variety, natural hair, wh. is usually black in Palestine and Egypt, is not changed, and the smooth, luminated circular scales or patches are not depressed below the general surface of the skin, and do not remain stationary at their first size, but continually enlarge their limits, and are either scattered or confluent."—*Kitto.*

The law of leprosy.—"Take a view of the ceremonial law of Moses; you shall find, besides the prefiguration of Christ, the badge or difference of the people of God, the exercise and impression of obedience, and other Divine uses and fruits thereof, that some of the most learned Rabbins have travailed profitably and profoundly to observe, some of them a natural, some of them a moral sense, or reduction of many of the ceremonies and ordinances. As in the *Law of the Leprosy*, where it is said: 'If the whiteness have overspread the flesh, the patient may pass abroad for clean; but if there be any whole flesh remaining, he is to be shut up for unclean;' one of them noteth a principle of nature, that putrefaction is more contagious bef. maturity than aft.; and another noteth a position of moral philosophy, that men, abandoned to vice, do not so much corrupt manners as those that are half good and half evil. So in this, and very many other places in that law, there is to be found, besides the theological sense, much aspersion of philosophy."

b Bacon, Ad. of Learning.

See Dr. T. Fuller. A triple reconciler.

9—13. (9) **when . . man,** all doubt of its being there removed. **then . . priest,** a disease inflicted by God's stroke; can be mitigated or removed only by God's servant; and in God's way. (10) **if . . white,** *lit.* if there be a white rising. **quick . . rising,** denoting advance of the disease: perh. "proud flesh." (11) **old . . flesh,** confirmed, indisputable leprosy. **and . . up,** no need of probationary test: the disease inveterate: *see* v. 46. (12) **and if,** *etc.*, the leprosy be clear to the eye—to every beholder. (13) **consider,** having carefully examined. **clean,** "nature has made a great effort, a vigorous struggle, and has expelled the malady. The diseased matter turned into a scurf, which peeled off, and died away."[a]

a Wordsworth.

The old leprosy.—An image—I. Of indwelling sin manifesting itself upon occasions. II. Of the easily besetting sin revealing itself. III. Of the presence of an old habit that has been "scotched" but "not killed."

v. 13. "Why '*clean?*' The true answer perh. is that it was owing to a dif. species or a dif. stage of the disease; the partial being infectious, the total not."—*Bush.* But *Patrick* supposes that "that wh. is here called 'leprosy' was not truly such, but another disease having so strong a resemblance to the leprosy as to prompt the writer to give it the same denomination." And *Kitto* observes, "It is evident

Leprosy in South Africa.—In the South of Africa there is a large lazar-house for lepers. It is an immense space, enclosed by a very high wall, and containing fields, which the lepers cultivate. There is only one entrance, which is strictly guarded. Whenever any one is found with the marks of leprosy upon him, he is

brought to this gate and obliged to enter in, never to return. No one who enters in by that awful gate is ever allowed to come out again. Within this abode of misery there are multitudes of lepers in all stages of the disease. Dr. Halbeck, a missionary of the Church of England, from the top of a neighbouring hill, saw them at work. He noticed two particularly, sowing peas in the field. The one had no hands, the other had no feet—these members being wasted away by disease. The one who wanted the hands was carrying the other, who wanted the feet, upon his back, and he again carried in his hands the bag of seed, and dropped a pea every now and then, which the other pressed into the ground with his feet; and so they managed the work of one man between the two. Two Moravian missionaries, impelled by an ardent love for souls, have chosen the lazar-house as their field of labour. They entered it, never to come out again; and it is said as soon as these die, other Moravians are quite ready to fill their place. "Ah! my dear friends," adds the late Rev. Robert M. MacCheyne, "may we not blush and be ashamed before God that we, redeemed with the same blood and taught by the same Spirit, should be so unlike these men in vehement, heart-consuming love to Jesus and the souls of men?"

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that medical science had at this time been reduced to a system, fr. the nice discrimination of infectious disorders, and the symptoms by wh. they were characterised."

Of the two kinds, the "bright white" *baheréth* is the most virulent; the dark is much less severe, but still far more so than the common lep., or *bôhak*.

14—17 (14) **raw flesh,** *lit.* living flesh. (15) **unclean,** the presence of the living flesh, in parts, showing that the disease is at work within. (16) **raw . . white,** the leprosy having *come out* all over the body. (17) **clean,** *see* on v. 13; also Bacon's note, vv. 5—8.

The comparative harmlessness of manifest leprosy.—I. The man who was distinctly a leper would be avoided; so also the man who is desperately wicked. II. The man whose leprosy is partial and concealed might mingle with unsuspecting people and spread contagion: so those who cloke their evil hearts with an appearance of virtue, may be corruptors of others who do not know of the evil.

Leprosy in the Holy Land.—"Sauntering down the Jaffa road, on my approach to the Holy City, in a kind of dreamy maze, with, as I remember, scarcely one distinct idea in my head, I was startled out of my reverie by the sudden apparition of a crowd of beggars, 'sans eyes, sans nose, sans hair, sans everything.' They held up towards me their handless arms, unearthly sounds gurgled through throats without palates—in a word, I was horrified. . . . The lepers, when not obliged to live outside the city, have a separate abode assigned to them, and they are shunned as unclean and dangerous. No healthy person will touch them, eat with them, or use any of their clothes or utensils, and with good reason. The leper was required by Moses to stand apart, and give warning by crying, 'Unclean! unclean!' Thus the ten men that met our Saviour stood afar off, and lifted up their voice of entreaty. They still do the same substantially, and, even in their begging, never attempt to touch you. Among tent-dwelling Arabs the leper is literally put out of the camp."[a]

"The characteristics of this disease are precisely as descr. by Moses, being a glossy white and spreading scale upon an elevated base, encircled with a red border. The natural black hair on the patches participates in the whiteness, and the patches perpetually widen their outline."—*Kitto.*

Sir W. Morice, Lord's Supper, 681.

Sir Theodore Mayem, on his deathbed, gave this advice to a noble friend who asked his counsel for the preservation of health:—"Be moderate in your diet, use much exercise, and little physic."

a Dr. Thomson.

18—23. (18) **healed,** apparently being free fr. eruption. (19) **white,** *etc.*, symptomatic of leprosy. (20) **lower . . skin,** reaching below the scarfskin, *see* v. 2. (21) **dark,** the *dusky* var. *see* note in margin vv. 5—8. (22) **spread . . skin,** active leprosy. **plague,** *i.e.* leprosy. (23) **it . . boil,** *lit.* the scar of the ulcer: or the burn of the ulcer.

"In these days half our diseases come from the neglect of the body in the overwork of the

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brain. In this railway age, the wear and tear of labour and intellect go on without pause or selfpity. We live longer than our forefathers; but we suffer more from a thousand artificial anxieties and cares. They fatigued only the muscles, we exhaust the finer strength of the nerves." — *Bulwer Lytton.*

"Men that look no further than their outsides, think health an appurtenance unto life, and quarrel with their constitutions for being sick; but I, that have examined the parts of man, and know upon what tender filaments that fabric hangs, do wonder that we are not always so; and considering the thousand doors that lead to death, do thank my God that we can die but once."—*Sir Thomas Brown.*

a "And if the glossy spot continues unchanged and makes no advance in the skin, and is rather indistinct, it is the mark of the inflammation, and the priest shall pronounce him clean, for it is the (mere) hurt of inflammation."—*Spt. Comm.*

"If mankind in the present day were strictly to adhere to those practices which promote the health and well-being of their minds and bodies, and as

The judicial death and burial of the leper.—A priest, robed with surplice and stole, went with the cross to the house of the doomed leper. The minister of the church began the necessary ceremonies, by exhorting him to suffer, with a patient and penitent spirit, the incurable plague with which God had stricken him. He then sprinkled the unfortunate leper with holy water, and afterwards conducted him to the church, the usual burial service being sung during their march thither. In the church, the ordinary habiliments of the leper were removed; he was clothed in a funeral pall, and, while placed before the altar, between the *trestles*, the libera was sung, and the mass for the dead celebrated over him. After this service he was again sprinkled with holy water, and led from the church to the house or hospital destined for his future abode. A pair of clappers, a barrel, a stick, cowl, and dress, etc., were given him. Before leaving the leper, the priest solemnly interdicted him from appearing in public without his leper's garb,—from entering inns, churches, mills, and bakehouses,—from touching children, or giving them aught he had touched,—from washing his hands, or anything pertaining to him, in the common fountains or streams,—from touching, in the markets, the goods he wished to buy, with anything except his stick,—from eating and drinking with any other than lepers,—and he specially forbade him from walking in narrow paths, or from answering those who spoke to him in roads or streets, unless in a whisper, that they might not be annoyed with his pestilent breath, and with the infectious odour that exhaled from his body,—and last of all, before taking his departure, and leaving the leper for ever to the seclusion of the lazar-house, the official of the church terminated the ceremony of his separation from his living fellow-creatures, by throwing upon the body of the poor outcast a shovelful of earth, in imitation of the closure of the grave.

24—28. (24) **burning,** an *inflammatory* eruption. (25) **hair . . white,** *etc.*, the destr. of colouring matter in the hair showing that the disease penetrated below the scarfskin and affected the bulb of the hair. (26) **no . . hair,** and hence the poss. of its being only a surface eruption. **then . . days,** to test the true nature of the appearance. (27) **spread,** *see* on v. 5. (28) **it . . burning,**[a] and nothing more.

Homiletic hints (v. 28).—Appearance of evil. Many things in speech and conduct may have the appearance of sin. Not to pronounce upon their moral character without examination. To consider constitutional defects and infirmities.

Leprosy in England.—It was introduced into England in the reign of Henry I., and was supposed to have been brought out of Egypt, or perhaps the East, by means of the Crusaders. To add to the horror it was contagious, which enhanced the charity of a provision for such miserables, who were not only naturally shunned, but even chased by royal edict from the society of their fellow-creatures.—Lepers, or lazars, were sick persons removed out of monasteries to cells or hospitals, always built out of towns and cities. Their usual maintenance was from liberty allowed them to go upon every market day, to the market, where, with a dish, called a *clap* dish, they would beg corn. Their sickness and loathsome appearance giving great disgust, many withheld their charity, upon which account they were afterwards

restrained from begging at large, but permitted to send the proctor of the hospital, who came with his box one day in every month to the churches, and other religious houses, at time of service; and there received the voluntary charity of the congregations. This custom is said to be the origin of the present practice of collecting briefs. The leprosy was much more common formerly, in this part of the globe, than at present. It is said, that there were in Europe fifteen thousand hospitals founded for them. Perhaps near half the hospitals that were in England were built for lepers.

29—34. (29) **plague,** any suspicious mark. (30) **dry scall,** baldness fr. hair falling off. (31, 32) **behold,** *etc., see supra.* (33) **shaven,**[a] to admit of close examination of surrounding parts, *etc.* (34) **clean,** it being only a natural baldness, or arising from some harmless skin disease.

Homiletic hints.—Excitements to evil to be repressed (on v. 29)—the plague in the head. Those who thus suffer are—I. Often crotchety. II. Influenced by erroneous opinions. III. Men of one idea. IV. Self-willed.

Extent of leprosy in the past.—Lepers were so numerous in the twelfth century, that by a decree of the Lateran Council, under Pope Alexander III., A.D. 1179, they were empowered to erect churches for themselves, and to have their own ministers to officiate in them. This shows at once how infectious and offensive their distemper was. On this account, "In England, where a man was a leper, and was dwelling in a town, and would come into the churches, or among his neighbours when they were assembled, to talk to them to their annoyance or disturbance, a writ lay *De Leproso amovendo.*" What follows is remarkable. The writ is for those lepers "who appear to the sight of all men they are lepers, by their voice and their sores, the putrefaction of their flesh, and by the smell of them." And so late as the reign of Edward VI. multitudes of lepers seem to have been in England; for in I. Edwd. 6, c. 3, in which directions are given for carrying the poor to the places where they were born, *etc.*, we read the following clause:—"Provided always, that all *leprous* and poor *bed-rid* creatures may, at their liberty, remain and continue in such houses appointed for lepers, or bed-rid people, as they now be in."

35—37. (35) **spread .. skin,** vitality of disease. (36) **shall .. hair,** the *scall* spreading being sign sufficient. (37) **black .. therein,** small proof of *uncleanness* sufficient: convincing evidence of *cleanness* necessary.

Leprosy in Guadaloupe.—A very well grounded fear of being infected with this cruel disease, the difficulty of recognising the persons attacked with it, before the disorder has attained its height; the length of time that it remains secret, from the care of the patients to conceal it; the uncertainty of the symptoms at the beginning, which should distinguish it from other disorders, excited extraordinary claims among all the inhabitants of this island. They were suspicious of each, because virtue and rank were no protection against this cruel scourge. They called this disease the leprosy, and presented to the commander and governor several petitions, in which they represented all the above circumstances; the general good, the uneasiness caused in this newly-

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strictly to abstain from those which tend to injure them, there would be little or no cause to complain that our race is degenerating, and that the men of modern days scarcely possess the sixth part of the strength of their forefathers."—*Hodgkin.*

Scall, an eruption of the skin, tetter. Perh. fr. A. S. *scyl*, shell, fr. *scylan*, to divide; hence skin to scale. "With *skalled* browes black, and piled berd."—*Chaucer.* Or scall, a scale, fr. Du. *schelle*, bark, shell.

a "Lest the place should be irritated and inflamed, and assume in consequence other appearances besides those of a leprous infection, in wh. case the priest might not be able to form an accurate judgment."—*Clarke.*

"Who would not be covetous, and with reason, if health could be purchased with gold? Who not ambitious if it were at the command of power, or restored by honour? But alas! a white staff will not help gouty feet to walk better than a common cane; nor a blue riband bind up a wound so well as a fillet; the glitter of gold

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settled country; the inconveniences and the hatred which such inculpations produced among them; the laws which had been made against lepers, and their exclusion from civil society. They demanded a general inspection of all those who were suspected of having this disease, in order that those who were found to be infected might be removed into a particular hospital, or some separate place.[a]

38—41. (38) **even .. spots,** the slightest appearance of disease was to arouse suspicion. (39) **freckled spot,** Heb., *bōhak*;[b] still denotes superficial skin disease among the Arabs. (40) **hair .. head,** fr. old age. **bald,** naturally. (41) **part .. face,** partial baldness.

The freckled spot.—The Hebrew word here translated "freckled spot," is *bōhak*, and the Arabs still use the same word to denote a kind of leprosy, of which Niebuhr says, "Bōḥak is neither contagious nor dangerous. A black boy at Mocha, who was affected with this eruption, had here and there on his body white spots. We were told that the use of sulphur had relieved this boy for a time, but had not entirely removed the disease." He adds, subsequently, from Forskal's papers, the following particulars: "On the 15th of May, 1765, I myself first saw the eruption called bōhak in a Jew at Mocha. The spots of this eruption are of unequal size; they do not shine, are imperceptibly higher than the skin, and do not change the colour of the hair. Their colour is a dirty white, or rather reddish. The rest of the skin of the patient I saw was darker than the inhabitants of the country usually were, but the spots were not so white as the skin of a European when it is not tanned by the sun. The spots of this eruption do not appear on the hands or near the navel, but on the neck and face, yet not that part of the face where the hair grows thick. They spread gradually. Sometimes they remain only two months, sometimes one or two years, and go away by degrees of themselves. This disorder is neither contagious nor hereditary, and does not cause any bodily inconvenience." Hence it appears why a person affected with the bōhak is declared in the above law not to be unclean.[c]

42—46. (42) **upon .. forehead,** hence the presence of white hair not the only test. (43) **sore,** stroke. (44) **leprous,** having, at least, a tendency that way. (45) **leper,** any one of the foregoing varieties. **put .. lip,**[a] bandage on lower part of face, leaving mouth free. **unclean,**[b] to prevent others fr. coming in contact with him. (46) **alone,** apart, separated fr. the people. **without .. be,**[c] to save it from contamination.

The cleansing of the leper.—The particulars here recorded explain, in reference to sin—I. Its nature. It is—1. Abominable before God; 2. Incurable by man. II. Its consequences. It unfits for communion with—1. God's saints on earth; 2. Saints and angels in heaven. Learn:—(1) Self-distrust; (2) Self-humiliation; (3) Self-purification.[d]

Covering the lip.—The prophet Ezekiel, in reference to the death of his wife, was ordered not to "cry," neither to cover the lips (the margin has "upper lip"). The prophet Micah (iii. 7) describes the confusion and sorrow of those who had by their wickedness offended the Lord. "Then shall the seers be ashamed,

or of diamonds will but hurt sore eyes, instead of curing them; and an aching head will be no more eased by wearing a crown instead of a common nightcap."—*Sir W. Temple.*

a Dr. Peysonnel.

a "If *v.* 12 refs. to Lepra vulgaris, as seems most prob., the Heb. *bōhak* may denote some kind of *Eczema*, a skin disease of a somewhat similar external character."—*Spk. Comm.* See also *Wilson*, 165; *Palgrave, Arabia*, ii. 34. The latter says: "The 'Baras,' though never fatal, may lead to superficial ulceration. However, neither of these diseases corresponds exactly with what we read of in Numbers, so that the leprosy of the Jews remains distinct fr. that of the Arabs."

c Rosenmuller.

a Ez. xxiv. 17, 23; Mi. iii. 7.

b 2 K. vii. 3; Lam. iv. 15; Is. lii. 11.

c Nu. v. 2, xii. 14; 2 K. xv. 5; 2 Ch. xxvi. 26; Lu. xvii. 12.

d C. Clayton, M.A.

"At the present day there are pesthouses in the E., set apart for lepers, outside the towns. There is one at Jerusalem within the Zion gate."—*Robinson, B. R.* i. 359.

and the diviners confounded : yea, they shall all cover their lips, for there is no answer of God." Margin again has "upper lip." All these passages refer to the sorrow of those concerned. A person in deep distress puts his hand over his mouth, and hangs down his head, as if looking on the ground. When a man suddenly claps his hand on his mouth, it denotes great sorrow or surprise. To put the fingers in a line with the nose, conveys the idea of silence and submission. "Why is your hand on your mouth?" "Not for joy." "But why?" "My son, my son, my wicked son! He has gone with the evil ones to the distant country."—"Ah, friend, why is your hand there?" "Alas, the tigers got among my cattle last night, and great is the slaughter." —"The king is angry with Raman—his hand is now on his mouth."—"I may well put my hand on my mouth; I have been taken by the neck, and driven from the presence of my lord. My requests have all been denied" (Job xxi. 5).[e]

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"People who are always taking care of their health are like misers, who are hoarding a treasure which they have never spirit enough to enjoy." —*Sterne.*

"Health! thou chiefest good, Bestowed by heaven, but seldom understood." —*Lucan.*

e Roberts.

47—52. (47) **garment,**[a] clothing generally. (48) **whether,** *etc.*, minuteness of detail sugg. a disposition to evade the spirit of law, and quibble ab. the scope of a commandment. (49) **greenish,** *etc.*, perh. some kind of mildew or fungus is indicated. (50) **and,** *etc.*, the same course pursued with clothes as with persons. (51) **fretting,** rotting, corroding. (52) **it . . fire,** only hastening the destr. of what had been a slow mouldering away.

of garments

a Jude 23; Re. iii. 4; De. viii. 11.

Homiletic hints.—Leprous garments of modern times. I. When worn so as to excite to sin: indecencies of dress. II. When worn of a cut and quality above one's station in life: false appearances. III. When belonging to the opposite sex, and worn for evil purposes.

The leprosy of clothes.—The leprosy of clothes is described as consisting of green or reddish spots that remain in spite of washing, and still spread; and by which the cloth becomes bald, or bare, sometimes on the one side, sometimes on the other. This Moses terms dropping or losing the hair; that is, if we are to give the literal truth of the Hebrew text, in a passage which might have its difficulties to a man of learning, if he knew nothing of the manufacture of woollen. These symptoms, too, of leprosy are said to be found sometimes only in the warp, and at other times only in the woof. To a person who has nothing to do with the manufactures of woollen, linen, or leather, but with books only, this must doubtless be obscure; or, at most, he will be led to think of specks of rottenness, but still without being rightly satisfied. I have not been able to obtain complete information on this subject; but in regard to wool and woollen stuffs, I have consulted the greatest manufacturer in the electorate of Hanover, and he informs me that what he has read in my German Bible, at this passage, will be found to hold good, at any rate, with regard to woollen articles; and that it proceeds from what is called dead wool, that is, the wool of sheep that have died by disease, not by the knife; that such wool, if the disease has been but of short duration, is not altogether useless, but in a sheep that has been long diseased, becomes extremely bad, and loses the points; and that, according to the established usage of honest manufacturers, it is unfair to manufacture dead wool into any article worn by man, because vermin are so apt to establish themselves in it, particularly when it is worn close to the body,

"When a man is labouring under the pain of any distemper, it is then that he recollects there is a God, and that he himself is but a man. No mortal is then the object of his envy, his admiration, or his contempt; and, having no malice to gratify, the tales of slander excite not his attention."—*Pliny.*

"Dress has a moral effect upon the conduct of mankind. Let any gentleman find himself with dirty boots, old surtout, soiled neckcloth, and a general negligence of dress, he will, in all probability, find a corresponding disposition by negligence of address."—*Sir Jonah Barrington.*

R. Hall, v. 228; *Dr. R. Gordon*, ii. 9

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It is evident that medical science had at this time been reduced to a system, from the nice discrimination of infectious disorders, and the symptons by which they were characterised. — *Kitto.*

and warmed thereby. When I told him that in the countries with a view to which I questioned him the people, for want of linen and from poverty, had always worn, and still wear, woollen stuffs next the skin, he stated it as his opinion that there the disagreeable effect just mentioned must take place in a still higher degree than in countries where, according to our German fashion, which would there be a luxury, a linen shirt is worn between the woollen clothes and the body. He added, that dead wool was usually manufactured into sacks and horse-cloths; and he expressed his wish for a statute, in the style of Moses, which should discourage the use of dead wool, or inflict a punishment on those who either sold it, or knowingly manufactured it into human clothing. I am likewise informed by Hamburghers, that in their neighbourhood many frauds are committed with dead wool, from its being sold for good wool; in consequence of which the stuffs made of it not only become very soon bare, but full first of little depressions, and then of holes.[b]

b Michaelis.

53—59. (53) **the . . spread,** the same rule as in the case of persons. (54) **shut . . more,** *see* on v. 5. (55) **not . . colour,** sign of passing away. **it . . inward,** within the substance of the material, as a dry rot. (56) **dark,** faint. **then he,** *etc.*, shall pronounce it to be departing. (57) **if . . still,** after washing, etc. (58) **then . . time,**[a] to ensure perfect cleanness (59) **this,** *i.e.* fr. v. 47.

a "Acc. to the Jews, the first washing was to put away the plague; the second was to cleanse it."— *Clarke.*

The remedy for clothes-leprosy.—The best remedy was, in the language of Moses, to destroy the leprous article: for that would soon make every one careful to manufacture nothing either for himself, or for sale, that might be pronounced leprous; and people would soon observe where the fault lay, when they were losers, and found no sale for their goods, in consequence of former purchasers having suffered by them. The prohibition of dead wool, although the legislator be ever so fully satisfied that it is entirely to blame for the effects in question, is not sufficient of itself; for it will still be privately manufactured and then denied, particularly where there is no board of survey. But where the stuff, in which leprous symptoms make their appearance, is destroyed in spite of the owner, every one will become attentive to guard against such a loss. Moses therefore enjoined, first, that the place on which there were marks of leprosy that no washing could obliterate, should be torn out; and then, if the leprosy still recurred a second time, that the whole piece should be burnt. With regard to leather and linen, I can say nothing with historical certainty: because I know no great wholesale manufacturer or merchant in either line, and I do not choose to trouble my reader with conjectures, because they may occur to himself, just as well as to me. Perhaps, however, my book may find some readers better acquainted with such persons than I can be here in Gottingen, and who may hereafter communicate with me on the subject; for which purpose, I particularly request the attention of my readers in Holland, where I am inclined to think the best judges may be found. Now that the origin of the evil has been traced in wool, there will be no great difficulty in carrying on the investigation further. Only I must deprecate closet-accounts and learned conjectures. It is only from those who are acquainted with the manufacture or sale of linen, leather, and furriery, on a large scale, that I look for any useful information.[b]

"Even from the body's purity, the mind receives a secret sympathetic aid."— *Thomson.*

"Some (as *Calmet*) think that the clothes-leprosy, as well as that in man, was caused by the presence of minute insects or worms, which gnawed the texture, and left the stains."

b Michaelis.

CHAPTER THE FOURTEENTH.

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the cleansing of the leper

1—7. (1) **spake,** concerning the restoration of the leper. (2) **law . . cleansing,**[a] the rule binding both him and the priest. (3) **go . . camps,** since the leper may not enter. (4) **then,** if it be healed. **birds,** prob. small birds, some say sparrows, *see* marg. A. V. **cedar,**[b] or juniper (*as Juniperus oxycedrus*), to serve as a handle by wh. to hold the bird and hyssop. **scarlet,** by wh. to tie bird and hyssop to cedar. **hyssop,**[c] *see* on Ex. xii. 22. (5) **running,** *lit.* living, fresh drawn fr. fountain. (6) **cedar,** *etc. see* v. 4. (7) **seven,** Naaman washed seven times in Jordan.[d]

The two birds.—I. The first bird is a type of Christ. 1. As captured from the air, it suggests the Lord Jesus, who came down from the realms of light and glory; 2. As a clean bird, it suggests the pure and holy Jesus; 3. As a defenceless bird, it is a type of Him who said, "I have trod the winepress alone, and there was none to help;" 4. As a bird slain, it suggests the Saviour, who died "for man the creature sin." II. The second bird is a type of our own soul. 1. As it was plunged in the blood of the first bird, so must we be washed in the blood of Christ, or go polluted for ever; 2. In that it was free to go after it had been dipped in the blood, so it is a type of our souls after we have washed in the Lamb's blood: we can go where we will, and do what we will; for our will has been changed, and we shall not will that which is wrong; 3. As the bird flew away, so must we fly upwards to heaven.[e]

The two birds.—Interpreters have not been able to determine in what parts of Scripture the Hebrew term *tsippor* ought to be translated sparrow. Some suppose that Moses intends this bird in the law concerning the purification of the leprosy: "Then shall the priest command to take for him that is to be cleansed, two birds alive." One of these birds was to be killed over running water; and the living bird, after certain ceremonies described in the law, was ordered to be let loose into the open field. The same ceremonies were commanded to be observed in cleansing the leprous house. Jerome and many succeeding interpreters render the word used in the law, sparrows. But it is evident from an attentive perusal of the fourth verse that it signifies birds in general. "Then shall the priest command to take for him that is to be cleansed, two birds alive and clean." Now, if the sparrow was a clean bird, there could be no use in commanding a clean one to be taken, since every one of the species was ceremonially clean; but if it was unclean by law, then it could not be called clean. The term here must therefore signify birds in general, of which some were ceremonially clean, and some unclean; which rendered the specification in the command proper and necessary. From the terms of the law it appears that any species of clean birds might be taken on such occasions, domestic or wild; provided only they were clean, and the use of them conceded by the laws of Moses to the people.[f]

8—11. (8) **he . . shall,** *etc.*,[a] "there must be a co-operation of man's will and work with Divine grace."[b] (9) **seventh . .**

[a] Ma. viii. 2—4; Lu. xvii. 14.

[b] Nu. xix. 6.

[c] Ps. li. 7; He. ix. 19; Jo. xix. 29, 30.

[d] 2 K. v. 10, 14.

"The birds, great Nature's happy commoners, that haunt in woods, in meads, and flowery gardens, rifle the sweets, and taste the choicest fruits." —*Rowe.*

"He providently caters for the sparrow." —*Shakespeare.*

[e] *Dr. Talmage.*

"Oh, what beautiful messengers those are that sit on two legs, fly with two wings, and send out of one little throat a whole breastful of texts, each one of which is a song of God to the believing soul! I heartily thank God for them!"

Cyril, Opera i. 352; *T. E. Hankinson*, 256.

[f] *Dr. Paxton.*

[a] 1 Jo. iii. 3.

[b] *Wordsworth.*

"Because we

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could not serve God in that simplicity we ought, therefore we have these helps. Hence it is that the nearer to perfection, the fewer ceremonies; as it were, the more light, the less shadow. In the Law were abundant ceremonies, in the Gospel far fewer, in heaven none at all."—*T. Adams.*

"Blessed is the memory of those who have kept themselves unspotted *from* the world! yet more blessed and more dear the memory of those who have kept themselves unspotted *in* the world!"—*Mrs. Jameson.*

a C. Simeon, M.A.

b Delitzsch.

"Holiness is something of God, wherever it is. It is an efflux from Him, and lives in Him; as the sunbeams, although they gild this lower world, and spread their golden wings over us, yet they are not so much here where they shine as in the sun from whence they flow."—*Cudworth.*

If you look for heaven according to Christ's promise, you must walk on earth according to His revealed will.

off, a second time. (10) **eighth,** the cleansing being complete, his consecration follows. **three . . deals,** *i.e.* ab. 10½ pints. **log,** ab. ½ pt. (11) **door . . congregation,** *lit.* entrance of the tent of meeting.

Homiletic hints.—Putting off the old man and putting on the new. Marked—I. By putting away sources of uncleanness—shaving, washing, bathing. II. By reconsecration to God, and seeking, anew, Divine aid. III. The great change acknowledged by the priest and people in the presentation at the door of the tabernacle.

Leprosy in England from 1184 *to* 1191.—The leprosy was at this period, and long after, a cruel epidemic in our country, possibly brought by the crusaders from the Holy Land, and spread here by filth and bad diet. It was supposed to be infectious, and was shunned as the plague; so that had it not been for these pious institutions—*i.e.* the lazar-houses, multitudes must have perished under this loathsome disorder. Among other wild fancies of the age, it was imagined that the persons afflicted with leprosy, a disease at that time (1327, Edward II.) very common, probably from bad diet, had conspired with the Saracens to poison all springs and fountains; and men being glad of any pretence to get rid of those who were a burthen to them, many of these unhappy people were burnt alive on the chimerical imputation. Every one of the lazar-houses had a person called a *fore-goer,* who used to beg daily for them.

12—16: (12) **wave,** *etc., see* on Ex. xxix. 24. (13) **place,** *see* Ex. xxix. 11. **sin . . priests,** *etc., see* on Le. vii. 7. (14) **tip,** *etc., see* Ex. xxix. 20. (15) **pour . . hand,** that *all* of the log of oil may be distributed to its proper uses. (16) **sprinkle . . Lord,** towards the sanctuary.

The cleansing of the leper.—These ceremonies set forth in a striking manner—I. The ends for which the blood and spirit of Christ are to be applied to our souls. 1. The blood of Christ must be applied to purge away our guilt; 2. His spirit must be applied to renovate our nature. To this end we must—(1) Seek His influence; (2) Submit to His operations. II. The manner of this application, in order to render it effectual. It must be—1. Particular; 2. United; 3. Orderly; 4. Believing. Address:—Those who are—(1) Conscious of their leprous state; (2) Desirous of deliverance from it.[a]

The purification of the leper.—As leprosy, regarded as a decomposition of the vital juices, and as putrefaction in a living body, was an image of death, and like this introduced the same dissolution and destruction of life into the corporeal sphere which sin introduced into the spiritual; and as the leper fr. this very reason was not only excluded from the fellowship of the sanctuary, but cut off from intercourse with the covenant nation which was called to sanctification; the man, when recovered from leprosy, was first of all to be received into the fellowship of the covenant nation by a significant rite of purification, and then again to be still further inducted into living fellowship with Jehovah in His sanctuary. Hence the purification prescribed was divided into two acts, separated from one another by an interval of seven days.[b]

17—23. (17) **tip,** *etc., see* Ex. xxix. 20. (18) **pour,** *lit.* **give.**

and . . atonement, *see* on iv. 26. (19) **sin-offering,** *see* vv. 1—6; xii. 7); *i.e.* the ewe-lamb. (20) **meat-offering,** wh. seems to have been here a distinct sacrifice. (21) **poor,**[a] his case mercifully regarded. (22) **two,** *etc.*, *see* on xii. 8. (23) **bring,** *etc.*, *see* on v. 11.

The cleansing of the leper.—In this way the man cleansed from leprosy was reconciled to Jehovah, and reinstated in the covenant privileges and covenant grace (vv. 19, 20). It was not till all this had been done that the priest could proceed to make expiation for him with the sin-offering, for which the ewe-lamb was brought, "on account of his uncleanness;" *i.e.* on account of the sin which still adhered to him as well as to all the other members of the covenant nation, and which had come outwardly to light in the uncleanness of his leprosy; after which he presented his burnt-offering and meat-offering, which embodied the sanctification of all his members to the service of the Lord, and the performance of works well-pleasing to Him."[b]

24—32. (24—27) *see* on vv. 12—15. (28—31) *see* on vv. 16—18. (32) **law,** *etc.*, the special and exceptional law for the poor man.

The majesty of law.—Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage—the very least as feeling her care, and the greatest as not exempted from her power; both angels, and men, and creatures, of what condition soever, though each in different sort and manner, yet all, with uniform consent, admiring her as the master of their peace and joy.[a]

Love in the law of God.—There is the same love in the Law as in the Gospel, the difference is only in expression; as when I warn one against venturing into the roaring flood, and when, on his leaping madly in, I follow to save him. In the law love warns, in the cross it redeems. Both are, as I undertake to show, the true mirror of Him who thus defines His own character, "God is love," "Fury is not in Me."[b]

33—38. (33) **spake,** *etc.*, here follows a prospective law. Divine legislation has respect to the future. (34) **when . . possession,** through unbelief they entered not into Canaan. **I put,** *etc.*,[a] God is often said to *do* what He *permits*. Either way it might be a Divine visitation. (35) **seemeth,**[b] fr. certain signs. (36) **afterward,** *etc.*, the cleared house admitted the closer inspection. (37) **behold,** *etc.*,[c] *lit.* depressed spots of dark green or dark red, appearing beneath the surface of the wall.[d] (38) **then,** *etc.*, many are the explanations of this house-leprosy; for some, see marg.[e]

Homiletic hints.—House-leprosy. I. Leprous houses of modern times—1. Houses of ill-fame; 2. Gambling hells; 3. Gin palaces; 4. Thieves' dens; 5. Fences, *i.e.* receiving-houses for stolen property, etc. II. How they may be cleansed—1. By the progress of religion; 2. By the force of education; 3. By enlightened public sentiment; 4. By the strong arm of law.

House-leprosy.—It seems probable that it was some form of ordinary decay wh. was familiarly known. Some have considered that the object of the law respecting it was chiefly or wholly practical utility, in order to secure for the Israelites sound and

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a 2 Co. viii. 12—15.

b Delitzsch.

If heaven is really your home, pray that you may welcome, if in the path of duty, all the winds and waves of afflictions, which, under God, are designed to send you thither.

a Hooker.

b Dr. Guthrie.

"It is time that something should be done for the poor, the sole quality on earth is death."—*Bailey.*

"Poverty palls the most generous spirits; it cows industry, and casts resolution itself into despair."—*Addison.*

of the house

a Am. iii. 6; Is. xlv. 7.

b Ps. xxxii. 5.

c Pr. iii. 33; Zec. v. 3, 4.

d Spk. Comm.

e In Switzerland they speak of a *cancer* in buildings. *Calmet* seems to think that this disorder was caused by animalcula, wh. eroded the stone like mites in a cheese. *Michaelis* refers it to the action of saltpetre, or mural salt, hence dampness and mouldi-

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ness. Many have imagined that it was in some way connected with the human disease. Some of the Fathers have applied it as a fig. to ill. the hists. of the Jewish nation and the Christian Church.

wholesome houses. That it may have tended towards this end, by inducing a care in the selection of materials and a habit of keeping the house clean and in good repair, is probable. But the form in wh. the law is expressed in vv. 49, 53, appears to intimate that its meaning was primarily symbolical. Leprosy in the person, above all other afflictions of living bodies, represented decay and corruption. Decay in all material substances has a common ground. In everything it is the dissolution, the falling to pieces, of that wh. is naturally one. But decay in what covers the body and what shelters it must bear the nearest relationship to the decay of the body itself. The leprosy in houses, the leprosy in clothing, and the terrible disease in the human body, were representative forms of decay wh. taught the lesson that all created things, in their own nature, are passing away, and are only maintained for their destined uses during an appointed period by the power of Jehovah.[f]

f Spk. Comm.

a Michaelis.

"It was the policy of the good old gentleman to make his children feel that home was the happiest place in the world; and I value this delicious home-feeling as one of the choicest gifts a parent can bestow."—*Washington Irving.*

It was the boast of Lucullus that he changed his climate with the birds of passage. How often must he have felt the truth here inculcated, that the master of many houses has no home!

39—42. (39) **look,** examine. (40) **stones . . is,** *i.e.* as far as the leprosy reached. (41) **house . . about,** having the plaster of the rest of the house scraped off. (42) **put . . stones,** *etc., i.e.* such a house shall be fully repaired.

House-leprosy.—The house-leprosy is said to consist of greenish or reddish dimples, which appear on the walls, and continually spread wider and wider; and its nature would probably have been understood long ago, but for the prevalence of the notion of its being a disease communicable to man, which notion arose from taking the word leprosy in too literal a sense. The bare description of it given by Moses is so clear that I have known more than one example of children who, shortly after reading it, having had occasion to go into the cellar, where, with terror, they thought they had observed it on the walls, on their return, described it distinctly or figuratively to their parents, and were laughed at for their pains. Laughed at they certainly ought not to have been, but instructed. Their acute vision had shown them what many a learned man has in vain sought to find out. In short, what we usually term the saltpetre, that appears on walls, has much the same symptoms as the Mosaic house-leprosy, and is at the same time attended with such noxious effects as require the attention of a well-regulated police. I expressed this idea first in my Twelfth Question to the Arabian Travellers; but I did so very briefly, and as addressing men of sense and skill.[a]

cleansing of the house

a Lu. xiii. 6—9; 1 Co. xv. 53; Jo. xiv. 2; Job. xix. 25—27; 1 Co. v. 5.

"Are you not surprised to find how independent of money peace of conscience is, and how much happiness can be condensed in the humblest home? A cottage will not hold the bulky furniture

43—47. (43) **break . . house,** unexpectedly, suddenly. (44) **it . . house,** a leprosy that will spread till all be consumed. (45) **he . . house,** *etc.,*[a] doing with all as formerly with a part. (46) **he . . house,** even for a moment: or unwittingly. **shall . . even,** be cut off fr. social intercourse. (47) **lieth,** *etc.,* the stay and the penalty proportioned.

Saltpetre in walls.—Our walls and houses are often attacked with something that corrodes and consumes them, and which we commonly denominate saltpetre. But I have never seen it to such a degree as at Eisleben, in the church in which Luther was baptised. In the year 1757, I observed, on the left side of the choir of that church, a gravestone, I think of marble, and dated in the present century, in which the inscription, though deeply cut, was in many cases, by reason of numberless dimples, scarcely legible, while I read with perfect ease other two inscriptions, for

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times as old. On my asking the sexton the reason of this, he said the saltpetre had come into the stone, and told me a great deal more about it, which I did not sufficiently attend to, because I had no idea of its ever being useful to me in explaining the Bible. In Bern, Mr. Apothecary Andrea heard the people complain of a disease that in an especial manner attacked sandstone, so as to make it exfoliate, and become as it were cancerous. They call it the gall, and, in like manner, ascribe it to the saltpetre contained in the stone.[b]

48—53. (48) **priest . . look,** *i.e.* aft. the repairs of v. 43. (49—53) *see* on vv. 3—7.

The law relating to house-leprosy.—By this law many evils were actually prevented,—the spreading of the saltpetre-infection, and even its beginning; for the people would guard against those impurities whence it arose, from its being so strictly inquired into;—the danger of their allowing their property or their health to suffer in an infected house, from mere carelessness;—the difficulty of making (among the Hebrews it would have been their slaves, but among us it would be) our hired servants, or perhaps our children's preceptor, occupy an infected apartment that was for no other use, and sleep close to an unwholesome wall. With such a law, no man can have any just ground of dissatisfaction; and we might at all events ask why we have it not put in force in newly-built cities. It is certainly very singular, that in this country, or, at any rate, in some places of it, we have a law, which is a most complete counterpart to it. No doubt our house-leprosy is not attended with the same evils as it was among the Hebrews, by reason of the change of circumstances, and because the saltpetre, being necessary for the manufacture of gunpowder, is often scraped off; and herein we have a strong example of the diversity occasioned in legislative policy, by difference of time and climate. We have occasion for great quantities of saltpetre, in consequence of the invention of gunpowder; and, as in some parts of Germany where the soil abounds with it, such as the circle of the Saal, in the duchy of Magdeburg, the cottages of the peasants have, from time immemorial, had their walls built only of earth, in which, by reason of that want of cleanliness, in many respects, which prevails in country villages, the saltpetre establishes itself, and effloresces; there is an ancient consuetudinary law, that the collectors of this substance may scrape it off; which they can do without any damage whatever to the houses; only they take care never to scrape it off to the very roots, nor dare the occupants of the houses extirpate it altogether. The walls are so thick, and so often cleaned by this operation, that, for my part at least, I never heard that the health of the people was affected by the saltpetre; and in the houses themselves, though inhabited by very substantial tenants, there is not much to spoil. At the same time, I should be glad to be more fully informed by any physician of that country, whether he had ever traced any pernicious effects to the cause in question.[a]

54—57. *see on* xiii., xiv.

Bible notes on leprosy.—A Scripture summary. A comm. disease, Lu. iv. 17. *Infected:* men, Lu. xvii. 12; women, Nu. xii. 10; houses, Le. xiv. 34; clothes, Le. xiii. 47; incurable, 2 K.

and sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace."—*Dr. James Hamilton.*

b Michaelis.

"Six things are requisite to create 'a happy home.' Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting glory and canopy, nothing will suffice except the glory of God."

"To be happy at home, is the ultimate result of all ambition; the end to which every enterprise and labour tends, and of which every desire prompts the prosecution. It is indeed at home that every man must be known by those who would make a just estimate either of his virtue or felicity; for smiles and embroidery are alike occasional, and the mind is often dressed for show in painted honour and fictitious benevolence."—*Johnson.*

a Michaelis.

As well may you attempt to measure the distance

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between earth and heaven, as to define the degree of estrangement between sinful man and a holy God.

If love to Christ is supreme in your heart, there will be many outward manifestations of it in your life.

v. 7; a punishment, Nu. xii. 9, 10; 2 Ch. xxvi. 19; oft. hereditary, 2 S. iii. 29; 2 K. v. 27. *Parts affected:* hand, Ex. iv. 6; head, Le. xiii. 44; forehead, 2 Ch. xxvi. 19; beard, Le. xiii. 30; body, Lu. v. 12. *Appearance:* began with red spot, Le. xiii. 2, 24; turned the skin white, Ex. iv. 6; 2 K. v. 27; turned the hair white, Le. xiii. 3, 10, 30. *Rules for the priests:* De. xxiv. 8; Le. xiii. 2, 9; xiv. 3—32. *Rules for the afflicted:* Le. xiii. 8, 11, 22, 44; Nu. v. 2; xii. 14, 15; 2 K. vii. 3; Lu. xvii. 12; 2 K. xv. 5; 2 Ch. xxvi. 21; Le. xxii. 2—4; xiii. 45. *Rules ab. clothes:* Le. xiii. 49—59. *Ab. houses:* Le. xiii. 35—48. *Cure of:* by power of God, Nu. xii. 13, 14; 2 K. v. 8—14. *Of Christ:* Ma. viii. 3; Lu. v. 13; xvii. 13, 14; Ma. x. 8.

CHAPTER THE FIFTEENTH.

unclean issues

a Le. xxii. 4; Nu. v. 2; Ma. ix. 20; Lu. viii. 43; Mk. v. 29.

b *Wordsworth.*

c Ps. li. 6.

d De. xxiii. 10, 11; 2 Co. vii. 1; 1 S. xxi. 4.

e *Spk. Comm.*

f Le. xii. 2.

g Le. xviii. 19; xx. 18; Ez. xviii. 6.

h Ma. ix. 20; Mk. v. 25; Lu. viii. 43.

The sacrifices required were easily got in Palestine. Doves and pigeons abounded.

(1, 2) **when .. flesh,**[a] *lit.* when he shall be flowing fr. his flesh. (3) **run .. stoppeth,** *i.e.* if the issue be intermittent. (4—6) **lieth .. sitteth .. toucheth,** *etc.*, "see a fig. here of the contagious effects of sin: he that toucheth pitch shall be defiled therewith."[b] (7—12) *see* on vv. 4—6. (13) **shall .. days,** testing in seclusion the completeness of his cure. (14) **take .. priest,**[c] *see on* xiv. 22, 23. (15) **priest .. them,** *etc.*, *see on* xiv. 30, 31. (16—18) **and,** *etc.*,[d] "most of the ancient religions made a similar recognition of impurity and of the need of purification."[e] (19—24) **issue,**[f] it is not needful to explain what will be clear to every adult reader. **be .. apart,** her separation. (20—23) **unclean,** rules as before. (24) If this were knowingly done the punishment was death.[g] (25—28) **and .. if,** *etc.*,[h] the ref. is to irregular periods, etc., *see* on v. 19. (29, 30) **she .. turtles,** *etc.*, *see* on xiv. 22, 23. (31) **separate,** Heb. *hizzartem*, fr. the rt. *nâzar*, to separate; whence, Nazarite, one separated or sanctified to the Lord. (32, 33) **this,** *etc.*, *i.e.* in the preceding vv. of this chap.

Homiletic hints.—The defiled tabernacle. I. Modern forms of the old evil. 1. Making merchandise of house of God; 2. Resorting thither from ill motives—as custom, love of show, favour-hunting, etc.; 3. Indulging therein in worldly thoughts. II. The modern tabernacle cleansed—1. By earnest preaching; 2. By friendly counsels among the congregation; 3. By prayer for the Holy Spirit's reviving and purifying influences.

CHAPTER THE SIXTEENTH.

a Le. x. 2.

b As *Bush.* "The instructions for observing this day seem naturally to follow the laws of sacrifices and purifications."

c Ex. xxvi. 33; He. ix. 3.

1—6. (1) **after .. Aaron,**[a] whence some[b] think the prop. place for this chap. is aft. the tenth. (2) **he,** even *he*, the high p. **come .. times,**[c] unseasonable: at any time he may please. **cloud .. seat,** the Shekinah.[d] (3) **thus .. place,** in this *way*, and at the prop. *time.* **bullock,** *etc.*, *see* on iv. 3. (4) **put on,** *etc.*,[e] *see* on Ex. xxviii. 39—43: and Le. vi. 10. **wash .. water,**[f] bathe himself. (5) **take .. Israel,** these offerings *of the people* to be provided at public cost. **two .. goats,** *lit.* two shaggy he-goats. (6) **offer .. house,**[g] the atonement for the priest-

hood to be made *first;* that they, imputed innocent, might then offer for the people.

The priest in the Holy of Holies.—In the Holy of Holies, "in awful solitude; there, in unbroken silence; there, in utter gloom, were it not for His own radiance, the Shekinah—the presence of the Lord God of Israel, brooded over the mercy-seat, between the golden cherubs. No eye saw Him. No voice spake with Him. On one day only of every year did a pale and agitated man dare to pierce the seclusion, not without blood and prayer and an elaborate ritual, and the gathering of an anxious nation, every man, into the courts without."[h]

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d Ex. xvi. 10; xix. 9; xl. 34; Nu. ix. 15; 1 K. viii. 10; Ex. xxv. 17.

e Ez. xliv. 17, 18.

f He. x. 22.

g He. vii. 26—28, v. 2, ix. 7; Le. ix. 7.

h Chadwick.

7—10. (7) **take .. present,**[a] shall station them. (8) **lots,** to decide the uses of the goats. **scape-goat,** Heb. *Azazel,* meaning uncertain.[b] (9) **offer,** *etc.,*[c] for directions, see v. 15 *ff.* (10) **lot .. goat,** *i.e.* on wh. the lot "for Azazel" fell.

The scape-goat.—I. That the separation of man from his sins is a subject of tremendous moment. 1. The moral struggles of mankind; 2. The influence of sin on human nature; 3. The intervention of Christ shows this. II. That a penitential approach to God through sacrifice is the Divine method of separation. The sacrifices mentioned in the text show—1. That sin deserved death; 2. That through another's death the sinner's may be avoided. III. That the separation of man from his sin, if effected through the True Sacrifice, is complete.[d]

Casting lots.—Acc. to the Jews, the two lots might be either of wood, stone, or metal. On one was written "*for Jehovah,*" and on the other "*for Azazel.*" They were then put into a vessel, while the goats stood with their faces to the west. The vessel was then shaken, and the priest putting in both his hands, brought out a lot in ea. Being stationed betw. the two goats, the lot wh. was in his right hand he laid upon the goat that was on his right; and that which was in his left hand he laid upon the goat that was on his left; and thus acc. to what was written on the lots, the *scape-goat* and the *goat for sacrifice* were determined.

the scape-goat

a The Rabbins say that these goats were to be taken from the same flock, to be of equal stature, of the same colour, and of the same value.

b Hence the Heb. word is retained in most modern crit. trans.

c Pr. xvi. 33.

For dissertations on *Azazel,* see *Bush, Spk. Comm., etc.*

d Dr. Thomas.

11—19. (11) **and .. bring,** *etc.,* the first of the rites of day of atonement. **make .. himself,** he must be accepted *himself,* bef. he offers for others. (12) **censer,**[a] *see* on Ex. xxx. 3. **and .. vail,** the second rite of day of A. (13) **cloud,** *see* Ex. xxx. 7, 8. **mercy-seat,** *etc., see* Ex. xxv. 17. (14) **take,** *etc.,*[b] the third rite of day of A., wh. completes the A. for the priest. (15) then, being himself accepted. **kill .. people,** this is the *fourth* rite of day of A. **bring .. vail,** the *fifth* rite. (16) **make .. place,** the *sixth* rite. **that .. uncleanness,** might be polluted by contact with human things. (17) **shall .. man,**[c] either of the priests or people, save the H.-priest. (18) **altar .. Lord,** prob. brazen altar.[d] **take .. goat,** said to have been mixed in a basin. **horns .. about,** the *seventh* rite. (19) **sprinkle,**[e] to complete the atonement for holy places and persons.

The day of atonement.—The sacrifices and purifications enjoined thus far did not suffice to complete the reconciliation between the congregation of Israel, which was to be called a holy nation, but in its very nature was still altogether involved in sin and uncleanness, and Jehovah the Holy One,—that is to say, to restore the perfect reconciliation and true vital fellowship of the nation with its God, in accordance with the idea and object of

the priest's sin-offering

a Nu. xiv. 46; Re. viii. 3—5; Is. vi. 6, 7.

b Le. iv. 5; He. ix. 25, x. 4, xii. 24, xiii. 20.

c Lu. i. 10; Is. lxiii. 3, xliii. 11, xlv. 21.

d See *v.* 12. Ex. xxix. 11, 12; Le. i. 5; *cf. Jos. Ant.* iii. 10, 3.

e Ez. xliii. 20; Ma. xxiii. 19.

"The temple of His body and the veil of His flesh (Jo. ii. 21; He. x. 20) were by imputation of our sins, made as unclean, and sprinkled with His own precious

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blood, that He might reconcile us to God. It was necessary that (Moses' tab. and Solomon's temp.) the pattern of things in the heavens should be purified with these (heavenly sacrifices before mentioned), but the heavenly things themselves with better sacrifices than these." *Ainsworth.*
f Delitzsch.

the old covenant,—because, even with the most scrupulous observance of these directions, many sins and defilements would still remain unacknowledged, and therefore without expiation, and would necessarily produce in the congregation a feeling of separation fr. its God, so that it would be unable to attain to the true joyousness of access to the throne of grace, and to the place of reconciliation with God. This want was met by the appointment of a yearly general and perfect expiation of all the sins and uncleanness which had remained unatoned for and uncleansed in the course of the year. In this respect the laws of sacrifice and purification received their completion and finish in the institution of the festival of atonement, which provided for the congregation of Israel the highest and most comprehensive expiation that was possible under the Old Test.*f*

20—25. (20) **he .. goat,** for Azazel: the other having been offered: v. 15. (21) **confess,** *etc.*,[a] a humble and full acknowledgment of sin of heart and life.[b] **hand .. man,** *lit.* a man at hand, said to be appointed a year before. (22) **unto .. inhabited,**[c] *lit.* unto a place cut off. **he .. wilderness,**[d] bearing the sins of the people far away from them. The *eighth* rite of day of A. (23) **leave .. there,** to preserve fr. pollution: that they be reserved for holy uses. (24) **wash,** *etc.*, the *ninth* rite. (25) **fat .. altar,**[e] *see* on i. 9: Ex. xxix. 13. The *tenth* rite.

The scape-goat.—I. The leading circumstances connected with this ceremony. 1. It was an ordinance Divinely instituted; 2. It was instituted that the professing people of God, under that dispensation, might have instructive views of God's method of salvation. II. Its spiritual signification. The whole of the ceremony directs our attention to—1. The object of the sinner's faith; 2. His exercise in reference to that object; 3. The advantages which result to him therefrom.*f*

The Aswamedha Jug.—The Aswamedha Jug is an ancient Indian custom, in which a horse was brought and sacrificed, with some rites similar to those prescribed in the Mosaic law. "The horse so sacrificed is in place of the sacrificer, bears his sins with him into the wilderness, into which he is turned adrift (for, from this particular instance, it seems that the sacrificing knife was not always employed), and becomes the expiatory victim of those sins." Mr. Halhed observes that this ceremony reminds us of the scape-goat of the Israelites; and indeed it is not the only one in which a particular coincidence between the Hindoo and Mosaic systems of theology may be traced. To this account may be subjoined a narrative, in some measure similar, from Mr. Bruce. "We found, that upon some dissension, the garrison and townsmen had been fighting for several days, in which disorders the greatest part of the ammunition in the town had been expended, but it had since been agreed on by the old men of both parties, that nobody had been to blame on either side, but the whole wrong was the work of a camel. A camel, therefore, was seized, and brought without the town, and there a number on both sides having met, they upbraided the camel with everything that had been either said or done. The camel had killed men; he had threatened to set the town on fire; the camel had threatened to burn the aga's house and the castle; he had cursed the grand seignior and the sheriff of Mecca, the sovereigns of the two parties; and, the only thing the poor animal was interested in,

the scape-goat

a Is. liii. 6.

b "O Lord, Thy people, the house of Israel, have transgressed, they have rebelled, they have sinned before Thee. I beseech Thee now absolve their transgressions, their rebellion, and their sin that they have sinned against Thee, as it is written in the law of Moses Thy servant, that on this day he shall make atonement for you to cleanse you fr. all your sins, and ye shall be clean."—*Form of Confession acc. to the Mishna.*

c Is. liii. 11, 12; Jo. i. 29; He. ix. 28; 1 Pe. ii. 24.

d In the time of Christ he was carried to high rock 12 m. fr. Jerus., and there, being thrust over the precipice, was killed.

e Ex. xxx. 9.

f W. Snell.

he had threatened to destroy the wheat that was going to Mecca. After having spent great part of the afternoon in upbraiding the camel, whose measure of iniquity, it seems, was near full, each man thrust him through with a lance, devoting him *diis manibus et diris*, by a kind of prayer, and with a thousand curses upon his head, after which every man retired, fully satisfied as to the wrongs he had received from the camel!"[g]

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g Burder.

v. 21, *C. E. Kennaway*, ii. 385; *C. Bradley*, ii. 229.

26—28. (26) **wash,** *etc.*, either bec. he had been beyond the camp; or bec. of contact with the sin-offering. (27) **burn,** *etc.*,[a] not as sacrifice, *see* i. 9; iv. 12. (28) **wash . . bathe,** *etc.*, that, being ceremonially clean himself, he may not contaminate others.

An Indian custom.—When a person is sick he vows on his recovery to set a goat at liberty, in honour of his deity. Having selected a suitable one from his flocks, he makes a slit in the ear, or ties a yellow string round its neck, and lets it go whithersoever it pleases. Whoever sees the animal knows it to be a *natekadi*, the vowed goat, and no person will molest it. Sometimes two goats are thus made sacred; but one of them will be offered soon, and the other kept for a future sacrifice. But it is not merely in time of sickness that they have recourse to this practice: for does a man wish to procure a situation, he makes a similar vow. Has a person heard that there are treasures concealed in any place, he vows to Virava (should he find the prize) to set a goat at liberty, in honour of his name. When a person has committed what he considers a great sin, he does the same thing; but in addition to other ceremonies, he sprinkles the animal with water, puts his hands upon it, and prays to be forgiven.[b]

a He. xiii. 11; Le. vi. 30.

The Biajus, or aborigines of Borneo observe a custom bearing a considerable resemblance to that of the scapegoat. They annually launch a small bark, laden with all the sins and misfortunes of the nation, "wh.," says Dr. Leyden, "they will imagine will fall on the unhappy crew that first meets with it."

b Roberts.

29—34. (29) **in . . month,** the mo. *ethanim* or *tirsi*, the 7th of sac. yr.; called the Sabbatical mo. **tenth . . month,**[a] day of atonement.[b] **afflict . . souls,** penitence, humiliation: of wh. fasting was the outward sign. **or . . you,** what is unlawful for you, not to be imposed on others. (30) **cleanse,** *etc.*,[c] as now described. (31) **by . . ever,**[d] a binding law for the whole of that dispensation. (32, 33) **priest,** *etc.*,[e] the rite was to be continued by ea. generation of priests. (34) **for . . year,** this was the great annual sin-offering.

Duties required on the great day of atonement.—Notice—I. The objects for which atonement was made. For—1. The high priest; 2. The people; 3. The sanctuary itself and the altar. II. The duty especially enjoined at the time of that atonement: to afflict the soul. The exercise of godly sorrow would—1. Dispose man to justify God in requiring the services of the day; 2. Prepare him for a just reception of God's mercy; 3. Lead him to acknowledge with gratitude God's unbounded goodness; 4. Stimulate him to greater watchfulness and diligence in future. Reflections:—(1) How vain is the idea of establishing a righteousness of our own; (2) How transcendent must be the efficacy of our Redeemer's blood; (3) How blessed is the issue of true repentance.[f]

The doctrine of atonement.—Dr. Taylor, of Norwich, once said to the late Rev. John Newton, "Sir, I have collated every word in the Hebrew Scriptures seventeen times, and it is very strange that the doctrine of atonement which you hold, if there, cannot be found by me." "I am not surprised at that," said Mr. Newton; "I once went to light my candle with the extinguisher on it."

the day of atonement

a Le. xxiii. 27; Ma. xxvi. 36—39; Lu. xii. 50; He. v. 7, 8; Ph. ii. 5—8.

b On the 1st of this mo. was the feast of trumpets, and on the 14th the feast of tabernacles began (Le. xxiii. 24; Ex. xxiii. 16).

c Ps. li. 2; Je. xxxiii. 8; Ep. v. 26; Ma. xxvi. 27, 28; He. ix. 14; 1 Co. xv. 3; 1 Jo. i. 7—9; Lu. vii. 47, 50; 1 Pe. ii. 24, iii. 18.

d He. iv. 10, 11.

e Ex. xxix. 29, 30; Nu. xx. 26—28; He. v. 4—6, vii. 23.

f C. Simeon, M.A.

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slaying animals for food

a Is. lxvi. 3; Ja. iv. 17; De. xii. 13, 14; He. iii. 12; Ro. v. 13.

b Le. iii. 17; Ex. xxix. 18; Le. iv. 31; Nu. xviii. 17.

c De. xxxii. 17; 2 Ch. xi. 15; Ps. cvi. 37, 39; 1 Co. x. 20.

d "The worship of the goat, accompanied by the foulest rites, prevailed at Mendes in Lower Egypt. The word, wh. strictly means hairy ones, is in Is. xiii. 21 and xxxiv. rendered satyrs. The LXX. has here ματαιοις, vain things; and the Vulgate *dæmonibus*, demons.

e M. Henry.

"Superstition always inspires bitterness; religion, grandeur of mind; the superstitious raises beings inferior to himself to deities."-*Lavater.*

f Rosenmuller.

blood not to be eaten

a Ge. ix. 4; De. xii. 16, 23; 1 Sa. xiv. 33.

b See note by Dr. Payne Smith on xi. 39—43.

c 1 Jo. i. 7; Re. i. 5; Jo. vi. 53; He. ix. 21; Jo. xix. 34; Ma. xxvi. 28; Mk. xiv. 24; Ro. iii. 25, v. 9; Ep. i. 7; Col. i. 17, 20.

d C. Simeon, M.A. "Some men find

CHAPTER THE SEVENTEENTH.

1—7. (1, 2) **speak . . Israel,** this law touching the slaying of animals for food, concerned the people equally with the priests. (3) **killeth,**[a] for food. (4) **blood . . blood,**[b] guilty of having shed blood unlawfully. (5) **to . . end,** *etc., i.e.* this the purpose of the injunction. **offer . . Lord,** if of everything slain somewhat had to be offered to the Lord, the practice of idolatry would be prevented. (6) **sprinkle,** cast forth. (7) **devils,**[c] Heb. *lasseirim* = goats.[d]

The law concerning sacrifices.—Consider—I. How this matter had stood before. It was allowed to all people to build altars and offer sacrifices where they pleased. Hence this state had become an occasion for idolatry. II. How this law settled it. It forbade the killing of beasts for sacrifice anywhere but at God's altar. III. How this law was observed. While they kept their integrity they tenderly observed it. Its breach, however, was for many generations, later on, a grievous evil. IV. How this matter stands now, and what use we are to make of the law. It is certain the spiritual sacrifices we are now to offer are not confined to any one place. Christ is our altar and spiritual tabernacle.[e]

Devils.—The Hebrew word Seirim, here translated devils (field devils), properly signifies woolly, hairy, in general; whence it is used as well for he-goats, as also for certain fabulous beings or sylvan gods, to whom, as to the satyrs, the popular belief ascribed the form of goats. But, in the above passage, he-goats are probably meant, which were objects of divine honour among the Egyptians, under the name of Mendes, as emblems of the fructifying power of nature, or of the fructifying power of the sun. From this divinity, which the Greeks compared with their Pan, a province in Egypt had its name. Goats and he-goats, says Herodotus, are not slaughtered by the Egyptians whom we have mentioned, because they consider Pan as one of the oldest gods. But painters as well as statuaries represent this deity with the face and the legs of a goat, as the Greeks used to represent Pan. The Mandeseans pay divine honour to he-goats and she-goats; but more to the former than to the latter.[f]

8—12. (8) **strangers,** foreigners. (9) **bringeth,** *etc.,* idolatrous usages were not in any wise to be connived at. (10) **eateth . . blood,**[a] *see* on Le. iii. 17; vii. 26. **set . . against,** *i.e.* will be angry with. (11) **life . . blood,** the blood a type of the immortal principle,[b] and was devoted to significant sacred uses. **for . . soul,**[c] and this higher use shall save it fr. common uses. (12) **stranger,** *etc.,* he who for his convenience or advantage joins himself to Israel must respect the laws of Israel.

The prohibition to eat blood.—To elucidate this ordinance, I shall—I. Confirm the fact here stated. God had from the beginning appointed the blood of animals to be offered by man as an atonement for his soul. This appears throughout all the Mosaic history and the New Testament. II. Consider the prohibition as founded on it. It was most salutary as tending—1. To excite reverence for sacrifices; 2. To bring continually to

remembrance the way of salvation; 3. To direct attention to the great sacrifice.[d]

Eating the blood a characteristic of savage life.—The Greenlanders, though they do not usually eat their meat raw, have a superstitious custom, on every capture, of cutting out a piece of the raw flesh and drinking the warm blood. A European writer states that he often followed their example in the chase and assuaged his hunger by eating a piece of raw reindeer's flesh; nor did he find it very hard of digestion, but it satisfied his appetite much less than cooked meat. The Abyssinians also eat meat raw. Travellers who have witnessed their *brunde* feasts, can attest the intoxicating effects of this kind of food, and they must have been astonished at the immense quantities that can be eaten in the raw state, compared to that when the meat is cooked, and at the insensibility which it sometimes produces.[e]

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happiness in gluttony and in drunkenness, but no delicate viands can touch their taste with a thrill of pleasure, and what generosity there is in wine steadily refuses to impart its glow to their shrivelled hearts."—*Whipple.*

e Curiosities of Food, P. L. Simmonds, 43.

13–16. (13) **hunteth,** *etc.*,[a] the rule applied as well to wild as to domesticated animals. (14) **cut . . off,** *see* on Ex. xxxi. 14. (15) **eateth,** *etc.*, *see* on xi. 39. (16) **he . . iniquity,** *i.e.* "it shall not be borne by the sacrifice of atonement."[b]

blood not to be poured out as a libation

a Ac. xv. 30; Jo. xiii. 8.

b Wordsworth.

Hints for hunters.—I. That their purpose in hunting should not be mere sport. "Any beast, etc., that may be eaten." God's creatures not to be sacrificed to love of adventure; selfish disregard of life, etc. That the life of wild, no less than of domesticated, animals is sacred. Hence the blood to be regarded. III. The God of all life to be revered. The blood to be covered. Heathens poured out the blood as a libation to the god of the chase.

The costliness of hunting.—Our great English game, hunting and shooting, is costly altogether; and how much we are fined for it annually in land, horses, gamekeepers, and game laws, and all else that accompanies that beautiful and special English game, I will not endeavour to count now; but note only that, except for exercise, this is not merely a useless game, but a deadly one, to all connected with it. For, through horse-racing, you get every form of what the higher classes everywhere call "Play" in distinction from all other plays; that is, gambling—by no means a beneficial or recreative game; and, through game-preserving you get also some curious laying out of ground; that beautiful arrangement of dwelling-house for man and beast, by which we have grouse and blackcock—so many brace to the acre, and men and women—so many brace to the garret. I often wonder what the angelic builders and surveyors—the angelic builders who build the "many mansions" up above there, and the angelic surveyors who measured that four-square city with their measuring reeds—I wonder what they think, or are supposed to think, of the laying out of ground by this nation, which has set itself, as it seems, literally to accomplish, word for word, or rather fact for word, in the persons of those poor whom its Master left to represent Him, what that Master said of Himself,—the foxes and birds had homes, but He none.[c]—*Additional Note:*—It was usual with heathen sportsmen, when they killed game, to pour out the blood as a libation to the god of the chase. The Israelites, by this law, were effectually debarred from such heathen superstitions.

"There are two distinct grounds given for the prohibition of blood as food; first, its own nature as the the vital fluid; secondly, its consecration in sacrificial worship."—*Spk. Comm.*

"Superstition changes a man to a beast, fanaticism makes him a wild beast, and despotism a beast of burden."—*La Harpe.*

"That the corruption of the best thing produces the worst, is grown into a maxim, and is commonly proved, among other instances, by the pernicious effects of superstition and enthusiasm, the corruptions of true religion."—*Hume.*

c Ruskin.

Dr. Gordon, Christ as Made Known, ii. 32.

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principles independent of circumstances

a Ro. i. 23—29.

b Ez. xx. 11, 23; Lu. x. 28; Ro. x. 5; Ga. iii. 12; Ne. ix. 29.

"The moment God Almighty gives the knowledge of Himself to any one, it makes him cease to be vicious; for he who, by faith, has obtained the knowledge of God, must immediately discover His glorious beauties and perfections; and he who has discovered these, will find himself obliged to love God; and he who loves God must needs obey Him." —*Howe.*

v. 4. *Dr. J. Tunstall, Academicia,* 143.

c Cudworth.

unlawful marriages

a 1 Co. v. 1, vi. 9, 10, 13; Ga. v. 19—21; Mark vii. 21, 22; Ep. v. 3—7.

b Ge. xix. 31.

c Ge. xxxv. 22.

d 2 S. xiii. 12; Ez. xxii. 11.

e Spk. Comm.

f This seems once to have been allowed, as in the case of Abraham (Ge. xi. 29, *cf.* xx. 12).

"I express my conviction that Scripture says not one word

CHAPTER THE EIGHTEENTH.

1—5. (2) **I . . God,** a reminder of their covenant relation: as well as of the source of their laws. (3) **Egypt . . Canaan,**[a] neither the land they had left, nor the land they were going to, should influence their religious life. (4) **ordinances,** ceremonial observances. (5) **statutes,** ordinances. **he . . them,**[b] shall not be cut off: shall live in the enjoyment of all the Divine favour secured by obedience.

God the Supreme Ruler.—Men are not—I. To be ruled by the habits and customs of the past. II. Are not to take those who have succeeded as examples. III. Are to be warned by Divine judgments on the wicked. IV. Are not thoughtlessly to adopt the fashions of the present time and place. Not to "do at Rome as Rome does," etc.

The holiness of God.—The sun may as well discard its own rays, and banish them from itself, into some region of darkness far more remote from it, where they shall have no dependence at all upon it, as God can forsake and abandon holiness in the world, and leave it a poor orphan thing, that shall have no influence at all from Him to preserve and keep it. Holiness is something of God, wherever it is: it is an efflux from Him, that always hangs upon Him, and lives in Him; as the sunbeams, although they gild this lower world and spread their golden wings over us, yet they are not so much here, where they shine, as in the sun, from whence they flow. God cannot draw a curtain betwixt Himself and holiness, which is nothing but the splendour and shining of Himself; He cannot hide His face from it; He cannot desert it in the world. He that is once born of God shall "overcome the world," and the prince of this world too, by the power of God in him. Holiness is no solitary, neglected thing; it has stronger confederacies, greater alliances, than sin and wickedness. It is in league with God and the universe; the whole creation smiles upon it; there is something of God in it; and, therefore, it must needs be a victorious and triumphant thing.[c]

6—10. (6) **near . . him,**[a] *lit.* flesh of his body, *i.e.* blood relations of certain degrees of consanguinity. **uncover,** *etc.*, *i.e.* to have intercourse with. (7) **father,**[b] *etc.*, were not these dreadful sins possible there would be no need of such a law. (8) **of . . wife,** as the sin of Reuben.[c] (9) **sister,**[d] the distinguishing offence of the Egyptians.[e] **born . . abroad,** prob. ref. to half-sister. (10) **of . . daughter,** niece.[f]

Violation of law of consanguinity.—I. Must result in deterioration of the race. II. In unwholesome restraints upon the intercourse of the members of families. III. Marriages just within the prescribed limits sometimes promoted to prevent the surrender of family property.

Unholy marriages.—The thoughtlessness of youth and headlong impetus of passion frequently throw people into rash engagements, and in these cases the formal morality of the world, more careful of externals than of truth, declares it to be nobler for such rash engagements to be kept, even when the rashness is felt

by the engaged, than that a man's honour should be stained by a withdrawal. The letter thus takes precedence of the spirit. To satisfy this prejudice, a life is sacrificed. A miserable marriage rescues the honour; and no one throws the burden of that misery upon the prejudice. I am not forgetting the necessity of being stringent against the common thoughtlessness of youth in forming such relations; but I say that this thoughtlessness once having occurred, reprobate it as you will, the pain which a separation may bring had better be endured than evaded by an unholy marriage, which cannot come to good.[g]

11—15. (11) **thy . . sister,** incest forbidden of every degree. (12) **thy . . sister,** aunt.[a] (13) **kinswoman,** *lit.* remainder. (14) **aunt,** brought into that relation by marriage. (15) **thy . . law,**[b] Heb. *callah,* a bride.

The law of Moses relating to marriage.—In his statutes relative to marriage, and sometimes, also, in other parts of his law, Moses expresses near relationship, either by the single word (sheer) pars, scil, carnis, or more fully by the two words, sheer-basar, pars, carnis (part or remainder of flesh). The meaning of these terms has been the subject of much controversy. Some would translate them flesh of flesh; others, remnant of flesh. But those that say most of their etymology, are in general not so much oriental philologists, as divines and lawyers; and yet we should rather like to have an illustration of any obscure etymological question, from those who unite with the knowledge of Hebrew, an acquaintance with its kindred Eastern languages. There are some also, who would make this distinction between sheer and sheer-basar, that the former means only persons immediately connected with us, such as children, parents, grandchildren, grandparents, and husbands or wives; and the latter, those who are related to us only mediately, but in the nearest degree, such as our brothers and sisters, who are, properly speaking, our father's flesh. Others, again, think that sheer-basar means nothing but children and grandchildren. These conjectures, however, are by no means consonant to the real usage of the language in the Mosaic laws themselves; for in Le. xxv. 48, 49, sheer-basar follows as the name of a more remote relation, after brother, paternal uncle, or paternal uncle's son; and in Nu. xxvii. 8—11, it is commanded that "if a man die without sons his inheritance shall be given to his daughters; if he have no daughters it shall pass to his brothers, of whom if he has none then to his paternal uncles; and if these are also wanting, it shall then be given unto his nearest sheer in his family." It is manifest that, in this passage, sheer includes those relations that follow in succession to a father's brother. If the reader wishes to know what these words etymologically signify, I shall here just state to him my opinion, but without repeating the grounds on which it rests. Sheer means—1. A remnant; 2. The remnant of a meal; 3. A piece of anything eatable, such as flesh; 4. A piece of anything in general. Hence we find it subsequently transferred to relationship in the Arabic language; in which, though with a slight orthographical variation, that nearest relation is called Tair or Thsäir, whom the Hebrews denominate Goël. In this way, sheer, even by itself, would signify a relation. Basar, commonly rendered flesh, is among the Hebrews equivalent to body; and may thence have been applied to signify relationship. Thus, thou art

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against marriage with a deceased wife's sister. Surely it is not a crime, and if it be not, the law that constitutes it so, must be, for the worst of all crimes; an evil and unjust law." —*Gilfillan.*

g Lewis.

a Allowed in former times: case of Amram and Jochebed, Ex. vi. 20.

b Ge. xxxviii. 18, 26; Ez. xxii. 11.

"From all that I have been able to learn on the question, 'Whether a man may marry a deceased wife's sister,' my opinion is, that neither does Holy Scripture anywhere forbid it, nor ever did the Jews."—*Dr. Lee.*

"I admit that marriage with a wife's sister is not forbidden in Leviticus."—*Bp. of Lincoln.*

"The prohibition in *v.* 18 is only against marrying a wife's sister during the life of the first wife, which of itself implies a liberty to marry the sister after her death."—*Dr. Chalmers.*

"When Themistocles was to marry his daughter, there were two suitors, the one rich and a fool, and the other wise but not rich; and being asked which of the two he had rather his daughter should have, he answered, I had rather she should marry

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a man without money, than money without a man. The best of marriages is in the man or the woman, not in the means or the money."—*Venning.*

c *Michaelis.*

deceased wife's sister

a De. xxv. 5. "This law was broken in the case of H. Antipas and Herodias: and the Baptist appealed to it in proof of their sin. There is no proof that Philip was dead at that time."—*Jos. Ant.* xviii. 5, 1.

b "It may possibly have been designed to inspire a horror of conjoint cohabitation with mother and daughter at the same time."—*Bush.*

c *Wordsworth.*

d Described as idol of brass, face of ox, arms stretched out, in which the child was placed and burnt with fire, while the priests were beating drums. "I have no doubt that, according to Lev. xviii. 18, marriage with a deceased wife's sister is permitted."—*Dr. M'Caul.* "The meaning of the precept is, that no man should marry his wife's sister while that wife is living."—*Bp. Patrick.*

e *Dr. Porter.*

unlawful lusts

a De. xxiii. 17;

my flesh, or body (Ge. xxix. 14), means, thou art my near kinsman. When both words are put together, sheer-basar, they may be rendered literally, corporeal relation, or by a half Hebrew phrase, kinsman after the flesh. In their derivation there are no further mysteries concealed, nor anything that can bring the point in question to a decision; and what marriages Moses has permitted or commanded, we cannot ascertain from sheer-basar, frequent and extensive as is its use in his marriage-laws: but must determine, from his own ordinances, in which he distinctly mentions what sheer-basar, that is, what relations, are forbidden to marry.[e]

16—21. (16) **thy . . wife,** *i.e.* if she had children.[a] (17) **uncover . . daughter,**[b] *i.e.* prob. the daughter by former marriage. (18) **neither,** *etc.*, "This sentence forbids a married man to bring into his household another wife to vex her who is already his wife."[c] (19) **uncleanness,** *see* on xx. 18. (20) **thy . . wife,** *see* Ex. xx. 18. (21) **let . . fire,** sacrifice thy children as a burnt-offering. **Molech,**[d] first mention of this idol. A name sig. *king*, prob. = the heathen Saturnus.

Molech.—Molech, the national deity of the Ammonites, is often mentioned in the Old Testament, and the Israelites are very specially and solemnly warned against his worship. The name signifies "king" or "ruler;" and Milcom or Malcham is just the same radical word with the pronoun affixed, "their king." Molech was "the fire-god." He represented the sun, like Baal, but in a different aspect. Baal represented the life-power and protecting power, Molech the destructive or consuming power. He was, in fact, the great destroyer, the author of all calamities—of war, famine, and pestilence. He was supposed to delight in cruelty, suffering, and misery. Hence the cruel and inhuman character of his worship, and the brutal acts perpetrated upon his altars in the name of religion. Purifications and ordeals by fire were the ordinary rites. Children were made "to pass through the fire to Molech;" that is, they were burned to death (Le. xviii. 21, xx. 2). Solomon introduced his worship, and, at the instigation of his Ammonite wives, built a temple to Molech on one of the summits of Olivet (1 K. xi. 7). At a later period an image of the deity was set up in the Valley of Hinnom. It is mentioned by Jeremiah, and a terrible prophetic curse is pronounced against the place on account of the cruelties perpetrated (Je. vii. 31). Mesha, king of Moab, when his army was routed and hemmed in by the Israelites, offered up his son as a burnt-offering to Molech on the walls of his capital (2 K. iii). Jewish tradition describes the image of Molech as of brass, with the head of a calf and body of a man. The arms were stretched out, as if in the act of receiving something. The idol was hollow, and when a special sacrifice was to be offered, the priests kindled a fire within, and made it red-hot. Then the infant was taken and placed in the arms of the monster to be roasted alive! Drums were beaten, and frantic shouts raised by the surrounding devotees, to drown the cries of the poor child. Such a religion as this was not merely calculated to demoralise men, but actually to convert them into demons.[e]

22—25. (22) **thou,** *etc.*,[a] the characteristic sin of Sodom. (23) **neither,** *etc.*, an almost incredible sin.[b] (24) **nations . .**

you, and hence they were cast out. (25) **visit**, punish. **vomiteth**, a bold rhetorical figure: the very land represented as loathing the people.

Bestiality.—The crimes here prohibited might—I. Seem incredible, were it not for well-attested facts. Thus Lucrezia Borgia forsook her husband Giovanni Sforza, Lord of Pesaro, and lived in incestuous intercourse with her two brothers and also her own father. The Bible also records various instances. II. Might be deemed impossible did not these laws assume it, and facts, as Sodom, prove it. Old legends (Europa, for example), paintings, sculptures, etc. (*vide* Naples Museum), also reveal the hideous possibilities of corrupt human nature. Passages in the Pauline Epp. are also confirmatory of the corruptions of the heathen world.

The power of appetite.—A king, according to an Eastern fable, once permitted the devil to kiss him on either shoulder. Immediately two serpents grew from his shoulders, who, furious with hunger, attacked his head, and attempted to get at his brain. The king pulled them away, and tore them with his nails. But he soon saw, with indescribable horror, that they had become parts of himself, and that, in wounding them, he was lacerating his own flesh. Such is the deplorable condition of every victim of appetite and lust.

26—30. (26) **keep**, *etc.*,[a] *lit.* keep my keepings, *i.e.* charge. (27) **all . . done**, the destr. of Canaanitish tribes a judicial act. (28) **land . . also**,[b] for great sins bring great plagues. (29) **souls**, persons. (30) **customs**, "Their evil customs bec. as laws; that tyrant of three letters, *Mos*, had made them so."[c]

The doom of licentiousness.—This is certain—I. From the antagonism of nature: "The land itself vomiteth," etc., v. 25. Licentiousness induces effeminacy, sloth, land becomes non-productive. An effeminate and luxurious people the prey of the foreigner (Persia, Turkey). II. From social retributions. "Cut off from among their people." The libertine and the courtesan are stamped with universal opprobrium. III. From the fiat of Omnipotent Holiness. "I am the Lord your God." God arms nature, providence, conscience, against the corrupt in heart and life.

The sanctity of chastity.—

So dear to Heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lacquey her,
Driving far off each thing of sin and guilt,
And in clear dream, and solemn vision,
Tell her of things that no gross ear can hear;
Till oft converse with heavenly visitants,
Begin to cast and teem on the outward shape,
The unpolluted temple of the mind,
And turn it by degrees to the soul's essence,
Till all be made immortal.[d]

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Ro. i. 27; Le. xx. 13; 1 Co. vi. 9—11; 1 Ti. i. 9, 10; Ge. xix. 5; Jude 7.

b Yet see the legend respecting the passion of Pasiphae for the beautiful bull, and the birth of the Minotaurus.

c 1 Co. iii. 17; Le. xx. 23; De. xviii. 12; Ps. cxxxix. 23.

"Be assured that when once a woman begins to be ashamed of what she ought not to be ashamed of, she will not be ashamed of what she ought."—*Livy.*

doom of sensuality

a 1 Co. v. 9—13.

b Je. ix. 10; Ez. xxxvi. 13, 17.

c Trapp.

"Not the mountain ice, congealed to crystals is so frosty chaste as thy victorious soul, which conquers man and man's proud tyrant-passion."—*Dryden.*

"There needs not strength to be added to inviolate chastity; the excellences of the mind make the body impregnable."—*Sir P. Sidney.*

v 25. *Joseph Nichol Scott. The Extirpation of the Canaanites Considered*, i. 293.

d Milton.

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recapitulation of duty

a 1 Pe. i. 16; Job i. 1; Ps. xxxvii. 37; Ge. v. 24; Phi. iii. 20, 21.

b Ex. xx. 12; De. v. 16; Ep. vi. 1—3; Lu. ii. 51.

c Trapp.

d Ex. xx. 8, xxxi. 13; Mk. ii. 27, 28.

e Ex. xx. 4, 5; Le. xxvi. 1; 1 Co. x. 14; 1 Jo. v. 21.

"The heart in childhood is like that new kind of pavement which we see laid down sometimes; at first it is as soft as mud, and every little leaf at first makes an impression; but by-and-by it gets so hard that a whole troop of horseguards may gallop over it without leaving the slightest indentation."—*Rev. James Bolton.*

f J. F. Stevenson, M.A.

"The Christian parent ought to be a living exemplification of Christianity. His house, his habits, his family, his associates, his pursuits, his recreations, ought all to be so regulated as to evince that religion is, indeed, the parent of order, the inspirer of good sense, the well-spring of good humour, the teacher of good manners, and the perennial source of happiness and peace." — *Bishop Jebb.*

CHAPTER THE NINETEENTH.

1—4. (1, 2) **holy,**[a] (*see* on xi. 44) separated. (3) **fear,** honour.[b] **mother,** "put first because usually slighted."[c] **sabbaths,**[d] the seventh and all appointed days. (4) **idols,**[e] nonentities, nothings, vanities. **molten,** as the golden calf.

Ritualism: the ceremonial Gospel.—I shall maintain that the system known as Ritualism is fairly chargeable with idolatry. Let us look at some of its leading characteristics, and see what it offers us. I. The view which it takes of the Christian ministry. In all ritualist writings, you will find the minister spoken of as "the priest." The use of this word only concerns us with regard to the grave questions hidden beneath it. Consider what it implies. A priest is one—1. Who offers sacrifice. Notwithstanding the teaching of the New Testament, we are told that the Lord's Supper is a sacrifice: that the priest offers the very body and blood of Christ for the people; 2. Who is an authorised medium of grace and teacher of truth. We are told that the clergy are the *only* authorised teachers of religion. Look at the doctrine of Apostolic succession; and at the asserted power of the priest to give pardon. Note how the latter sets aside the direct dealing of God with souls; and as such is idolatry. II. Its relation to what is called tradition, the history of the beliefs of former ages. Mark how this leaning on the crutch of tradition involves a disbelief in the power and willingness of God to speak to human souls; in which we find the core of idolatry to consist. III. The place which the sacraments hold in the ritual scheme. A ritualist clergyman once held up an infant before baptism among the Sunday-school children, and asked, "What do I hold?" They replied as they were taught, "A child of wrath." After the rite, he held up the infant again, "What do I now hold?" They answered, "A child of God." If these answers be true, the difference between a child of wrath and a child of God is, in more senses than one, undiscernible to mortal eyes. IV. The sensuousness of the whole system. Ritualism means, in fact, a sensuous worship. It falls in with the worst and weakest tendencies of the day. There is nothing at all in it which is not given us in nobler and more life-giving forms.[f]

Cowper's memory of his mother.—That great and good poet, Cowper, expressed in the most impressive language an uncommon affection for the memory of his mother (who died when he was only six years old), when his cousin, Mrs. Bodham, presented him with her picture, long after her death. In a letter to the lady who sent it, he said, "I had rather possess that picture than the richest jewel in the British crown; for I loved her with an affection that her death, fifty-two years since, has not in the least abated." The following is an extract from the poem written on that occasion:—

Thy nightly visits to my chamber made,
That thou might'st know me safe and warmly laid;
Thy morning bounties ere I left my home,
The biscuit, or confectionery plum;

The fragrant waters on my cheeks bestow'd
By thy own hand, till fresh they shone and glow'd:
All this, and more endearing still than all,
Thy constant flow of love, that knew no fall,
Ne'er roughen'd by those cataracts and breaks,
That humour interposed too often makes;
All this still legible in memory's page,
And still to be so to my latest age,
Adds joy to duty, makes me glad to pay
Such honours to thee as my numbers may;
Perhaps a frail memorial, but sincere,
Not scorn'd in heaven, though little noticed here.

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"Children sweeten labours, but they make misfortunes more bitter; they increase the cares of life, but they mitigate the remembrance of death."—*Bacon.*

5—8. (5) **offer .. Lord,** not only to reject idols, but to worship God. **at .. will,** *lit.* that ye may be accepted. (6—8) *See* on vii. 15—18.

The law of the offering.—I. The heart was to be willing. 1. Feeling its need of peace with God; 2. Anxious to be at peace with Him. II. Not only to offer willingly, but in exact obedience to rule. 1. A whole sacrifice; 2. The penalty of disobedience. Sin increased, penalty inflicted.

Blasphemous defiance of God.—It was near the close of one of those storms that deposit such a volume of snow upon the earth, that a middle-aged man, in one of the southern counties of Vermont, seated himself at a large fire in a log-house. He was crossing the Green Mountains from the western to the eastern side; he had stopped at the only dwelling of man in a distance of more than twenty miles, being the width of the parallel ranges of gloomy mountains; he was determined to reach his dwelling on the eastern side that day. In reply to a kind invitation to tarry in the house, and not dare the horrors of the increasing storm, he declared that he would go, and that the Almighty was not able to prevent him. His words were heard above the howling of the tempest. He travelled from the mountain-valley where he had rested, over one ridge, and one more intervened between him and his family. The labour of walking in the snow must have been great, as its depth became near the stature of a man; yet he kept on, and arrived within a few yards of the last summit, from whence he could have looked down upon his dwelling. He was near a large tree, partly supported by its trunk; his body bent forward, and his ghastly intent features told the stubbornness of his purpose, to overpass that little eminence. The Almighty had prevented him,—the currents of his life's blood were frozen. For more than thirty years that tree stood by the solitary road, scarred to the branches with names, letters, and hieroglyphics of death, to warn the traveller that he trod over a spot of fearful interest.

freewill offering

"As water is deepest where it is the stillest; so, where God is most silent in threatening, and patient in sparing, there He is most inflamed with anger and purpose of revenge. And therefore the fewer the judgments be that are poured forth upon the wicked in this life, the more are reserved in store for them in the life to come."—*Cawdray.*

"Some fancy a God made up altogether of mercy, a childish mercy,—as if His mercy had nothing else to do but to wrong all His other perfections, to make Him belie His truth, extinguish His justice, discard His wisdom, and enslave His power." — *Charnock.*

9—12. (9) **not .. field,**[a] covetously thinking and caring only for thyself. **gather .. harvest,** let the fallen ears remain for the poor.[b] (10) **vineyard,** fruit-garden of any kind. **grape,** fruit, esp. *fallen* fruit. (11) **steal,**[c] *see* Ex. xx. 15. **neither .. falsely,**[d] another form of dishonesty. **lie,**[e] dishonest speech. (12) **swear .. false,**[f] ref. to judicial oaths: false witness. **neither .. God,**[g] profane swearing.

The meanness and danger of falsehood.—I. The various modes in which the guilt of falsehood may be contracted. 1. The direct

harvest law

a De. xxiv. 19—21; Ru. ii. 15, 16.

Glean, to gather in *handfuls* the corn left by the reapers. Fr. *glaner—glane,* ears of corn gathered. A. S.

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gilm, a handful of corn.

b Ma. xxvi. 11; Ga. ii. 10; Ps. x. 2, 11, 12.

c De. v. 19.

d Ps. xxxvii. 21.

e Ep. iv. 25; Col. iii. 9; Re. xxi. 8.

f Ex. xx. 7; De. v. 11; Ma. v. 33.

g Ja. v. 12.

h R. Vaughan, D.D. "See what provision the Lord maketh for His poor, commanding that the fuller cups of the richer sort may overflow into their empty dishes.... James V. of Scotland was, for his charity, called the poor man's king; much more may God."—*Trapp.*

i Golding, Ovid's Meta. ii.

k Trench.

social laws

a Ja. v. 4; De. xxiv. 14, 15; Mal. iii. 5.

b Ja. ii. 1, 9, 10; Ps. lxxxii. 1, 4.

Plato would have him paid double that is not paid in due time.

"Of all fowls we most hate and detest the crows; and of all beasts the jackals, a kind of foxes in Barbary; because the one digs up the graves and devours the flesh, the other picks out the eyes of the dead."—*Trapp.*

c "As a pedler, that first fills his pack with reports and rumours, and then goes peddling up and down, dropping a tale here

lie; 2. The indirect lie: partial truth, truth exaggerated, silence kept when one ought to speak out, the tone of the voice, or motion of the body. In particular, we notice—(1) The mercenary lie; (2) The lie of flattery; (3) The lie of censoriousness or slander. II. Some of the qualities which constitute the meanness of falsehood. III. The dangers that result from this evil. Note its effects on—1. The present life: the force of habit; circumstances connected with this habit, the peculiar temptations to which all who indulge in it will be exposed, the suspicion that will attach to them: its influence on the Church, and on society; 2. The life to come: this is "the abominable thing" which God hates. Questions:—(1) How can we account for the prevalence of this evil? (2) How may it be counteracted?[h]

Harvest.—It is remarkable that while spring, summer, winter, have all their Anglo-Saxon names, we designate the other quarter of the year by its Latin title "autumn;" the word wh. should have designated it, "harvest," "hearfest" (= the German "herbst"), having been appropriated to the ingathering of the *fruits* of this season, not to the season itself. In this indeed we are truer to the proper meaning of "harvest" than the Germans, who have transferred the word fr. the former to the latter; for it is closely related with the Gk. καρπός and the Lat. *carpo*. Occasionally, however, as in the passage wh. follows, "harvest" assumes with us the signification of autumn.

There stood the spring-time with a crown of fresh and fragrant flowers;
There waited Summer, naked stark, all save a wheaten hat;
And *Harvest* smeared with treading grapes late at the pressing fat;
And, lastly, quaking for the cold, stood Winter all forlorn.[i k]

13—16. (13) **defraud,** oppress. **rob,** do violence. **wages,**[a] the poor have no reserve capital: live fr. hand to mouth. (14) **curse,** disparage, defame. **deaf,** if he does not hear thee, God does: this applies to the absent also. **blind,** either in sport or malice. **but . . God,** the all-seeing and all-merciful; who has given thee ears and eyes. (15) **do . . judgment,**[b] not pervert justice, either as judge or witness. **respect . . mighty,** in courts of law there should be no partiality. **but . . neighbour,** acc. to merits of the case. (16) **talebearer,** pedler,[c] petty trafficker in scandal. **neither . . neighbour,** either falsely accuse, or be silent where life is endangered: thus be in any way the cause of the loss of his life.

Law the bond of social morality.—Consider here the details of social law. I. The law of trade, forms of fraud. II. The law of hiring, prompt and frequent payment of the labourer's wages. III. The law for the infirm, considerate care for the deaf, blind; and, by inference, for all who suffer from natural defects. IV. The law of equity in administration of justice. Righteousness and neither person nor position to be regarded. V. The law of social intercourse. Government of tongue. Honourable regard for family secrets, etc.

Cursing the deaf.—Mr. Philip Henry used to remind those who spoke evil of people behind their backs, of that law,—"Thou shalt not curse the deaf." Those that are absent are deaf, they cannot right themselves, and therefore say no ill of them. A friend of his, inquiring of him concerning a matter which tended

to reflect upon some people; he began to give him an account of the story, but immediately broke off, and checked himself with these words—"But our rule is *to speak evil of no man*," and would proceed no farther in the story. The week before he died, a person requested the loan of a particular book from him. "Truly," said he, "I would lend it to you, but that it takes in the faults of some which should rather be covered with a mantle of love."

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and another there, to the taking away of the good name, and sometimes of the life of another."—*Trapp.*

17—22. (17) **hate .. heart,** or withhold proper love: or conceal thy anger. This against nursing a spirit of revenge. **shalt .. neighbour,** reprove plainly. **not .. him,** *lit.* not bear sin on his account: *i.e.* contract sin by withholding reproof. (18) **not .. grudge,** no smothered ill-will. **love .. thyself,**[a] *i.e.* really, truly. (19) **ye .. statutes,**[b] however trivial in appearance, yet Divine. **shalt .. kind,**[c] not think to improve the physical order of the world. **not .. seed,** causing confusion in the harvest; and injury of one kind. **garment .. woollen,** prob. a ref. to weaving profane uses into God's ordinances. (20) **bondmaid .. husband,**[d] bec. a slave she was not to be injured; nor the man, though a slave, to be insulted through his betrothed. (21) **he,** who has done this wrong. (22) **the .. offering,** *see* v. 14.

simplicity of manners

a Ga. v. 14; Ja. ii. 8; 1 Pe. ii. 22; iii. 8—12; 1 Jo. iii. 10—18; 1 Th. iv. 9.

b Ma. vi 22, 24.

c De. xxii. 9—11.

d De. xxii. 23—25; He. vii. 19.; 1 Ti. i. 8—11.

Simplicity of manners.—This is suggested by the law relating to mixtures. I. Designed to keep the inventiveness of human ingenuity within reasonable bounds. The thirst for "witty inventions" in the antediluvial age was certainly somehow connected with corruption of manners. II. To prevent the absorption of too much time by worldly fashions, etc. III. To teach purity in the ceremonies of religion and treatment of Divine truth. These things admit not of human innovations.

"The person whose clothes are extremely fine, I am too apt to consider as not being possessed of any superiority of fortune, but resembling those Indians who are found to wear all the gold they have in the world in a bob at the nose."—*Goldsmith.*

Old law relating to linen.—In 1721, a statute was passed imposing a penalty of £5 upon the *weaver*, and £20 upon the seller of a piece of calico. Fifteen yrs. later this statute was so far modified that calicoes manufactured in Gt. Britain were allowed, provided the warp thereof was entirely of linen yarn." In 1774, a statute was passed allowing printed cotton goods to be used on the payment of 3d. a yard duty; wh. in 1806 was raised to 3½d. This was done to prevent the use of calicoes from interfering with the demand for linen and woollen stuffs. The law for burying in woollen was of a similar character. The foll. ex. is a London news-letter, Aug. 2, 1768, will ill. the spirit of the times:—"Yesterday three tradesmen's wives of this city were convicted bef. the Rt. Hon. the Ld. Mayor for wearing chintz gowns on Sunday last, and ea. of them was fined £5. These make eighty who have been convicted of the above offence within twelve months past. There were several ladies in St. James's Pk. on the same day with chintz gowns on, but the persons who gave information of the above three were not able to discover their names or places of abode. Yesterday a waggon loaded with £000 worth of chintz was seized at Dartford in Kent by some custom-house officers. Two post-chaises loaded with the same commodity got off with their goods by swiftness of driving.

v. 17. *T. Manton,* iv. 1195; *J. Wesley, M.A.,* vi. 296; *C. G. Finney, Lec.,* 34.

"Beauty gains little, and homeliness and deformity lose much, by gaudy attire. Lysander knew this was in part true, and refused the rich garments that the tyrant Dionysius proffered to his daughters, saying that they were fit only to make unhappy faces more remarkable."—*Zimmerman.*

23—25. (23) **and when,** *etc.,*[a] "was this precept not a memorial of the forbidden tree of Paradise?"[b] (24) **holy .. praise,** when partaken with gratitude, etc. (25) **ye .. there-**

first years in Canaan

a Je. xvii. 26 De. xiv. 28.

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of, common uses. **may . . increase,** they would lose nothing by waiting.

A curb to animal appetites.—The people, after their long wilderness life, would be anxious to taste at once the fruit of the promised land. I. This law enforced self-control. II. Taught that the earth was the Lord's and the fulness thereof. III. Secured future advantages. The first harvest would prob. be scant. The people unused to tillage. By not using the fruit they learned the laws of supply, etc. IV. It also manifested the nature of the discipline of the past.

First-fruits.—The fruit of all manner of trees, for the first three years, was not to be eaten, nor any profit made of it: in the fourth year it was to be holy, and used only to praise the Lord, being either given to the priests or eaten by the owners before the Lord at Jerusalem; in the fifth year it might be eaten and made use of for profit, and thenceforward every year. To the time of fruit, and the custom of bringing it up to Jerusalem there seems here to be an allusion.[c]

26—29. (26) **enchantments,** auguries, divinations. **observe times,** omens fr. the sky, clouds, etc. (27) **round . . head,** trim the hair fr. the temples. **neither . . beard,** another heathen custom. (28) **cutting . . dead,** prob. to propitiate evil spirits. **nor . . marks,** tattooing practised by heathens. (29) **prostitute,** *etc.*, in heathen temples as acts of worship.

Popular superstitions.—I. These have been common in all lands. II. They are not to be traced to ignorance alone: eminent men have been superstitious. III. They indicate a general belief in supernatural powers and influences. IV. They should lead us to be grateful for, and trust in, the more sure word of prophecy.

Wounding for the dead.—From this injunction we may infer that the practice of inflicting wounds in compliment to the dead was prevalent, if not amongst the Jews themselves, at least amongst the nations with whom they held communication. Upon the demise of their kings, the Lacedæmonians were in the habit of assembling together, when every rank and sex expressed their grief by tearing the flesh from their foreheads with sharp instruments. The following corroborations of so singular a practice are derived from tribes widely separated. "One formality in mourning for the dead, among the Naudowessies, is very different from any mode I ever observed in the other nations through which I passed. The men, to show how great their sorrow is, pierce the flesh of their arms above the elbows with arrows, the scars of which I could perceive on those of every rank in a great or a less degree; and the women cut and gash their legs with sharp broken flints, till the blood flows very plentifully."[a]

30—34. (30) **sabbaths,**[a] *see* v. 3. (31) **regard . . spirits,** *lit.* turn not to the oboth.[c] **wizard,**[d] knowing one. (32) **rise . . head,** *etc.*,[e] respect due to age inculcated. (33) **stranger,** foreigner. **ye . . him,**[f] not oppress, defraud. (34) **thou . . thyself,** be mindful of his welfare: just in dealings, etc.

The almond-tree flourishing.—Give honour to the old man. For what he has been. There is something about all old objects that calls for our veneration: an old tree, for example, or a "ivy-mantled" ruin. And especially do we venerate them when we connect them with some historic event or scene. Think, the

b Bonar, who adds, "Every fruit tree here stands for three years, as a test of their obedience. Every stranger saw, in Israel's orchards and vineyards, proofs of their obedience to their supreme Lord—a witness for Him. And what a solemn shadow they cast over the fallen sons of Adam there, reminding them of the first father's sin. Is it fr. this, too, that the parable of the barren fig tree is taken? *Three years* barren, it ought, in the fourth year, to yield its *first-fruits* for the Lord.

c J. Cobbin, M.A.

Acc. to Herodotus the Arabs honoured their deity Orotal by cutting the hair away fr. the temples in a circular form (iii. 8). "Parents were not to prostitute their daus. by suffering them to be exposed to the danger of prostitution."—*Bush.*

v. 30. Jos. Meda, i. 507; *D. R. Warren*, ii. 341; *Dr. R. Munkhouse*, 267; *R. Southgate, B.A.*, ii. 60.

a Carver's Trav. in N. America.

wizard, old age, neighbours

a Le. xxvi. 2; Ge. ii. 2, 3; He. iv. 3, 10, 11.

b Ex. xxii. 18; De. xviii. 10; Re. xxi. 8; 1 S. xxviii. 7; 1 Ch. x. 13; Is. viii. 19; Ac. xvi. 16, xix. 13—20.

c Bottles, *i.e.* lea-

when you see the aged man, what toils and trials have bleached those hairs to snow. Think what an honourable man is an "old disciple." II. For what he is. There are two things about old age that should win your kindness and regard. It is—1. Beautiful; 2. Dependent. III. For what he is soon to be. The light of earth is fading from his face: but another light is soon to break upon his dim eye: he is about to become young again.[g]

Reverence for age.—Age naturally awakens our respect. A Greek historian tells how, in the pure and early and most virtuous days of the republic, if an old man entered the crowded assembly, all ranks rose to give room and place to him. Age throws such a character of dignity even over inanimate objects, that the spectator regards them with a sort of awe and veneration. We have stood before the hoary and ivy-mantled ruin of a bygone age with deeper feelings of respect than ever touched us in the marbled halls and amid the gilded grandeur of modern palaces; nor did the proudest tree which lifted its umbrageous head and towering form to the skies ever affect us with such strange emotion as an old, withered, wasted trunk that, though hollowed by time into a gnarled shell, still showed some green signs of life.[h]

35—37. (35) **judgment,** private opinion; or, administration of justice. **meteyard,**[a] thy measure of length shall be honest, whether cubit, span, etc. **weight,** as talent, shekel. **measure,** as ephah, hin, etc. (36) **balances,** scales. **ephah,** standard of dry measure, 8 galls. and a half. **hin,** liquid meas. little less than 1 gall. and a half. **Egypt,** where you suffered fr. unrighteous exactions. (37) **therefore,** *etc.*,[b] that you may be a more upright nation, and by contrast a teacher of others.

Honesty in trade.—The late Mr. Burnett, of Aberdeen, was remarkable for his integrity. He was considered exceedingly careful in making bargains, but when they produced greater advantage than he expected, he returned to his friends, as a gratuity, the surplus of his honest computation. In this manner, during his mercantile career, some thousand pounds were restored. When he was asked if he thought his friends would have treated him in the same manner, if the favour of the bargain had been on their side, his reply uniformly was, "With the conduct of others I have nothing to do. It is my duty to regulate my own by the rules of equity, as they appear to me."

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thern bottles. Ventriloquists, Gk. εγγαστριμυθοι, those who speak out of the belly. This Gk. word is used by the LXX.

d Le. xx. 6, 27; De. xviii. 11; Ex. xxii. 18.

"The ancient Egyptians, like the Lacedæmonians and the old Roms., appear to have been exemplary in this respect: as were, and are to this day, most of the E. nations." — *Spk. Comm.*

e Pr. xx. 29, xxxi. 28; 1 Ti. v. 1.

f Ex. xxii. 21, xxiii. 9; De. x. 13; Jo. iv. 6—9; Lu. x. 29—37.

g J. Edmond, D.D.

h Dr. Guthrie.

trade morality

a Am. viii. 5; De. xxv. 13, 15; Pr. xi. 1, xvi. 11, xx. 10; Mi. vi. 10, 11.

b 1 Co. xiii. 4, 7; Ro. xiii. 10; De. v. 1, vi. 25; Ma. v. 17—19.

"He who freely praises what he means to purchase, and he who enumerates the faults of what he means to sell, may set up a partnership with honesty." — *Lavater.*

CHAPTER THE TWENTIETH.

1—6. (1, 2) **Molech,**[a] *see* xviii. 21. **people . . land,** his neighbours. **stone . . stones,** the principal cap. punishment among the Jews. (3) **set . . man,** oppose him, withdraw protection. **to . . sanctuary,**[b] "pollute the people as identified with the sanctuary."[c] **to . . name,** lavishing on idols the honour due to God. (4) **hide . . eyes,** overlook, neglect to punish, wink at his sin. (5) **all,** *etc.*,[d] they shall be dealt with as accomplices. (6) **soul . . spirits,** *etc.*, as case of Saul.[e]

The reasonableness of a Divine revelation.—I. The possibility of a Divine revelation. In order to this, two things must be proved.

Molech

a 2 K. xvii. 17, xxiii. 10; Ez. xx. 26, 31.

b Ez. v. 11; Pr. xxix. 1; 1 K. xi. 6—13; Is. i. 24.

c Spk. Comm.

d De. xvii. 2, 5; Ho. ix. 17; Mal. ii. 11.

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[e] 1 Ch. x. 13, 14.

Innocent VIII. issued the celebrated bull *Summis Desiderantes* in 1484, directing inquisitors and others to put to death all practisers of witchcraft and other diabolical arts. And Dr. Sprenger (*Life of Mohammed*) computes that as many as nine millions of persons have suffered death for witchcraft since the bull of Innocent.

J. Woodwark.

g Lewis.

1. That there is a Supreme Being; 2. That we are rational creatures. II. Its probability. Consider—1. The character of the Supreme Being, and our necessary connection with Him; 2. The peculiar capacities with which we are endowed; 3. The deplorable condition of the human race. III. Its necessity. 1. It has been the practice, amongst a few, to speak of believers as weak and irrational persons. Now, men of all ages have not thought it a proof of weakness to believe that God has made some revelations to us; 2. He has not only revealed knowledge to us, but also His own character and law; 3. The necessity of this revelation is fully sustained by facts. IV. The volume which contains this very revelation. All the disclosures which the Bible makes commend themselves to right reason. Look at those relating to—1. The Divine character; 2. The Divine law; 3. The system of reconciliation.[f]

The punishment of stoning.—One of the most common punishments in use among the Jews was stoning, which appears to have been a most grievous and terrible infliction: "When the criminal arrived within four cubits of the place of execution, he was stripped naked, only leaving a covering before; and, his hands being bound, he was led up to the fatal spot, which was an eminence about twice the height of a man. The first executioners of the sentence were the witnesses, who generally pulled off their clothes for that purpose: one of them threw him down with great violence upon his loins; if he rolled upon his breast, he was turned upon his loins again: and if he died by the fall, the sentence of the law was executed; but if not, the other witness took a great stone and dashed it on his breast as he lay upon his back; and then, if he was not despatched, all the people that stood by, threw stones at him till he died."[g]

filial duty, etc.

[a] Le. xi. 45, xviii. 4, 5, xix. 2, xx. 22—26.

[b] Ex. xxi. 17; De. xxvii. 16; Ma. xv. 4; Mk. vii. 10.

[c] De. xxii. 22; Ex. xx. 14.

[d] "Honour your parents, *i.e.* 1. Obey them; 2. Respect them; 3. Treat their opinions with regard; 4. Treat their habits with respect. They may be dif. fr. ours; may be antiquated, and to us strange, odd, whimsical; but they are the habits of a *parent*, and they are not to be ridiculed. 5. Provide for them when sick, weary, old, and infirm.—*Barnes.*

7—11. (7) **sanctify,**[a] separate, *i.e.* fr. idolatry, etc. **holy,** in heart, life, worship. (8) **I . . you,** make you a distinct and holy people. (9) **curse,**[b] make light of. **shall . . death,** such a crime fraught with special evil in a patriarchate. (10) **man,** *etc.,*[c] *see* xviii. 20. (11) **man,** *etc., see* xviii. 8.

Reverence due to parents.—I. Reasons for treating them with respect. 1. To them, under God, we owe our existence; 2. Their toil and self-denial are great to provide us with the necessaries of life; 3. They are held responsible by law and by society for our character, conduct, etc.; 4. We may be to them sources of great sorrow or joy; 5. God enjoins filial respect. II. Penalties incurred by filial misconduct. 1. The anger of God; 2. The reproaches of men; 3. The stings of conscience; 4. Retribution. A bad child will make a bad parent. In our own children we shall reap the reward of our own misconduct. Learn to imitate the filial conduct of Jesus—(1) To His earthly; (2) To His Heavenly, Father.

Filial love.—Frederick the Great of Prussia, during his last illness, endured many restless nights, which he endeavoured to sooth by conversing with the servant who sat up with him. On one of these occasions, he inquired of a young Pomeranian from whence he came. "From a little village in Pomerania." "Are your parents living?" "An aged mother." "How does she maintain herself?" "By spinning." "How much does she gain daily by it?" "Sixpence." "But she cannot live well on that?" "In Pomerania it is cheap living." "Did you never send her

anything?" "O yes, I have sent her, at different times, a few dollars." "That was bravely done; you are a good boy. You have a deal of trouble with me. Have patience: I shall endeavour to lay something by for you, if you behave well." The monarch kept his word, for, a few nights after, the Pomeranian, being again in attendance, received several pieces of gold; and heard to his great joy and surprise, that one hundred rix dollars had been settled on his mother during her life.

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12—17. (12) **man,** *etc.*, *see* xviii. 15. (13) **man,** *etc.*, *see* xviii. 22. (14) **man,** *etc.*, *see* xviii. 17. **they . . fire,** having first been stoned.[a] (15, 16) **man . . beast,**[b] *etc.*, *see* xviii. 23. (17) **man,** *etc.*,[c] *see* xviii. 9.

unnatural lusts

a Jos. vii. 15.

b Jude 17—19.

c Ge. xx. 2, 10—12; Rom. v. 13.

A profligate woman.—A poor wretched female, religiously educated, but afterwards abandoned to sin, misery, and want, was struck with horror at hearing her own child repeat, as soon as she could well speak, some of the profane language which she had learned of herself. She trembled at the thought, that she was not only going to hell herself, but leading her child thither. She instantly resolved that, with the first sixpence she could procure, she would purchase Dr. Watts's Divine Songs, of which she had some recollection, to teach her infant daughter. She did so; and, on opening the book, her eye caught the following striking verse:—

"Just as the tree cut down, that fell
To north or southward, there it lies;
So man departs to heaven or hell,
Fix'd in the state wherein he dies."

She read on; the event was blessed to her conversion, and she lived and died an honourable professor of religion.

"The adulterer, even bef. damnation, is most miserable; still in fear, trembling at a shadow, fearing them that know not; always in pain, even in the dark."—*Chrysostom.*

18—21. (18) **man,** *etc.*, *see* xviii. 19. (19) **thou,** *etc.*, *see* xviii. 12. (20) **man,** *etc.*, *see* xviii. 14. **childless,** *i.e.* not literally, but in a civil sense.[a] (21) **man,** *etc.*, *see* xviii. 16.

v. 14. *Bp. Lake*, 32.

a This the view of *Michaelis, St. Augustine, Bush, etc.*, *see* Je. xxii. 30.

The praise of chastity.—

'Tis Chastity, my brother, Chastity;
She that has that is clad in complete steel,
And like a quiver'd nymph, with arrows keen,
May trace huge forests, and unharbour'd heaths,
Infamous hills, and sandy perilous wilds,
Where, through the sacred rays of Chastity,
No savage fierce, bandit, or mountaineer
Will dare to soil her virgin purity:
Yea, there, where very desolation dwells,
By grots and caverns, hagg'd with horrid shades,
She may pass on with unblench'd majesty,
Be it not done in pride, or in presumption.
Some say no evil thing that walks by night
In fog or fire, by lake or moorish fen,
Blue meagre hag, or stubborn unlaid ghost,
That breaks his magic chains at curfew time,
No goblin or swart fa'ry of the mine,
Hath hurtful power o'er true virginity.
Do ye believe me yet, or shall I call
Antiquity from the old schools of Greece
To testify the arms of Chastity?
Hence had the huntress Dian her dread bow,

"When an adulterer asked Thales whether he should make a vow against his sin he said, "Adultery is as bad as perjury; if thou dare be an adulterer, thou darest forswear thyself."

"He that hath a wife and children hath given hostages to fortune, for they are impediments to great enterprises, either of virtue or mischief."—*Bacon.*

"Of all sights which can soften and humanise the heart of man,

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there is none that ought so surely to reach it as that of innocent children, enjoying the happiness which is their proper and natural portion."—*Southey.*

Fair silver-shafted queen, for ever chaste,
Wherewith she tamed the brinded lioness
And spotted mountain-pard, but set at nought
The frivolous bolt of Cupid; gods and men
Fear'd her stern frown, and she was queen o' th' woods.
What was that snaky-headed Gorgon shield
That wise Minerva wore, unconquer'd virgin,
Wherewith she freez'd her foes to congeal'd stone,
But rigid looks of chaste austerity,
And noble grace that dash'd brute violence
With sudden adoration and blank awe?

lines of demarcation

22—27. (22, 23) **ye,** *etc., see* xviii. 24—30. (24) **ye . . land,** a punishment for them a warning to you. **you . . it,** as I promised: and that you may show the nations a more excellent way. **land . . honey,**[a] *see* Ex. iii. 8, 14. (25) **difference,** *etc., see* xi. (26) **severed,** *etc.,*[b] by laws, privileges, religion. (27) **wizard,**[c] *etc., see* xix. 31.

Lines of demarcation.—The separation of Israel from the rest of the world—I. Was effected by a God of wisdom and power. A herd of poor brickmakers could not of themselves have made a place for themselves, or constituted themselves a nation. II. Was based on moral differences. They were to be holy, etc. III. Was characterised by peculiarities of law and religion. IV. Was to be associated with distinguished privileges.

Notes on witchcraft.—It was said that by drawing the blood of a witch you deprived her of her power of sorcery. Glanvil says that when Jane Brooks, the demon of Tedworth, bewitched a boy, his father scratched her face and drew blood, whereupon the boy instantly exclaimed that he was well again. It was in all. to this old belief that Shakespeare wrote (1 *Henry VI.* i. 5): "Blood will I draw on thee; thou art a witch." A shrub, called the witch-hazel, was supposed to be efficacious in discovering witches, a forked twig of it being made into a divining rod for the purpose. Witchcraft raged as an epidemic in the 15th, 16th, and 17th cents. In the middle of the last lived Matthew Hopkins, the witchfinder, who travelled through the E. counties to find out witches. At last he was himself tested by his own rule. Being cast into a river, he floated, was declared to be a wizard, and was put to death.[d]

a Ex. xiii. 5; xxxiii. 3; 1 S. xiv. 25, 26; De. xxxii. 13, 14.

b Am. iii. 2; 1 Pe. i. 16; Tit. ii. 14.

c Ex. xxii. 18; 1 S. xxviii. 7, 8; 1 Ch. x. 13, 14.

A treatise called a Hammer for Witches (*malleus maleficarum*) was drawn up by Heinrich Institor and Jacob Sprenger, systematising the whole doctrine of witchcraft, laying down a regular form of trial, and a course of examination.

d *Dict. of Phrase and Fable.*

CHAPTER THE TWENTY-FIRST.

laws of holiness for the priesthood

1—4. (1) **none . . people,** hence, save in case of nr. kin, a priest was not to assist in lay. out the dead. (2, 3) **kin . . him,** a tender regard for family affection shown in this exception. **defiled,** and be subjected to purification. (4) **defile . . people,**[a] the meaning seems to be that though the dead person had been a chief man among his people, the priest was not to defile himself. Social distinctions levelled by death.

The sanctity of priesthood.—I. Was to be official. II. Moral. III. Social. IV. Personal. V. As such to reflect the holiness of God, and be a long-enduring type of the holiness of the great High Priest of our profession.

Practical holiness.—The shining love of John, the burning and

a "The sense seems to be that, owing to his position in the nation, he is not to defile himself in any cases except those named in vv. 2, 3."—*Spk. Comm.* "The plainer the diamond, the

shining zeal of Paul, were a splendid comment on their words, and have caused the way of God to be known on earth better than the arguments of all the schoolmen. The shining holiness and far-reaching fervour of Swartz and Eliot and Zinzendorf made known to entire communities the great salvation—the saving health of God. The shining sanctity of Fénelon sent away from under his roof the scoffing Earl of Peterborough, with the exclamation, "I must not stay here, or I shall become a Christian in spite of myself;" and the shining generosity of Henry Thornton led some one to remark, "It is not more Boyle and Bampton Lectures that are wanted to convert the world; it wants a thousand Henry Thorntons."

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more it sparkles; the plainer the heart is, the more it sparkles in God's eye. What a commendation did Christ give Nathanael—"Behold an Israelite indeed, in whom is no guile!"—*T. Watson.*

5—8. (5) **baldness,** *etc.,*[a] one law for priest and people, *see* xix. 27, 28. **neither . . beard,** and thus conform to heathen customs. (6) **bread,**[b] *i.e.* food: hence all sacrificial offerings. (7) **profane,**[c] an illegitimate dau., or one who has been seduced: or an ungodly woman. **holy,** *etc.,* his domestic relations to be ruled by this principle. (8) **he . . thee,**[d] the people to regard their priests with peculiar respect: the priests to deserve that respect.

Reasons for priestly holiness.—"For he is holy unto his God:" *i.e.*—I. He shall manifest the holiness of his Divine Master. II. He shall illustrate the holiness that God approves. III. He shall practically expound the holiness which he enforces. "Like priest, like people."

The singularity of holiness.—What though the polite man count thy fashion a little odd, and too precise; it is because he knows nothing above that model of goodness which he hath set himself, and therefore approves of nothing beyond it; he knows not God, and therefore doth not discern and esteem what is most like Him. When courtiers come down into the country, the common home-bred people possibly think their habit strange; but they care not for that—it is the fashion at court. What need, then, that Christians should be so tender-foreheaded, as to be put out of countenance because the world looks upon holiness as a singularity. It is the only fashion in the highest court—yea, of the King of kings Himself.[e]

the priest's wife

a De. xiv. 1; Ez. xliv. 20; Je. xli. 5.

b 1 Pe. ii. 5; Re. i. 6, xx. 6; Ps. cxxxii. 9, 16.

c 1 Ti. iii. 2; 8—12.

d Jo. xvii. 17, 19.

"Holiness excludes selfishness. Its possessor loses himself in his mission; so that ease and honour and position and riches, and everything of earth, is as the small dust of the balance.—*G. C. Wells.*

e Coleridge.

9—15. (9) **she . . father,**[a] the children of all ministers of the Gospel should consider how their conduct affects their father's reputation and success. **she . . fire,** prob. stoned first. (10) **that . . garments,** official dress. **not . . head,** *lit.* shall not make free his head: *i.e.* neglect his hair. **nor . . clothes,** as an ordinary mourner. (11) **neither,** *etc., see* on vv. 2, 3. (12) **for . . him,** as officiating he is occupied with higher relations and duties. (13) **he . . wife,**[b] celibacy of priesthood a modern innovation. (14) **his . . people,**[c] not only of the Hebs., but tribe of Levi. (15) **shall . . seed,** "by a mar. wh. was not in keeping with the holiness of his office."[d]

The priest's household.—I. His wife to be well chosen. II. His daughters to be chaste. III. The social intercourse of his children to be wisely overruled. IV. The whole evidently designed to make the priest's a pattern family. See facts of history (as case of Eli) illustrating this principle.

Failure in family government.—It is a point very commonly overlooked or forgotten, that parental government is genuine

the priest's daughter

a Ge. xxxviii. 24; Tit. i. 6.

"She profaneth and contemneth his honour; for that men will say of him, cursed is he that begat this woman; cursed is he that brought her up." — *Sol. Jarchi.*

b As the high priest was a type of Christ, his wife, who was to be a virgin, was a type of the Church. *See* 2 Co. xi. 2.

B.C. 1490.

c Song vi. 9; Ep. v. 27.

d Spk. Comm.

A young man convicted of murder was visited in his cell by his mother; when he said to her, "If it had not been for you, I should never have been here!" She replied, "I'm sure I never told you to do any harm." He rejoined, "I'm sure you never told me to do any good."

e Dr. Bushnell.

only as it bears rule for the same end that God Himself pursues in the religious order of the world. True family government will be just as religious as His, neither more nor less. It will have exactly the same ends, and no other. Just here, accordingly, is the main root of mischief and failure in the government of Christian families. The parents are not Christian enough to think of bearing rule for strictly Christian ends. They drop into a careless, irresponsible way, and rule for anything that happens to chime with their feeling or convenience. They want their children to shine, or be honourable, or rich, or brave, or fashionable; so to serve themselves in them, or their pride, or their mere natural fondness. They bring in thus bad motives to corrupt all government, and even to corrupt themselves. If they have some care of piety in their government, it is a kind of amphibious care, sometimes in one element and sometimes in another. They are never truly and heartily in God's ends. And the result is, that what they do in the name of religion, or to inculcate religion, shows their want of appetite, and has really no effect but to make both God's authority and theirs irksome.[e]

blemishes in the priesthood

a Le. x. 3; Ps. lxv. 4; 1 Ti. iv. 12.

b Le. xxii. 23.

c De. xxiii. 1.

d "Lest his ministry be slighted for his personal defects and deformities: how much more for his ignorance, envy, indirect aims, uneven walking, injudiciousness, unheavenly-mindedness, etc., purported by these bodily imperfections."

"Christ was without blemish, so should all the saints be, but especially ministers, of whom it should be said as of Absalom, that fr. top to toe there was no blemish in him."—*Trapp.*

"They who, on many accounts, may be disqualified for the work of the ministry, may serve God with comfort in other situations in His Church."—*Scott.*

e Roberts.

16—21. (16, 17) **blemish,**[a] deformed or disfigured. **approach,** the altar, etc., in his official capacity. (18) **he .. superfluous,**[b] hence qualifications must be personal as well as hereditary. (19) **or,** *etc.*, not for a small thing was a Levite to be exempt fr. duty and retain his privileges, such defects would involve imperfect service; and lead people to say—as some now do—"Any one will do for a priest." (20) **or,** *etc.*,[c] lest contempt for the official be transferred to his office; and presently religion, throughout, be slighted. (21) **he .. God,** lest, also, the people come to dishonour God by offering imperfect sacrifices.[d]

Personal drawbacks to influence.—I. In advanced society the mind is the measure of the man. Mental qualities often independent of bodily defects. This may be illustrated by many examples. II. In the infancy of society this truth may not have been recognised. Moses legislated for the time then present. The people might associate the personal defects of their priests unfavourably with the rites of religion: as children are apt to let a teacher's defects detract from the respect and attention they owe. Are not preachers' oddities (not to speak of other things) often hindrances to the truth in our day? Is there no preacher with "a blemish in his eye"?—men who can see only one truth, one side of the truth, one class among his hearers? Are there no dwarfs?—men of low moral or mental stature?

Blemishes in the priesthood. Even those of the seed of Aaron who had any *personal* defect, were not allowed to take a part in the offerings of the Lord. The priesthood among the Hindoos is hereditary, but a deformed person cannot perform a ceremony in the temple; he may, however, prepare the flowers, fruits, oils, and cakes, for the offerings, and also sprinkle the premises with holy water. The child of a priest being deformed at the birth will not be consecrated. A priest having lost an eye or a tooth, or being deficient in any member or organ, or who has not a wife, cannot perform the ceremony called Teevasam, for the manes of departed friends. Neither will his incantations, or prayers, or magical ceremonies, have any effect.[e]

a Le. xxii. 10—12; Nu. xviii. 10.

22—24. (22) **he .. God,**[e] **involuntary blemishes no hin-**

drance to him. (23) **sanctuaries,**[a] places esp. holy: altar, most holy place, etc. (24) **Moses . . Aaron,** *etc.,*[c] those whom it personally concerned: and others for the suggestions it contained.

Divine compassion for the involuntarily infirm.—I. The blemish implied. Those described in vv. preceding. Malformations from birth, disease, or accident. II. The merciful care of them. 1. They were exempt from onerous duties; 2. But they were not to be deprived of lawful sources of income; 3. The people had to nourish them: hence their burden had to be borne by others; 4. The principle of this humane law enforces the care of the infirm, etc.

Blemishes in the priesthood.—Among the heathen, persons of the most respectable appearance were appointed to the priesthood; and the emperor, both among the Greeks and Romans, was both king and priest. Considering the object of religious worship, it is not possible that too much circumspection can be maintained in every part of it. If great men deem it reproachful to have things imperfect presented to them, it may most reasonably be supposed that such offerings would be rejected with anger by God. The general opinion was, that a priest who was defective in any member was to be avoided as ominous. At Elis, in Greece, the judges chose the finest-looking man to carry the sacred vessels of the deity: he that was next him in beauty and elegance led the ox; and the third in personal beauty carried the garlands, ribands, wine, and the other things used in sacrifice. Among most nations of antiquity, persons who had bodily defects were excluded from the priesthood. Among the Greeks "it was required, that whoever was admitted to this office should be sound and perfect in all his members, it being thought a dishonour to the gods to be served by any one that was lame, maimed, or any other way imperfect: and therefore at Athens before their consecration, they were ωφελεις, *i.e.* perfect and entire, neither having any defect, nor anything superfluous."[d] Seneca says, "that Metellus, who had the misfortune to become blind, when he saved the Palladium from the flames, on the burning of the temple of Vesta, was obliged to lay down the priesthood:" and he adds, "Every priest whose body is not faultless, is to be avoided like a thing of bad omen." Sacerdos non integri corporis quasi mali ominis est vitandus est. M. Sergius, who lost his right hand in defence of his country, could not remain a priest for that reason. The bodily defects which disqualified a virgin from becoming a vestal are named by A. Gellius, *Noct. Att.* i. chap. 12.[d]

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b 1 Pe. i. 15, 16.
c He. iii. 2.

"Our bodily afflictions, blessed be God, cannot exclude us from His heavenly glory."—*Scott.*

"And now, though such blemishes do not disable men from the ministry of the Gospel, such remarkable deformities as apparently procure contempt, should discourage any from undertaking that work, except where such persons feel themselves irresistibly called to it. But that which in the evangelical ministry is most liable to exception is, such blemishes in the mind or manners as rende such men incompetent to teach others, and unfit to be public examples."—*Assem. Annot.*

d Rosenmuller.

CHAPTER THE TWENTY-SECOND.

1—7. (1, 2) **that . . themselves,** when ceremonially unclean. **holy . . Israel,**[a] *i.e.* things consecrated. (3) **cut . . presence,**[b] excluded fr. the sanctuary. (4) **until . . clean,**[c] *see* on xv. 13. **whoso . . dead,** *see* xi. *etc.* **man . . him,** *see* xv. 16. (5) **creeping,** *etc., see* xi. 29, 31, 43; xx. 25. **man,** *etc. see* xv. 5, 7, 19. (6) **soul,** *i.e.* person. **shall . . even,**[d] *see* xi. 24; xv.

the priest and holy things

a Le. xxi. 22.

b Le. xx. 17, vii. 20; Ps. lxxxix. 7.

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c 1 Th. iv. 3, 4, 7; Jude 23.

d He. x. 22, vii. 26.

e Nu. xviii. 11, 13; 1 Jo. i. 6.

A fable says, that a horse, being too weak to contend with a stag, called a man to his aid, who, getting on the horse's back, quickly put the stag to flight; but the horse could never get the man off his back, nor the bit out of his mouth. So it is with obligations incurred by receiving aid from others.

f *Dr. T. W. Jenkyn.*

5. (7) **when . . down,**[c] let not the sun go down upon thy wrath.

On marring the good of others.—I. The case supposed. Some people intent on their religious duty have devoted some acceptable sacrifice to God; but before it is offered, others, being ceremonially impure, pollute it; and render it useless for the end proposed. 1. Such people increase their own guilt; 2. Hinder the piety of others. II. The old principle applied. Sometimes men who would do good are hindered by others. Thus, it is proposed to devote certain time to the Lord, when some thoughtless one steps in and monopolises the time. Or money is laid up for sacred uses, and the sinful obtain possession of it. Or affections are about to be set on good things, when other objects are interposed.

The life of holiness.—Holiness is the life of the Church; it is this that makes the Church a living body, and consequently the means and agent of its own growth and happiness. A living thing grows from itself, and not by accession from without, as a house or a ship grows. A flower does not grow by adding a leaf to it, nor a tree by fastening a branch to it, nor man by fixing a limb to his frame. Everything that has life grows by a converting process, which transforms the food into means of nourishment and of growth and enlargement. A holy Church lives, and its holiness converts all its ordinances and provisions into means of deep-rooted, solid, enlarged, and beautiful usefulness.[f]

the priest's household

a Ez. xliv. 31.

b Ez. xxii. 26; Mi. iii. 11, 12; Lam. iv. 13, 14; Zep. iii. 4.

c Wa. xii. 3—6; 1 S. xxi. 6; Ep. ii. 19.

d 2 Co. v. 18; Ep. iii. 14, 15; Ga. vi. 10; 1 Co. vi. 19, 20, ix. 13, 14.

e "This shows how completely a purchased bondman was incorporated into the household."—*Spk. Comm.*

f Ge. xxxviii. 11.

g *Bp. Simpson.*

8—13. (1) **that . . itself,**[a] *see* xi. 39; xvii. 15; how much more were the priests bound by this law. (9) **left . . it,**[b] be accounted as sinners and punished. (10) **stranger,**[c] not of the fam. of Aaron. **sojourner,** visitor. (11) **if . . money,** *etc.,*[d] and hence bec. one of his household.[e] (12) **stranger,** one of ano. fam. **she . . things,** she now is of the fam. into wh. she mar. (13) **she . . meat,**[f] death or the law having dissolved the tie that bound her to another fam.

Close communion.—I. The ordinances of the Lord not to be profaned by the disqualified. II. Disqualifications based on national and social relations. III. Such disqualifications might be removed under the law. IV. They do not exist under the Gospel. No bond or free; all one in Christ. V. Modern disqualifications solely of a spiritual kind.

The work of holiness.—In some of the great halls of Europe may be seen pictures not painted with the brush, but mosaics, which are made up of small pieces of stone, glass, or other material. The artist takes these little pieces; and, polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little worthless piece of glass, or marble, or shell; but, with each in its place, the whole constitutes the masterpiece of art. So I think it will be with humanity in the hands of the Great Artist. God is picking up the little worthless pieces of stone and brass, that might be trodden under foot unnoticed, and is making of them His great masterpiece.[g]

sins of ignorance

a Ps. xix. 12; Ps. cxxix. 23, 24.

14—16. (14) **unwittingly,**[a] unknowingly. **fifth,** of the value of the holy thing. **unto it,** *i.e.* to the value of what was eaten. (15) **they,** the priests. **profane . . Israel,**[b] either

by misappropriating or misapplying them themselves: or suffering Israel in ignorance to do so. (16) **suffer . . trespass,** by the neglect of any essential ceremony. **when . . things,** they were not to eat of what the people offered, without doing with the offering what the law enjoined; as heaving, waving, etc.

Priestly profanation of holy things.—I. How this might be done. By exacting too much or too little: by misappropriating or misapplying them. II. How this should be avoided. By careful study of what the law required: by duly teaching the people what to do or offer. By themselves carefully performing every prescribed ceremony so as not to make the offering of non-effect. III. Are there not in our day various ways in which the religious gifts and wishes of the people may be thwarted by unfaithful ministers? as when the people pay them to preach the Gospel, and they preach self, or science, or anything rather than the cross.

The antiquity of holiness.—Holiness as a doctrine for man's belief and practice is not of modern date. It is as old as Adam in Paradise; for he was created in "true holiness," the image of God. After his fall, it was a doctrine included in the Divine revelations. You see it in the distinction made between clean and unclean beasts; in the divers washings, cleansings, and anointings, under the law; in the variety of sacrifices. You see it in the lives of many of the Old Testament characters; also in many of the precepts and promises given to the patriarchs and prophets.[c]

17—25. (17, 18) **Aaron . . Israel,** priest and people to co-operate in performance of the law. (19) **at . . will,**[a] *lit.* for your favourable acceptance. (20) **blemish,**[b] legal defect. (21) **beeves,** *etc.*, *lit.* cattle of the flock. (22) **ye . . Lord,** such offering indicating lack of reverence. (23) **freewill . . vow,** *see* vii. 16. (24) **bruised . . cut,** ref. to dif. methods of emasculation. (25) **from . . hand,**[c] *lit.* fr. the son of the unknown:[d] *i.e.* a Gentile.

True willinghood measured by the quality of the offering.—I. The people were to offer of their own free will. II. But they were not free to offer whatever their own imperfect will might select. III. The will of man was to act in obedience to the will of God. IV. The perfection of the offering thus willingly made an indication of the extent of the harmony between the human and the Divine will.

The assimilating power of worship.—Man becomes assimilated to the moral character of the object which he worships. To this fact the whole history of the idolatrous world bears testimony. A striking instance is that of the Scythians, and other tribes of the Northmen, who subdued and finally annihilated the Roman power. Odin, Thor, and others of their supposed deities, were ideas of hero-kings,—bloodthirsty and cruel, clothed with attributes of deity, and worshipped. Their worship turned the milk of human kindness into gall in the bosoms of their votaries; and they seemed, like bloodhounds, to be possessed of a horrid delight when they were revelling in scenes of blood and slaughter. It being believed that one of their hero-gods, after destroying great numbers of the human race, destroyed himself, it hence became disreputable to die in bed; and those who did not meet death in battle frequently committed suicide, supposing that to die a

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b Nu. xviii. 32.

"Of a small handful of outward things, I am ready to say, It is enough; but that which I long so passionately for, is a large heart full of God in Christ. Thou art my Sun; the best of creatures are but stars, deriving the lustre they have from Thee. Did not Thy light make day in my heart, I should languish for all them in a perpetual night of dissatisfaction."—*Dr. Arrowsmith.*

c J. Bate.

offerings without blemish

a Nu. xv. 14.

b De. xv. 21; Mal. i. 8, 14; Ro. xii. 1, 2; 1 Pe. i. 18, 19; Ep. v. 27; He. ix. 14; Jo. i. 29.

c Nu. xv. 15, 16.

d "The question is whether the resident foreigner is meant, or one dwelling in another land who desired to show respect to the God of Israel (1 K. viii. 14). The Rabbins take the latter alternative; wh. the Heb. seems to favour. So understood, the passage is one of those wh. indicate the beneficent breadth with which the law was administered."—*Spk. Comm.* See the case of Cyrus, Ezra. vi. 8—10. Alex. the Gt., also, when at

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Jerusalem, offered sacrifices to God, acc. to the directions of the H.-priest: as Josephus states, *Ant.* xi. 8, 5.
e J. B. Walker.

choice of victims

a To prevent the slaughter of the young "in the presence of the dam, bec. this occasions to animals extreme grief; nor is there, in this respect, a dif. betw. the distress of man and that of the irrational creature."—*Maimonides.*
b Ps. cvii. 22, xxii. 25, cxvi. 17; Am. iv. 5.
c Ps. xix. 7—11, cxix. 1—4, 9, 14.
d Ps. viii. 9, ix. 10, xxv. 11; Song i. 3; Ma. vi. 9; Luke xi. 2; Ps. cxv. 1; Is. xxvi. 8; Jo. xvii. 11; Re. xv. 3, 4.
e Charnock.

natural death might exclude them from favour in the hall of Valhalla.[e]

26—33 (26, 27) **eighth . . accepted,** not being fit for sacrifice, till it was fit for food. (28) **kill . . day,** this to prevent cruelty.[a] (29) **at . . will,**[b] *see* v. 19. (30) **same . . morrow,** *see* vii. 15; xix. 6. (31) **therefore,** *etc.*,[c] *see* xviii. 29. (32) **shall . . name,** *etc.*,[d] *see* v. 9; x. 3; xi. 44, 45. (33) **brought . . Egypt,** *see* xi. 45; xix. 36.

The truly religious to be the supporters of religion (v. 25).—I. They were themselves to support their priests, and maintain their rites, etc. II. They were not to accept or present the offering of the stranger. For many reasons the stranger might be tempted, or compelled, to this, but for this law. His offering could not benefit him; hence, in justice, it was not to be accepted. Does not apply to much in the church life of the present.

The false worship of God.—As if a stranger coming into a country mistakes a subject for the prince, and pays that reverence to the subject which is due to the prince, though he mistakes the object, yet he owns an authority; or if he pays any respect to the true prince of that country after the mode of his own, though appearing ridiculous in the place where he is, he owns the authority of the prince; whereas the omission of all respect would be a contempt of majesty. And, therefore, the judgments of God have been more signal upon the sacrilegious contemners of worship among the heathens, than upon those that were diligent and devout in their false worship; and they generally owned the blessings received, to the preservation of a sense and worship of a deity among them. Though such a worship be not acceptable to God, and every man is bound to offer to God a devotion agreeable to his own mind, yet it is commendable, not as worship, but as it speaks an acknowledgment of such a being as God, in His power in creation, and His beneficence in His providence.[e]

CHAPTER THE TWENTY-THIRD.

the festivals

the Sabbath

a He. xii. 23; Re. vii. 9; Ge. xlix. 10.
b Nu. x. 8—10.
c Ex. xx. 8—10; Le. xix. 3; Is. lvi. 2, lviii. 13, 14; Ne. xiii. 15—22; He. iv 3–5, 9. "The day most calm, most bright: the fruit of this, the next world's bud."
"A canaman, asked if he went to a place of worship, replied, 'Yes, regularly—*to the outside.*'"
d J. Graham.

1—3. (1, 2) **feasts,** appointed times. **convocations,**[a] a calling together of the people: gen. by sound of trumpet.[b] (3) **Sabbath,**[c] to this is awarded the first place. Those who violate the Sabbath will not observe the rest of the law. Sabbath observance lies at the foundation of religious obedience.

Sabbath observance.—I. The Sabbath to be publicly observed,—a holy convocation. II. To be a family observance,—in all your dwellings. III. A personal observance,—ye shall do no work therein.

The Sabbath.—

But chiefly man the day of rest enjoys.
Hail, Sabbath! thee I hail, the poor man's day:
On other days the man of toil is doom'd
To eat his joyless bread.
Hail, Sabbath! thee I hail, the poor man's day:
The pale mechanic now has leave to breathe
The morning air pure from the city smoke,
While wandering slowly up the river side,
He meditates on Him whose power he marks
In each green tree.[d]

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4—8. (4) **seasons,** fixed times, fr. year to year. (5) **month,** *Abib*, or *Nisan* (our *Mar.—April*). **passover,**[a] *see* Ex. xii. (6) **feast . . bread,**[b] *see* Ex. xii. 15. (7) **no . . work,** not follow usual calling. (8) **an . . fire,** this not expressly named bef., yet prob. offered.

the passover

[a] Ex. xii. 27, 43—49. xiii. 6—10; Ma. xxvi. 2, 19, 26—29.

[b] Ex. xxiv. 18; De. xvi. 1—8; Ex. xiii. 6—10; 1 Co. v. 7, 8.

Holy proclamations.—I. What they concerned. The feasts of the Lord. II. Who instituted them? Not man; but the Lord Himself. III. Who were to proclaim? Not the civil magistrate; but the priests. IV. By whose authority did they act? The Lord's, not man's. V. To what was their authority in this matter limited? To religious feasts, which were Divine ordinances.

The Hebrew months.—Of course there is some dif. in making the Heb. mos. correspond to those in our calendar, 12 of wh. very nearly make up a solar year. This may be ill. by the fact that in 1853 Nisan 1 fell on Mar. 30, Nisan therefore nearly = April; whereas in 1863 Nisan 1 fell on Mar. 21; and in 1865 on Mar. 28. We may best reach a definite conclusion by the observation of the seasons in Palestine. Now travellers inform us that barley harvest is, even in the hot neighbourhood of Jericho, not till ab. the middle of April. But the firstfruits were to be presented Nisan 15, or just after (Le. xxiii. 5—11). Hence that month must have coincided rather with our April than, as some would have it, with our March; and the intercalation must have been managed so as to bring up the month to that time. The Jewish months may, therefore, be arranged thus:—1. *Nisan*, or Abib = April; 2. *Jyar*, or Zif = May; 3. *Sivan* = June; 4. *Tammuz* = July; 5. *Ab* = August; 6. *Elul* = September; 7. *Ethanim*, or Tisri = October; 8. *Bul*, or Marchesvan = November; 9. *Chisleu* = December; 10. *Tebeth* = January; 11. *Sebat* = February; 12. *Adar* = March; (13. *Ve-adar*, intercalated).

v. 4. *Bennett, Feasts of Church*, On Com. Prayer, 172.

April, so called from the Lat. *aperio*, to open, in allusion to the unfolding of the leaves. The old Dutch name was *Gras-maand*, grass-month; the old Saxon, *Eastermonath*, orient or paschal-month; in the French Republican calendar was *Germinal*, time of budding, March 21 to Ap. 19.

9—14. (9, 10) **when . . land,** could not be obs. bef. **sheaf,**[a] first and only mention of this law. (11) **sheaf,** Heb., *ōmer* = sheaf;[b] or, a measure.[c] (12) **offer,** *etc.*,[d] as specially pertaining to the first sheaf. (13) **two . . deals,**[e] *i.e.* ab. 7 quarts. (14) **neither . . ears,**[f] *i.e.* the produce of fields in any form. **until . . God,** in all things God is to be first thought of.

the firstfruits

[a] 1 Co. xv. 20; Jo. xii. 24; Col. i. 15—18; Ro. xi. 16; Col. iii. 3, 4; Re. xiv. 3; Ma. xxviii. 5, 6; Jo. xx. 17.

[b] De. xxiv. 19; Ru. ii. 7, 15.

[c] Ex. xvi. 16, 18, 36; Le. xix. 35, 36.

[d] He. ix. 11—14, 24; Jo. i. 29; Re. v. 6; Ro. vi. 9-10.

[e] Le. ii. 14—16; Jo. iv. 34; vi. 51; xv. 1; Ps. civ. 15.

[f] Ex. xxiii. 19; Mi. vii. 1; De. xxvi. 2; Mal. iii. 6.

Religious duty before personal gratification (v. 14).—I. God to be heeded rather than self. II. The soul to be cared for rather than the body. III. Eternity to be thought of more than time. IV. The principle of this law to be perpetually binding. V. Honouring God secures His blessing. Seek *first* the kingdom of God, *etc.*

Harvest rejoicing.—On seeing the caravan one of the labourers ran from his companions, and, approaching us, stood on his hands, with his feet aloft in the air, and gave other demonstrations of joy, when he presented us with an ear of corn and a flower, as an offering of the firstfruits of the year. Another remnant also of another very ancient usage, in the wave-offering of the sheaf and the ear of corn, commanded to the Israelites by Moses. We returned for it a handful of paras, or small tin coin, and answered the shout of joy which echoed from the field by acclamations from the caravan.[g]

[g] *Buckingham.*

15—22. (15) **seven . . complete,**[a] *i.e.* seven weeks. (16) **Sabbath,** week. (17) **habitations,** not necessarily houses;

pentecost

[a] Ex. xxxiv. 22.

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"When living creatures were *waved* bef. Jehovah, it is said that they were led to and fro bef. the tabernacle acc. to an estab. form."—*Spk. Comm.*

b De. xvi. 9; Ex. xxxiv. 26; Nu. xv. 19—21, xxviii. 26; Ac. ii. 1—4, 41.

c Ge. iv. 15; Ps. lxxix. 12; Pr. vi. 31.

d Nu. xxxviii. 30; 2 Co. v. 19—21.

e Ex. xxix. 24; Nu. xviii. 12; De. xviii. 4; Jo. vi. 57.

f He. x. 25.

g De. xxiv. 19; Jo. xii. 8; Ja. i. 27; 2 Co. viii. 9.

h C. Simeon, M.A.

i Roberts.

feast of trumpets

a Nu. x. 7—10; Ps. lxxxi. 3; Is. xxvii. 13.

The Rabbins were of opinion that the F. of trumpets was a commemoration of the creation; but Philo, etc., regarded this day, rather than the day of Pentecost, as the anniversary of the giving of the law. *See Spk. Comm. in loc.* Our *immovable* feasts are the 4 rent days, *i.e.* the Annunciation or Lady-day, Mar. 25; Nativity of John the Baptist, June 24; Michaelmas-day, Sept. 29; St. Thomas's-day, Dec. 21; and the great Church festivals, *i.e.* Christmas, Dec. 25;

but place of abode in a more general sense,—as country. **deals,** v. 13. (17) **they . . leaven,**[b] bread of daily use; a thanksgiving for daily food. (18) **seven . . year,**[c] *lit.* seven sheep of a yr. old. (19) **one . . goats,**[d] *lit.* a shaggy he-goat. (20) **they . . priests,**[e] *i.e.* for the priest's use. (21) **the . . day,**[f] this feast of weeks, unlike the other great feasts, consisted of only one day. **servile,** *see* v. 7. (22) **and,** *etc.,*[g] *see* xix. 9, 10.

Feast of firstfruits.—The appointment of these feasts may be considered as—I. Commemorative: of the day on which they had come out of Egypt, and of the day on which they received the law. II. Typical: of the Resurrection, and of the descending of the Spirit on the Apostles. III. Instructive: of our obligations and duty towards God.[h]

The corners of the field.—Fields in the East, instead of hedges, have ridges. In the corners they cannot easily work with the plough, and therefore prepare that part with a man-vetty, *i.e.* an earth-cutter, or large kind of hoe. The corn in these corners is seldom very productive, as the ridge for some time conceals it from the sun and other sources of nourishment, and the rice also, in the vicinity, soon springing up, injures it by the shade. Under these circumstances, the people think but little of the corners, and were a person to be very particular, he would have the name of a stingy fellow. From this view, it appears probable that the command was given in order to induce the owner to leave the little which was produced in the corners for the poor. No farmer will allow any of his family to glean in the fields, the pittance left is always considered the property of the poor. In carrying the sheaves, all that falls is taken up by the gleaners.[i]

23—25. (23, 24) **sabbath,** a rest. **a . . trumpets,**[a] *i.e.* a feast for praising God with the sound of trumpets. (25) **servile,** *v.* 7.

Triumphing in the law of the Lord.—Assuming that the feast of trumpets was a celebration of the giving of the law: we have —I. A vivid reminder of the giving of the law. "Sound of a trumpet," etc. II. A jubilant memorial of that event. The trumpet may not only recall the past; but express the joy and gratitude of the present. What nation in the world had such laws at that time? The best laws now h

The Jewish feasts.—Is it possib
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force of historic truth which compelled even the emperor Julian to acknowledge that persons instructed by the Spirit of God once lived among the Israelites. He also acknowledged that the books which bore the name of Moses were genuine, and that the facts contained therein were worthy of credit. . . . These feasts the Jews religiously observe at this day in every part of the world where they are found; and if now they go not up to Jerusalem it is only because Jerusalem and the land of Judea is in the hand of their enemies. But the time is not far distant when the holy city and the land of their fathers shall be restored to them: then shall the tribes again go up, even the tribes of the Lord, and shall again worship and give thanks in Jerusalem.[b]

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Circumcision, Jan. 1; Epiphany, Jan. 6; Candlemas, Feb. 2; Lady-day; All-Saints, Nov. 1; All-Souls, Nov. 2; and the several Apostles' days.

b W. Barnes.

26—32. (26, 27) **on . . month,**[a] *i.e.* Tisri, see note vv. 4—8, on months. **atonement,** *see* xvi. **afflict,** *etc.*, *see* xvi. 29. (28) **shall . . day,** *etc.*, all time and thought to be taken up with the soul's state and need. (29) **afflicted,** humbled, etc. (30) **any . . day,**[b] thereby showing a disregard of the law; and a sinful care for temporal affairs. (31) **no . . work,** *i.e.* pertaining to usual calling. (32) **ninth . . even,** the sabbath of the tenth began at even on the ninth.

day of atonement

a Nu. xxix. 7; Ga. ii. 20; Phi. iii. 10; Ga. v. 24; 1 Pe. iv. 13.

b Ro. xi. 6, iv. 4, 5; Ep. ii. 7—9; He. iv. 8—11.

The day of atonement.—I. Its purpose. To secure for Israel the forgiveness of *all* sin: *i.e.* of those not provided for by other special offerings, etc. II. Its observance. By all the people. All had sinned. All guilty of more sin than they were even conscious of, or could remember. With profound contrition and humiliation. III. Its lesson. Not one sin to remain unpardoned. A reconciled God the joy of the people.

The *moveable* feasts depend upon Easter: they are Palm Sunday, Good Friday, Ash Wednesday, Sexagesima Sunday, Ascension Day, Pentecost, Trinity Sunday, etc.

The atonement echo of the Kyffhauser.—He then took an immense tin speaking-trumpet, stationed himself on a rock, pointed the trumpet at an opposite ridge of the mountain, and bellowed forth four notes which sounded like the voice of a dying bull. But, after a pause of silence, angels replied. Tones of supernatural sweetness filled the distant air, fading slowly upwards, until the blue, which seemed to vibrate like a string that has been struck, trembled into quiet again. It was wonderful! I have heard many echoes, but no other which so marvellously translates the sounds of earth into the language of heaven. "Do you notice," said the poet, "how one tone grows out of the others and silences them? Whatever sound I make, that same tone is produced—not at first, but it comes presently from somewhere else, and makes itself heard. I call it reconciliation—atonement; the principle in which all human experience must terminate. You will find a poem about it in my book."[c]

Afflict, to strike against. Lat. *affligo, afflictum,—ad*, to; *fligo*, to strike.

c *Byways of Europe.*

33—38. (33, 34) **the . . month,** *see* on v. 27. **tabernacles,**[a] feast of tents, or booths. (35) **servile,** not follow usual calling. (36) **offer . . Lord,** no less than 70 bulls were sacrificed during this week. **a . . assembly,** Heb. *atzereth*, fr. *atsar* to shut in: hence "a gathering together." (37) **these . . Lord,** *i.e.* those now named, passover, firstfruits, pentecost, trumpets, atonement, tabernacles. (38) **thing,** in way of ceremony and offering. **day,** at the Divinely appointed time.

feast of tabernacles

The feast of tabs. was instituted in memory of the journey through the wilderness; and therefore the people, during its continuance, dwelt in tents.

a 2 S. vii. 6; Ezra iii. 4.

The grateful remembrance of the past.—I. The will of God that the people should remember all the way, etc. II. Historical crisis and personal deliverances not to be forgotten. III. In prosperity remember and acknowledge past trial and poverty.

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A Christian's memory should be a chronicle of antiquity. We should recount the ancient mercies of God, and experiments we have had of His love from time to time. We ought to keep a catalogue of them, and often repeat them to our souls. And we should remember what our fathers have told us, and we should show the same to our children, that the children yet unborn may praise the Lord.

"Aristotle calls it the scribe of the soul; and Bernard calls the memory the stomach of the soul, because it hath a retentive faculty, and turns heavenly food into blood and spirits."—*T. Watson*

IV. When the people lived in ceiled houses they were not to forget that they once dwelt in tents. V. Providential aids to memory. *Our* memorial feast.

The feast of tabernacles.—This was one of the great festivals at which all the male Jews were commanded to be present (Ex. xxxiv. 23; De. xvi. 16). It was to commence on the fifteenth day of the seventh month, just after the completion of their harvest; hence it was called the feast of ingatherings (Le. xxiii. 39; Ex. xxiii. 16). Being designed to commemorate their dwelling in tents in the wilderness, it was also called the feast of tents or tabernacles (Jo. vii. 2). All that were Israelites born were to dwell in booths during its celebration: for the construction of these temporary abodes the people were directed to take "boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." These booths were erected around the temple, in public places, and on the flat roofs of the houses. In addition to the ordinary sacrifices, other offerings were to be presented, though their number decreased with each of the six successive days (Nu. xxix). In our Saviour's time the celebration of the feast varied in some of its details. Having obtained branches of myrtle, palm, and willow, they proceeded to the temple for the morning service. One of the priests having, with a golden vessel, drawn water from the Pool of Siloam, entered, amid the sounding of trumpets: on pouring it forth upon the altar, the people sang the Psalms cxviii. to cxiii. inclusive. When leaving the temple, they walked in succession round the altar, and, placing a willow branch by its side, repeated aloud Ps. cxviii. 25. This portion of the service being completed, they withdrew amid the sounding of trumpets. At the hour of the evening sacrifice, they again assembled at the temple, when a further libation was made, amid "rejoicing for the pouring out of water." The language of the prophet, Is. xii. 3, formed part of their evening song. A beautiful allusion to this is recorded by the evangelist, Jo. vii. 37, 38.[b]

39—44. (39) **also,** *etc.*,[a] law of feast of tab. amplified. (40) **the . . trees,** *lit.* fruit of the tree of beauty.[b] **branches . . brook,** *i.e.* such trees as were at hand, the *booth* of more consequence than the tree. (41) **statute . . generations,** past historical crises, and national deliverances not to be forgotten. (42) **dwell . . days,**[c] a suff. long time to impress the mind of the young, and express the gratitude of the aged. **all . . born,** to others *this* feast could sig. very little.[d] (43) **that,** *etc.*,[e] that they were delivered fr. bondage to be travellers to a better country. (44) **declared . . feasts,** published to the people the appointed times.

The willow.—Let us learn of the willow tree a few lessons, which its nature may profitably suggest to us (read with text, Job. xl. 22; Is. xv. 7, xliv. 4; Ezek. xvii. 5). I. It thrives best near the water. It is called "the willow of the brooks," "the willow by the water-courses." So the Christian grows and thrives best, not on the mountain of self-exaltation, not on the barren waste of sin, exposed to the temptations of the evil one, but beside the influences of God's Holy Spirit. II. It is a thing of joy: "rejoice before the Lord your God seven days." It is also spoken of as a useful tree. The Christian may be safely compared to it, therefore, as an object of joy arising from usefulness. III. But

b Bible Treas.

a De. xvi. 13; Ex. xxiii. 16; 1 Co. xv. 23; Zec. xiv. 5.

b Some, as Maimonides, assert that a specific tree—as the citron—is here meant; others that fruit trees; and others that trees with thick foliage are meant.

c Ne. viii. 14—17; Jo. vii. 2, 3, 6, 14, 37—39; Zec. xiv. 6.

d "The omission of the foreigners in this command is remarkable. Per. the intention was that on this

it is also an emblem of mourning: "we hanged our harp upon the willows." We may compare the Christian here to the willow, because he is a sympathiser and a sharer in the griefs and sorrows of others.[f]

The feast of tabernacles.—There is an interesting illustration of the observance of the feast of tabernacles in the village architecture here (El Bussah). On the top of every house is a wattled booth of oleander boughs, sometimes of two stories, with a wicker-work floor, in which the inhabitants sleep during the hot weather, and thus continue to observe the Jewish feast. The boughs and tenacious leaves of the oleander never shrivel or fall off, and form an effectual shade for many weeks.[g]

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joyous occasion they were to be hospitably entertained as guests." —*Spk. Comm.*

e De. viii. 2—9, 14—16; Ps. lxxviii. 5, 6.

f E. D. Jones.

g Dr. Tristram.

CHAPTER THE TWENTY-FOURTH.

1—4. (1, 2) **beaten,** *see* Ex. xxvii. 20. **to . . burn,**[a] *see* i. 9. (3) **without,** *etc., i.e.* without the second vail, betw. the holy and most holy.[b] (4) **candlestick,**[c] Ex. xxv. 31—39.

The golden candlestick.—Consider the golden candlestick as representing the Church in—I. Its privileges. 1. The Church was justly exhibited under that figure; 2. The priest, whose duty it was to trim the lamps, prefigured Christ. II. Its duties. The duties of the saints are to—1. Shine; 2. Be receiving more grace from Christ in order to their shining with yet brighter lustre.[d]

The Christian a light-bearer.—Wherefore, O thou professor! thou lamp carrier! have a care and look to thyself; content not thyself with that only that will maintain thee in a profession, for that may be done without saving grace. But I advise thee to go to Aaron, to Christ, the trimmer of our lamps, and beg thy vessel full of oil of Him—that is, grace—for the seasoning of thy heart, that thou mayest have wherewith not only to bear thee up now, but at the day of the Bridegroom's coming, when many a lamp will go out, and many a professor be left in the dark; for that will to such be a woful day.[e]

oil for the lamps

a Ps. cxix. 140, 130, 105; 2 Pe. i. 19.

b He. ix. 3; Ex. xxvii. 21.

c Ex. xxxi. 8, xxxix. 37; Re. iv. 5.

d C. Simeon, M.A.

"Our moments of light are moments of happiness; in the mind, when it is clear weather it is fine weather." —*Joubert.*

"Where there is much light, the shade is deepest." —*Goethe.*

e J. Bunyan.

5—9. (5) **bake . . thereof,** the shewbread.[a] **two . . cake,** ab. 6 lb. 4 oz. of flour in ea. cake. (6) **rows,** or piles: the measure of the table settles this. **table,** *see* Ex. xxv. 23—30. (7) **frankincense,**[b] Ex. xxx. 34. (8) **from . . Israel,** a cake for ea. tribe. (9) **and . . sons',** *see* on ii. 3.

The table of shewbread.—I. The place: give thanks in the sanctuary for daily bread. II. The quantity: a loaf for each tribe. Each person represented. Each to thank God for bread. III. The spiritual or typical meaning: Christ the bread of life for each and all. He, especially, a subject for thanksgiving in the House of God.

Thanksgiving.—Our whole life should speak forth our thankfulness; every condition and place we are in should be a witness of our thankfulness: this will make the time and places we live in the better for us. When we ourselves are monuments of God's mercy, it is fit we should be patterns of His praises, and leave monuments to others. We should think life is given to us to do something better than to live in: we live not to live; our life is not the end of itself but the praise of the Giver. God hath

the shewbread

a Ex. xxv. 30, xxxv. 13, xxxix. 36; 2 Ch. xiii. 11.

b It was put into small golden cups, one of wh. was placed on ea. pile of bread. "Bähr has ingeniously carried out the theory that the loaves were intended for a symbolical manifestation of the Holy One in His sanctuary as the Bread of Life, as the Supporter both of the spiritual and the bodily life of His

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joined His glory and our happiness together: it is fit that we should refer all that is good to His glory, who hath joined His glory to our best good in being glorified in our salvation (Ps. l. 14; cxvi. 17). Praise is a just and due tribute for all God's blessings; for what else do the best favours of God especially call for at our hands? How do all creatures praise God but by our mouths? It is a debt always owing, and always paying; and the more we pay, the more we shall owe: upon the due discharge of this debt, the soul will find much peace. A thankful heart to God for His blessings is the greatest blessing of all. Were it not for a few gracious souls, what honour would God have of the rest of the unthankful world? which should stir us up the more to be trumpets of God's praises in the midst of His enemies; because this in some sort, hath a prerogative above our praising God in heaven: for there God hath no enemies to dishonour Him (Ps. cxlv. 10—12; cxlviii.; cl.).[c]

10—16. (10) **son,** perh. a nat. son: if so, more light is thrown on the condition of Israel in Egypt. **Egyptian,** said to be the man whom Moses killed.[a] **strove,** had a quarrel with. (11) **the .. Lord,** *lit.* the name: *i.e.* the adorable name. **Shelomith** (*pacific*), **Dibri** (*eloquent*). (12) **that .. them,**[b] the law ag. blasphemy not having been yet enacted. (13, 14) **let .. head,** solemnly identifying him: and charging his sin upon him. **let .. him,** *see* xx. 2. (15) **shall .. sin,** *i.e.* the guilt and punishment of it. (16) **blasphemeth,**[c] revileth. **he .. death,** this sin was relegated to the category of great crimes. **all .. him,** as expressive of their deep abhorrence. **stranger,** foreigner: who might pretend an ignorance of the law: sin not to be allowed in the camp.

The slaying of the blasphemer.—Note from this narrative—I. The evil resulting from connexion with the ungodly: "whose father was an Egyptian." II. The danger arising from indulgence in passionate anger. III. The blasphemy which, in this case, resulted from such indulgence. IV. The punishment which all like sin merits.[d]

Satanic swearing.—A thoughtless conceited young man was boasting of the number of languages he knew. In French, he was a complete Parisian; Spanish and Portuguese were as familiar to him as his old gloves. In Italy he had passed for a native. Now and then he popped out an oath, swearing that he thought he knew almost all languages. An elderly man, who had listened attentively to his address, suddenly stopped him by asking him if he were at all acquainted with "the language of Canaan."[e]

17—23. (17) **he .. man,** *etc.,*[a] *see* Ex. xxi. 12. (18) **he .. beast,** *etc., see* Ex. xxi. 33, 34. (19, 20) **man .. neighbour,** *etc.,*[b] *see* Ex. xxi. 22—25. (21) *see* vv. 17, 18. (22) **law,**[c] Heb., *mishpat* = judicial law. (23) **they .. camp,** *etc.,*[d] *see* on vv. 10—16.

The sacredness of life and property.—This law to induce a careful regard for the life and property of other men. Hence—I. Severe punishments. II. Just penalties.—*Impartiality of law.* The civil law to affect all alike. The stranger to be protected as well as the naturalised Israelite. The foreigner would rejoice in the equal law of Israel.—*The crime of blasphemy.*—Its punishment was death. I. This proves the enormity of the offence.

faithful people... Spencer, and other critics of his school, have actually supposed that the setting forth of the shew-bread table was a symbolical meal offered to Jehovah, like the *Lectisternium* of the Roms., in wh. food used to be placed bef. the statues of the god."—*See Spk. Comm.*

c *R. Sibbes.*

law of blasphemy

a So say the Rabbins, and they add that he was the taskmaster under whom the husband of Shelomith worked, and that Moses found him smiting the man whom he had injured and put to shame.

b *Selden* thinks the offender had already been declared guilty by the rulers, and that the case was ref. to Moses in order that the punishment might be awarded by the Divine decree.

c Ex. xx. 7.

d *W. Wayland, B.A.*

e *Cope.*

lex talionis

a Ge. ix. 6; Nu. xxxv. 31; De. xix. 11, 12; Jo. viii. 44.

b Ma. vii. 1, 2, v. 38, 39, 18; Ro. xiii. 10.

c Ex. xii. 49; Nu. xv. 16; Le. xix. 34.

d He. x. 38—41.

II. Shows that he who could despise the sacred name was not judged fit to participate in human society. He who is wanting in respect for God will not show regard for man.

A swearer admonished.—T—— A——, a seaman on board the B——, sailed with a ship's company who were notorious swearers. He had received a few tracts. One evening, during the voyage, when they were below, using most disgraceful language, A—— said, "If you will promise to be still, I will read you a little book." They all agreed. He took out *The Swearer's Prayer*, and read it as solemnly as he could. All was still; but on his concluding, one who appeared worse than any of the others, as a swearer, burst into tears and sobbed aloud. As soon as he recovered himself a little, he said, "I have heard my father preach many sermons, but never was so cut to the heart as I have been by hearing what you have read." He was the son of a minister, and had, on account of his dissipation, been sent to sea. All the men were more or less affected, and the swearing was almost wholly laid aside.

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"If it were as common a thing to stab a man as it is to wound the name of God and to affront His government, the world had been at an end long ere this."—*Howe.*

"It is said of the Hon. Robert Boyle, that he would never allow himself to mention the name of God without first making a solemn pause.

CHAPTER THE TWENTY-FIFTH.

1—7. (1—2) **keep . . Lord,**[a] *see* Ex. xxiii. 11. (3) **vineyard,** *i.e.* fruit-garden. (4) **a . . rest,** *see* Le. xxiii. 3. (5) **thy . . undressed,** *lit.* thy Nazarite[b] vine. (6, 7) **meat,** *etc.*, during this Sabbath, what the land produced was to be food for all without distinction.

The harvest of the poor.—I. The poor cared for by God. II. All men reminded that they are the children of one Father, who is Lord of all, and God of the whole earth. III. The great lesson and joy of rest. By the Sabbath, etc., men constantly reminded of the rest of the future. IV. The earth to rest that man might rest.

Relieve the poor.—One stormy night, a gentleman was passing along the streets of a city, when suddenly a voice at his elbow said, "I am not fit for work; and I have eaten nothing to-day." It was a soldier, pale as if from recent sickness or too scanty food. He had lost both arms by amputation. The gentleman's first impulse was to give him something; but the trouble of unbuttoning his coat was too much: and he passed on. The thought of the poor man starving, perhaps, made him miserable; and if it had been possible to have found him he would gladly have done so. Three or four days after the occurrence, the papers told the sad story of a discharged soldier, his wife, and two children, dying of starvation. They had had nothing to eat for four days. The gentleman immediately hastened down town, and found the poor sufferers. There was the same wan face that he had repelled at the corner of the street. His wife and child had died; and he, with one little girl, was sobbing beside their dead bodies. Better give to a thousand unworthy than refuse one that is really in need.

Sabbatical year

a Ex. xxiii. 10, 11, xx. 10, 11; He. iv. 10, 11; Is. xl. 6—10, lxv. 25.

b Heb. *nezîrĕka*, unshorn, unpruned. Prob. ref. to unshorn locks of Nazarite (Nu. vi. 5).

"It was with good reason that God commanded through Moses that the vineyard and harvest were not to be gleaned to the last grape or grain; but something to be left for the poor. For covetousness is never satisfied: the more it has the more it wants. Such insatiable ones injure themselves and transform God's blessing into evil."—*Luther.*

8—12. (8) **seven . . years,** *i.e.* seven weeks of years; or, 49 years. (9) **cause . . sound,**[a] *lit.* cause the sound of the cornet to go through.[b] **tenth,** *etc.*,[c] *see* Le. xxiii. 27. (10) **fiftieth,** counting fr. first yr. aft. preceding jubilee. (11) **jubile,**

year of jubilee

a Nu. x. 1—3, 7—10; Is. lxiii. 4, lxi. 2; Ps. lxviii.

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11; Mk. xvi. 15; 2 Co. vi. 2.

b The word *jubilee* not in the Heb. The cornet or trumpet is the *shophăr*. The horn is said by the Mishna to be that of the wild goat. The *shophăr*—the shawm of the Prayer Bk. (Ps. xcviii. 7).

c Is. xxviii. 13, xxxv. 1—10; Re. vii. 13—17.

d *J Gilpin.* "He travels safe and not unpleasantly, who is guarded by poverty and guided by love."—*Sir P. Sidney.*

restoration of property

a Pr. xxviii. 15, 16; Ex. xviii. 21; Je. xxii. 16, 17; 2 Pe. ii. 14; Lu. xii. 15; He. xiii. 5.

b *Dr. G. B. Ide.*

"Lord God, I thank thee that Thou hast been pleased to make me a poor and indigent man upon earth. I have neither house, nor land, nor money to leave behind me. Thou hast given wife and children, whom I now restore to Thee. Lord, nourish, teach, and preserve them as Thou hast me."—*Luther.*

"Poverty is the test of civility and the touchstone of friendship."—*Hazlitt.*

prob. fr. Heb. *yōbeel* = cornet, or sound of cornet. (12) **increase,** *i.e.* spontaneous increase.

The year of jubilee.—Notice the prescribed observances of this festive season. 1. The general atonement preceding the jubilee: a solemn preparation for the blessings to be introduced. II. The restitution of alienated possessions. This was intended to prevent, as far as existing circumstances would allow, the ill effects of the fluctuations of property and power. III. The restorations of personal freedom. All slaves were released from slavery in this year; all debts, too, were considered as discharged. IV. The general exultation, to which this year of jubilee never failed to give rise.[d]

The property of the poor.—A Roman ambassador sent to Ctesiphon with rich presents, when admiring the noble prospect from the window of the royal palace, remarked an uneven piece of ground, and asked the reason why it was not rendered uniform. "It is the property of an old woman," said a Persian nobleman, "who has objections to sell it, though often requested by our king to do so; and he is more willing to have his prospect spoiled than to commit injustice and violence." "That irregular spot," replied the Roman, "consecrated as it is by justice, appears more beautiful than all the surrounding scenery."

13—17. (13) **return . . possession,** hence all sales or forfeitures of property were limited as to time. (14) **ye . . another,**[a] the bargain to be fairly regulated by the certain surrender of property this year. (15) **years . . jubile,** the more years, the less money. (16) **increase . . diminish,** the price to be determined by the number of years fr. the time of sale to the jubilee. (17) **ye . . another,** by demanding possession bef. the time; or retaining it after. **but . . God,** the fear of the just God to be basis of all bargains.

The Year-Sabbath.—Delineate this period under its evangelical aspects. I. The circumstances that ushered it in: in these there was a clear looking forward to the epoch of the Messiah. II. The observances by which it was attended: notice how strikingly these set forth the office and work of the Redeemer, and the manner in which His Gospel came into the world. It may be not unimportant to notice here, that the period at which our Lord suffered was the very year, and very time of the year, assigned for the opening of the jubilee. III. Its benefits and advantages: these all symbolise the blessings conferred by Christ's redemptive work. 1. The universal extinction of debt; 2. The removal of all bondage; 3. The restoration of property; 4. The year devoted to harmony and repose; 5. The fulness and extent given to the proclamation of this year: "all the land."[b]

The year of jubilee.—It was in ancient Israel, as in the heavens above us, whose luminaries, after a certain period of time has elapsed, always return to the same place in the firmament, and the same relative position to each other. The sun, for instance—although changing his place daily—shall rise and set, twelve months from this date, at the same hour, and appear at his meridian in the same spot as to-day. Corresponding to that, or like the revolution of a wheel, which restores every spoke to its former place, society—whatever change meanwhile took place in personal liberty or hereditary property—returned among the old Hebrews to the very same state in which it was at the

commencement of those fifty years whose close brought in the jubilee.[c]

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c Dr. Guthrie.

18—24. (18) **safety,**[a] Heb. *labeta'h* = confident-safety: *i.e.* with boldness and confidence. (19) **safety,**[b] preserved fr. famine. (20) **if . . say,** *etc.*,[c] as many can better trust their own toil than God's word. (21) **it . . years,** what mighty results flow fr. the blessing of God. (22) **until . . store,** human toil not to be superseded. (23) **for . . mine,**[d] the people only tenants; for their incoming other tenants had been ejected: *we*, too, are only stewards. (24) **ye . . land,** yield possession to the original owner.

the land not to be sold

a Ps. iv. 8; Pr. i. 33; Job v. 22—24; Je. xxiii. 6; Ro. viii. 31, 32; 1 Co. iii. 21—23; Ma. vi. 33; Mal. iii. 10.

b Ps. xxxiv. 10; Phi. iv. 6, 7; 1 Pe. v. 7; He. xi. 1.

c 2 K. xix. 29; Is. xxxvii. 30.

d Joel ii. 18; Is. lxii. 4; 1 Ch. xxix. 15; Ps. xxxix. 12; He. xi. 13; 1 Pe. ii. 11.

The Sabbatical year.—This ordinance was given—I. To remind the Israelites that God was the great proprietor of all. II. To keep them from earthly-mindedness. III. To lead them to trust in Him. IV. To make them observant of His providential care. V. To typify the felicity of heaven.[e]

Consideration for the poor.—John Fox, the celebrated author of the *Book of Martyrs*, was remarkable for his piety. He devoted whole nights to prayer, withdrew as much as possible from all worldly pursuits, and was eminently skilled in imparting consolation to the afflicted. But, among all his excellences, none was more conspicuous than his liberality to the poor. What was sometimes offered him by the rich (for he was himself frequently in want) he accepted, but immediately gave it to those who had less than himself. So entirely did he give of his goods to the poor, that when he died, he possessed no ready money. This benevolence was maintained by a sense of the love of Christ, and was shown with a view to His glory. A friend once inquiring of him, if he recollected a poor man whom he was accustomed to relieve, he replied, "Yes, I remember him well, and would willingly forget lords and ladies to remember such as he is."

e C. Simeon, M.A.

25—28. (25) **poor,** the only thing that could justify a sale. **his . . it,**[a] his rich relation: type of our Elder Brother, and Redeemer. (26) **himself . . it,** his circumstances having improved. (27) **restore,** *etc.*, *i.e.* make an adequate compensation to the present holder. (28) **in . . out,** *i.e.* it shall go free: revert to original owner.

the poor man's Redeemer

a Pr. xxiii. 10, 11; Is. xlvii. 4; Job xix. 25; 1 Pe. i. 3—5; Ep. i. 7, 13, 14, iv. 30.

Redemption of property.—This law—I. A merciful provision for the poor. II. A wise stimulus to generous benevolence. III. A cheerful antidote to despair. IV. An ancient type of our Redemption. Christ is our rich relation, who buys back what we in our moral poverty have forfeited.

Benevolent self-denial.—The salary of the Rev. Philip Skelton, an Irish clergyman, arising from the discharge of his ministerial duties and from tuition, was very small; and yet he gave the larger part of it away, scarcely allowing himself to appear in decent clothing. Returning one Lord's-day from public worship, he came to a cabin where an awful fire had occurred. Two children had been burnt to death, and a third showed but faint signs of life. Seeing the poor people had no linen with which to dress the child's sores, he tore his linen from his back piece by piece for their use, and cheerfully submitted to the inconvenience to which it exposed him. Some time after this, when a scarcity of food was felt around him, he sold his library, though his books were the only companions of his solitude, and spent the money

"I will give thrice so much land to any well-deserving friend; but in the way of bargain, mark me, I will cavil on the ninth part of a hair."—*Shakespeare.*

Jubilee (*Rom. Cath.*) every 25th year, for the purpose of granting indulgences. Boniface VIII. instituted it in 1300, and ordered it to be observed every 100 years. Clement VI. reduced the inter-

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val to 50 years, Urban IV. to 30, and Sixtus IV. to 25.

in the purchase of provisions for the poor. Some ladies hearing of this, sent him fifty pounds, that he might again obtain several of his most valued works; but while he gratefully acknowledged their kindness, he said he had dedicated the books to God, and then applied the fifty pounds also to the relief of His poor.

houses in cities

29—34. (29) **a city,**[a] *lit.* a city of wall. **then . . sold,** at any time within the year. (30) **and if,** *etc.*, thus foreigners might become settlers and owners of house property in Canaan. (31) **the . . villages,** *etc.*, some land would prob. be attached to such houses. Foreigners with merchandise, or artisans, would not care to settle in villages. (32) **the . . Levites,** *etc.*,[b] purchasers of such were tenants at will. (33) **and . . possession,** the Levites had only the 48 cities wh. were assigned to them: they were not to lose the only thing they could call theirs. (34) **field . . sold,** even for a limited time; or under any circumstances.

Protection to trade.—I. Much of human progress depends on unfettered commerce. National intercourse, peace, etc., promoted by it. II. A wise legislation will make provision for the protection of the trader, artisan, manufacturer. III. This law directed to this end. The foreign merchant could securely hire or purchase a warehouse in the cities of Israel.

The joy of landed proprietors.—Certainly a landed estate is "an animal with its mouth always open." But compare the physical perception and enjoyment of landed wealth with that of consols and securities. Can I get me rosy cheeks, health, and good humour, riding up and down my Peruvian bonds? Can I go out shooting upon my parchment, or in summer sit under the shadow of my mortgage-deed, and bob for commas and troll for semicolons in my river of ink, that meanders through my meadow of sheepskin? Wherefore I really think that land will always tempt even the knowing ones, until some vital change shall take place in society; for instance, till the globe makes its exit in smoke, and the blue curtain comes down on the creation.[c]

[a] "This provision was made to encourage strangers and proselytes to come and settle among them. Though they could not purchase *land* in Canaan for themselves and their heirs, yet they might purchase *houses* in walled cities, wh. would be most convenient for them who were supposed to live by trade."—*Bush.*

[b] Nu. xxxv. 2—5; Ac. iv. 36, 37.

[c] *Reade.*

law of servitude

35—38. (35) **brother,**[a] an Israelite. **and . . decay,** *lit.* his hand wavereth: fig. = unable fr. poverty, sickness, age, etc., to help himself. **relieve,** *lit.* strengthen: fig. = help with gifts or loans. (36) **take . . him,**[b] *i.e.* no *heavy* exactions. **increase,** as compound interest. **but . . God,** therefore be just and merciful. (37) **nor . . increase,** demanding more in return than the quantity lent. (38) **I . . God,** *etc.*, His compassion to the poor and needy: as ill. by that great deliverance, to be a perpetual motive and example.

Help for the poor.—I. The poor described. Those who have seen better days. This the most painful form of poverty. The present embittered by memories of the past. II. The help to be rendered. Loans without interest, or without heavy interest. Food also; as seed to sow his land. III. The motive to impel them to this duty. Their own poverty in the past and the help rendered them.

Merciful regard for the poor.—A poor family were brought to the last state of want; and seeing nothing but death stare them in the face, the wife said to the husband, "You must go out and steal what you can." The husband made many objections, but at last, being so closely pressed by his wife, he took up his hat and went out. He soon returned, however, and throwing himself

[a] De. xv. 7, 8; Ma. x. 8; Lu. vi. 35; Ac. xi. 29, 30; 1 Jo. iii. 17; Ja. ii. 15, 16.

[b] Ne. v. 7.

"There is greatness in being generous, and there is only simple justice in satisfying creditors. Generosity is the part of the soul raised above the vulgar."—*Goldsmith.*

"Any one may do a casual act of good nature; but a continuation of them shows it a part

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into a chair, he said, "I can't steal; if we die of hunger, I can't steal." The wife replied, that she could not bear to see the children famish; and if he would not go she must. She then went out, and a butcher's shop being the first she came to, she snatched a joint of meat and returned home. The butcher saw her; and suspecting the cause, he resolved to follow her, not to bring her to justice, but to learn the truth of his suspicions. He saw her into her house, but did not follow her in for a few minutes; when, upon opening the door, he actually saw the poor children devouring the mutton in its raw state, and the greater part of it was already gone! The kind butcher not only forgave the theft, but sent the poor family another joint.

of the temperament."—*Sterne.*

"What seems to be generosity is often no more than disguised ambition, which overlooks a small interest in order to gratify a large one."—*Rochefoucauld.*

39—46. (39) **sold,** for a term not exceeding six years.[a] **thou . . bond-servant,** thine for an indefinite period. (40) **but . . servant,**[b] the price of the sale being reckoned as wages. (41) **then . . thee,** however brief the period of service. (42) **for . . servants,**[c] to treat them as slaves is to trespass upon the Divine prerogative. **which . . Egypt,** and made free. **they . . bondmen,** whom God emancipates are free for ever. (43) **thou . . rigour,** like thy taskmasters of old. **but . . God,** who punished your tyrants; lest He punish you. (44) **both,** *etc.*, "It was the object of Moses, not at once to do away with slavery, but to discourage and mitigate it."[d] (45) **of . . buy,**[e] but not against their will. Kidnapping was a capital crime. (46) **they . . ever,** not to go out even in the jubilee.

The poor bondman.—I. A bondman, not because of crime, but poverty. II. A servant who had been once a master. Reverses of fortune. III. Not to be treated as a slave; or one whose poverty is the result of crime: but tenderly. IV. Both to remember the coming jubilee. So in the strange present we should remember the possible relations of the future.

A conscientious servant.—A lady had a nurse who was so conscientious in mending her children's clothes, that she could not on one occasion avoid expressing her surprise at the carefulness she manifested. Her reply was admirable. "Ma'am, I feel that what money I save in my master's family, I save for the poor; and this makes me mend and turn clothes as I never did before." Many masters and mistresses would have more to give away, if their servants were thus careful of the goods entrusted to their care.

a Ex. xxi. 2. "A man might not sell himself to lay up the money wh. was given for him; nor to buy goods; nor to pay his debts; but merely that he might get bread to eat. Neither was it lawful for him to sell himself as long as he had so much as a garment left."—*Maimonides.*

b Col. iv. 1; Ep. vi. 9; 1 K. ix. 22.

c 1 Co. vi. 19, 20, vii. 22; Ga. v. 1.

d Spk. Comm. cf. Nu. xxxi. 6; De. xx. 14; Ex. xxi. 16, xii. 44, xxi. 20, 21, 26, 27.

e Is. lxi. 5. xiv. De. ix. 5, 6.

47—50. (47) **if . . thee,** by successful traffic: a hint of possible advantage of dwelling with the people of God. (48) **he . . again,**[a] the law of the land to wh. the stranger had voluntarily come. (49) **redeem,** the purchase would, of course, be effected with a view to this contingency. (50) **reckon,** the stranger was to be treated justly.

Foreign servitude.—I. Case supposed. A foreigner grown rich by traffic, etc. The possibility of this a proof of the benign influence of the Mosaic law. II. Another supposed case. The Israelite grown poor while ministering to his neighbour's prosperity. III. The law of the case. The foreigners might buy the Israelite, but not to hold him in perpetual bondage. There shall be the possibility of an equitable redemption at any time. The law guarded the rights both of the foreigner and the native.

a Ps. xlix. 6—8 14, 15; Je. l. 33, 34; Is. xlix. 24—26, lix. 20, xli. 13, 14; Jo. viii. 36; Ro. viii. 16, 17, 23; Ep. v. 30.

"It is fit and necessary that some persons in the world should be in love with a splendid servitude."—*South.*

"We belong willing servants to

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the good by the bonds their virtues lay upon us." —*Sir P. Sidney.*

A faithful servant.—

Hear me, Ctesiphon !—
I had a fever once, and slaves
Affrighted fled me ;—he usurp'd their place,
And sooth'd my dull ear with discourse which grew
By nice degrees to ravishment, till pain
Seem'd an heroic sense, which made me kin
To the great deeds he pictur'd, and the brood
Of dizzy weakness flickering through the gloom
Of my small curtain'd prison caught the hues
Of beauty spangling out in glorious change ;
And it became a luxury to lie
And faintly listen.[b]

b Talfourd.

51—55. (51, 52) *See* on v. 16. (53) **rule . . sight,** *i.e.* with thy connivance. (54) **in . . years,**[a] *lit.* by one of these means. (55)[b] *See* vv. 38—42.

The servant's Divine protector (v. 53).—I. We are all fellow servants of one master. II. As fellow servants we should be fellow helpers, not petty tyrants. III. Churches not to be too exacting of ministers, deacons, teachers, etc. IV. The rigorous treatment in Egypt to be remembered. V. The day of final and complete redemption to be watchfully anticipated.

The example of masters.—One way in which the characters of servants in high life might be improved, would be by seeing their masters a little more scrupulous than some of the more fashionable amongst them are wont to be in matters of truth and honesty. The adherence to honesty on the part of the masters might be exemplary ; whereas their actual measure of honesty would perhaps be indicated with sufficient indulgence if they were described (in the qualified language which Hamlet applies to himself) to be "indifferent honest." And there is a currency of untruth in daily use amongst fashionable people for purposes of convenience, which proceeds to a much bolder extent than the form of well-understood falsehood by which the middle classes also, not perhaps without some occasional violation of their more tender consciences, excuse themselves from receiving a guest. Fashionable people, moreover, are the most unscrupulous smugglers and buyers of smuggled goods, and have less difficulty than others and less shame in making various illicit inroads upon the public property and revenue. It is not to be denied that these practices are, in point of fact, a species of lying and cheating ; and the latter of them bears a close analogy to the sort of depredation in which the dishonesty of a servant commonly commences. To a servant it must seem quite as venial an offence to trench upon the revenues of a duke as to the duke it may seem to defraud the revenues of a kingdom. Such proceedings, if not absolutely to be branded as dishonest, are not at least altogether honourable ; they are such as may be more easily excused in a menial than in a gentleman. Nor can it ever be otherwise than of an evil example to make truth and honesty matters of degree.[c]—*Slavery.*—While men despise fraud, and loathe rapine, and abhor blood, they will reject with indignation the wild and guilty fantasy that man can hold property in man.[d]

a Ps. xxxvii. 7, 11; Is. xxvi. 3, 4.

b Ep. vi. 5, 8.

"Servitude seizes on few, but many seize on her."—*Seneca.*

"It is a common law of nature, which no time will ever change, that superiors shall rule their inferiors." —*Dionysius.*

"If thou art a master, be sometimes blind ; if a servant, sometimes deaf." —*Fuller.*

"I follow him to serve my turn upon him ; we cannot all be masters, nor all masters cannot be truly followed."—*Shakespeare.*

"An extreme rigour is sure to arm everything against it." —*Burke.*

"A desire to resist oppression is implanted in the nature of man." —*Tacitus.*

c Taylor.

"Spare not the great for their might, nor the mean for their misery. Causes must be heard, and not persons." —*Trapp.*

d Brougham.

CHAPTER THE TWENTY-SIXTH.

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public worship of Jehovah

1—6. (1) **ye . . image,** *etc.,*[a] *see* Ex. xx. 4. (2) **keep,** *etc.,*[b] *see* xix. 30. (3) **and . . them,** not simply remember or talk ab. them. (4) **rain . . season,**[c] rain in the E. periodical.[d] (5) **threshing,** barley harvest ab. mid. of Ap.; wheat ab. beg. of June. **vintage,** fruit ripening ab. end of July. **eat . . safely,**[e] no stint or fear of famine. (6) **ye . . down,**[f] picture of content, rest. **none . . afraid,** no enemies to oppress. **rid . . beasts,**[g] vermin, beasts of prey. **neither . . land,**[h] foreign invasion, civil war.

Religion conducive to material prosperity (vv. 3—6).—I. Inquire into the nature of the statutes referred to. II. Show how obedience is naturally conducive to prosperity. III. Admire the wisdom of the Divine legislator. IV. But, in addition to the natural consequences of obedience, there is here promised the special blessing of God.

Destruction of idols.—Mahmoud, the conqueror of India, reached Somnat, a temple of peculiar sanctity in Guzerat. Having overcome all resistance, he entered the temple. Facing the entrance was an idol five yards high. He instantly ordered it to be destroyed. The Brahmins of the temple threw themselves down before him, and offered him an enormous ransom; but Mahmoud, after a moment's pause, declared he would rather be remembered as the breaker than the seller of idols, and struck the image with his mace. His example was followed, and the image, which was hollow, burst with the blows, and poured forth a quantity of diamonds and other jewels, far more than the proffered ransom.

Thou too, heaven's commission'd warrior,
  To cast down each idol throne
In thy heart's profaned temple,
  Make this faithful deed thy own.

Still they plead, and still they promise,
  Wilt thou suffer them to stand?
They have pleasures, gifts, and treasures,
  To enrich thee at command.

Heed them not, but boldly strike them,
  Let descend the faithful blow;
From their wreck and from their ruin,
  First will thy true riches flow.

Thou shalt lose thy life and find it;
  Thou shalt boldly cast it forth,
And then back again receiving,
  Know it in its endless worth.[i]

a De. xxvii. 15; Ps. xcvii. 7; 1 K. xi. 4, 5; Ps. cxv. 4—8; Is. xlv. 5.

b Is. lvi. 4—7.

c De. xi. 14; Je. v. 24; Joel ii. 23; Hos. vi. 3; Ja. v. 7.

v. 2. *R. Fiddes,* ii. 98, 120; *Dr. W. Cooper,* i. 37; *Bp. Dehon,* i. 221.

d "Two wet seasons, called *former* and *latter* rain. The *former* beg. aft. the autumnal equinox and falls heavily in Nov.-Dec. the *latter* or spring rain is in March, and rarely lasts beyond two days."—*Robinson, Phy. Geog. of H. L.* 263.

e Le. xxv. 19; Joel ii. 19, 26.

f 1 Ch. xxii. 9; Ps. xxix. 11; Job xi. 19; Ps. iv. 8; 1 K. iv. 25.

g Is. xxxv. 9; Ez. v. 17, xiv. 15.

h Ez. xiv. 17, xxi. 3, 4.

i *Abp. Trench.*

reward of obedience

7—13. (7) **ye . . enemies,** a few, aided fr. on high, mightier than a multitude.[a] (8) **five,** *etc.,*[b] a prov. expression = prowess in war. (9) **I . . you,**[c] *lit.* will turn my face to you. **fruitful,** success, etc. **establish,**[d] confirm, keep. (10) **eat . . store,** not waste it. **bring . . new,** to make room for new: false saving of *old* is distrust of the future. (11) **tabernacle,**[e] dwelling. **my . . you,** while you, the people of my choice, are faith-

a Ill. Conq. of Canaan. *Cf.* Josh. xxiii. 10; Gideon, Jud. vii. 22; David's worthies, 2

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S. xxiii. 8, 18; 1 Ch. xi. 11, 18; *cf.* De. xxxii. 30.

b 1 S. xiv. 6; Zec. xii. 8.

c Ps. xxv. 16, lxix. 17; 2 K. xiii. 23.

d Ge. xvii. 4—8; Ne. ix. 23.

e Jo. i. 14; *see Gk. cf.* Re. xxi. 3; Ex. xxix. 45, xxv. 8; Ez. xxxvii. 26, 27; 2 Co. vi. 16.

f Je. ii. 20; Ez. xxxiv. 27.

g Jo. viii. 36; Ro. viii. 21; Ga. v. 1.

"To obey God in some things of religion, and not in others, shows an unsound heart; like Esau, who obeyed his father in bringing him venison, but not in a greater matter, viz., the choice of his wife. Child-like obedience moves towards every command of God, as the needle points that way which the loadstone draws."—*T. Watson.*

h Mrs. Jameson.

warnings for disobedience

first and second warning

a 2 K. xvii. 15; Am. iii. 1, 2.
b De. xxviii. 65—67.

ful. (12) **walk . . you,** Divine presence familiar, constant, visible. (13) **brought . . Egypt,** remembering the past would make them gratefully enjoy the present; and hopefully regard the future. **that . . bondmen,** sad, demoralised, weary. **I . . yoke,**[f] effectually, for ever. **upright,**[g] joyous, free, released fr. heavy burdens.

God's people invincible (vv. 7—9).—I. Because of the enthusiasm which religion inspires. Historical illustrations. Fighting for God, truth, liberty. Cromwell's Ironsides. In the late Franco-Prussian war the Germans spoke of God and right while the French boasted about glory, etc. II. Because of the Divine aid which religion secures. The God of battles on the side of His people. III. See how this is proved by the facts of history. IV. What comfort is there here for the believer. "No weapon that is formed against thee shall prosper." *Sinful saving* (v. 10).—Define economy, the right *use* of the blessings of providence. I. Not wasting. "Ye shall eat," etc. II. Not hoarding, but distributing, "bring forth." "There is that withholdeth more than is meet," etc. III. The motive supplied, "because of the new." It is—1. Certain; 2. Abundant; 3. Faith in God.

Legend of St. James in battle.—In the year of our Lord 939, King Ramirez, having vowed to deliver Castile from the shameful tribute imposed by the Moors, of one hundred virgins delivered annually, collected his troops, and defied their king Abdelraman to battle.

"The king called God to witness, that, came there weal or woe,
Thenceforth no maiden tribute from out Castile should go.
'At least I will do battle on God our Saviour's foe,
And die beneath my banner before I see it so.'"

Accordingly, he charged the Moorish host on the Plain of Alveida or Clavijo. After a furious conflict, the Christians were, by the permission of Heaven, defeated, and forced to retire. Night separated the combatants; and King Ramirez, overpowered with fatigue, and sad at heart, flung himself upon his couch, and slept. In his sleep he beheld the apostle St. Jago, who promised to be with him next morning in the field, and assured him of victory. The king, waking up from the glorious vision, sent for his prelates and officers, to whom he related it; and the next morning, at the head of his army, he recounted it to his soldiers, bidding them rely on heavenly aid. He then ordered the trumpets to sound to battle. The soldiers, inspired with fresh courage, rushed to the fight. Suddenly, St. Jago was seen mounted on a milk-white charger, and waving aloft a white standard: he led on the Christians, who gained a decisive victory, leaving sixty thousand Moors dead on the field. This was the famous battle of Clavijo; and, ever since that day, "Santiago!" has been the war-cry of the Spanish armies.[h]

14—20. (14) **but,** *etc.,*[a] the alternative is faithfully declared. (15) **all,** obeying only a part, or the whole but partially; picking and choosing to suit taste and convenience; minding the mere letter only. (16) **terror,**[b] trembling, trouble. **consumption,** a wasting away. **a . . ague,** fever. **shall . . eyes,** blindness; grief at loss of friends. **cause . . heart,** at seeing and feeling effects of disease. **and . . it,**[c] war threatened. (17) **ye . . you,** effect of guilty fear; having lost hope in God. (18)

and if, *etc.*,[d] light punishments abused shall be followed by greater. (19) **pride . . power,**[e] the pride wh. power excites shall be humbled. **make . . iron,**[f] no blessing, no answer to prayer, no rain. **your . . brass,**[g] your land shall be sterile.

Human strength and skill vain without God's blessing (*v.* 20).—I. The case supposed. Man, proudly self-reliant, depending upon his own toil. (*Ill.* French Revolution; goddess of reason enthroned; Sabbath abolished, etc.) II. The result anticipated. Disappointment, poverty. III. The reason implied. The sources of prosperity under the control of the God of nature. He can seal the earth, and shut up the clouds.

The sky in the East.—If the Jewish nation departed from God and became reprobate, then, among other awful inflictions, such a change should be produced on their heaven as if the blue concave overhead were to be converted into a huge metallic reflector, casting down rays of the fiercest light and heat. It is this oppressively splendent aspect of the sky that is the first of the two leading ideas in the passages quoted above; and such an appearance we might almost term the ordinary one during an Indian hot season. The precise hue of colour, or rather of lustre, the heavens should assume, was evidently of less importance, for in Leviticus it is compared to that of iron, and in Deuteronomy to that of brass. The latter term, many of our readers are aware, should have been rendered copper. In India, or, still better, if you sail down the Red Sea, with the Nubian desert on the one hand, and the Arabian sands on the other, you will at times see the greater part of the sky overspread with an illuminated haze, not at all unlike the reflection from polished iron, whilst the addition of a tinge of red makes what one of our poets terms "a hot and copper sky," or that precise kind to which the passage in Deuteronomy refers. It was not, however, merely the heaven, but the earth that was to become like iron and brass. The idea seems to be not now of metallic lustre, but of metallic hardness. In a country like our own, where we rarely have a week without rain, the soil has never time to acquire the hardness of which it is capable. Throughout the interior of India, however, with the exception of a few showers about the new year, no rain falls between November and the middle of June. The cotton soil, which during the wet weather was a tenacious clay, now daily increases in hardness, becoming at the same time covered with a network of cracks, as it contracts under the rays of the sun. A friend informs me, that when in this state he has failed to make a sensible impression on it with a pickaxe. Trees languish and lose their green colour; herbs have yet scarcely begun to appear; and the whole country is in process of becoming a desert, when, in the middle of June, the monsoon or rainy season sets in, overspreading the earth, with a rapidity to which we find no parallel in northern lands, with a carpet of the liveliest green. Were the rains withheld for a few years, India would become like the Sahara, its fields converted into barrenness, its cities silent, its inhabitants perished,—an awful monument of the Divine wrath. And it was of such a judgment as this that the passages in Leviticus and Deuteronomy were designed to tell.[h]

21—26. (21) **contrary,** recklessly, heedlessly. (22) **send . . you,**[a] literally fulfilled.[b] **which . . children,** make you childless. **your . . desolate,**[c] decline of commerce, no travel-

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c Mi. vi. 15.

d Ju. ii. 14; La. ii. 17.

e Pr. xxix. 1; Is. xxiv. 5; Ez. vii. 24.

f De. xi. 16, 17.

g Ho. ii. 8, 9; Is. v. 1—7.

"When Demosthenes was asked what was the first part of an orator, what the second, and what the third, he answered, 'Action.' The same may I say, if any should ask me what is the first, the second, the third part of a Christian, I must answer, 'Action.' Luther says that 'he had rather obey than work miracles.' Obedience is better than sacrifice."—*T. Brooks.*

"He only who endures to the end shall be saved. Of no avail will it be to have entered on the way of righteousness, if we turn from it. The rewards of heaven are not secured to any individual by an immutable decree. Through the mercy of God and the merits of a Saviour, they are conferred only on those who do His commandments; and when we cease to do His commandments, we forfeit our title to these rewards"—*Bishop Hobart.*

h Fam. Treas.

third and fourth warning

a De. xxxii. 24;

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Ez. v. 17; Je. viii. 17, ii. 25.

b 2 K. xvii. 25, ii. 24; 1 K. xx. 35, 36, xiii. 21—24.

c Ju. v. 6; 2 Ch. xv. 5; Is. xxxiii. 8.

d Je. ii. 30, v. 3; Am. iv. 6—12.

e 2 S. xxii. 27; Ps. xviii. 26.

f Ez. v. 17, vi. 3, xiv. 17, xxix. 8, xxxiii. 2.

g Nu. xiv. 12; De. xxviii. 21; Je. xiv. 12, xxiv. 10, xxix. 17, 18; Am. iv. 10.

h Ps. cv. 16; Is. iii. 1; Ez. iv. 16, v. 16, xiv. 13.

i Is. ix. 20; Mi. vi. 14; Hag. i. 6.

"There is something in obstinacy which differs from every other passion. Whenever it fails, it never recovers, but either breaks like iron, or crumbles sulkily away, like a fractured arch. Most other passions have their periods of fatigue and rest, their sufferings and their cure; but obstinacy has no resource, and the first wound is mortal." — *Johnson.*

k *Butler.*

vv. 23, 24. *T. Hotckis, Ser.* (1675).

v. 25. *Dr. J. Arrowsmith, Ser.* (1643).

fifth warning

a Ez. viii. 18; Is. lix. 18; Je. xxi. 5; De. iv. 24.

b 2 K. vi. 29; Lam. iv. 10. *Josephus. Wars*, vii. 2, gives an acc. of one Mary, who in the height of the fa-

lers to and fro; robbers, *etc.* (23) **things,**[d] judgments. (24) **will . . sins,**[e] my severity shall be proportioned to your rebellion. (25) **sword,**[f] *foreign war.* **shall . . covenant,** shall execute vengeance for the violation of my covenant. **will . . you,**[g] the more terrible fr. breaking out in a crowd. (26) **broken . . bread,**[h] prov. express. = cut off the supply. **ten . . oven,** *i.e.* one oven shall suffice for ten families. **they . . weight,** care, anxiety, hunger, suspicion; presiding at the redistribution. **ye . . satisfied,**[i] having not enough.

The punishment of obstinacy (*vv.* 23, 24).—I. The character described. One who obstinately persists in evil courses; "will not be reformed." This may apply to—1. A nation; 2. An individual. Such obstinacy may be the effect of—(1) A proud confidence in human wisdom and resources; (2) Of a rooted love of sin. It betrays—(1) Great blindness of mind; (2) Great hardness of heart. II. The Divine procedure in relation thereto. 1. Opposition: "I will walk contrary," etc., nature and providence armed against the rebellious. 2. Punishment—(1) Severe; (2) Proportionate; (3) Increasing.

Obstinacy.—An obstinate man does not hold opinions, but they hold him: for when he is once possessed with an error, it is like a devil, only cast out with great difficulty. Whatsoever he lays hold on, like a drowning man, he never loses, though it do but help to sink him the sooner. His ignorance is abrupt and inaccessible, impregnable both by art and nature, and will hold out to the last, though it has nothing but rubbish to defend. It is as dark as pitch, and sticks as fast to anything it lays hold on. His skull is so thick that it is proof against any reason, and never cracks but on the wrong side, just opposite to that against which the impression is made, which surgeons say does happen very frequently. The slighter and more inconsistent his opinions are, the faster he holds them, otherwise they would fall asunder of themselves; for opinions that are false ought to be held with more strictness and assurance than those that are true—otherwise they will be apt to betray their owners before they are aware. He delights most of all to differ in things indifferent; no matter how frivolous they are, they are weighty enough in proportion to his weak judgment; and he will rather suffer self-martyrdom than part with the least scruple of his freehold; for it is impossible to dye his dark ignorance into a lighter colour. He is resolved to understand no man's reason but his own; because he finds no man can understand his but himself. His wits are like a sack, which the French proverb says is tied faster before it is full than when it is; and his opinions are like plants that grow upon rocks, that stick fast though they have no rooting. His understanding is hardened like Pharaoh's heart, and is proof against all sorts of judgments whatsoever.[k]

27—31. (27) **if . . me,** aft. these four plain warnings. (28) **fury,**[a] persistent rebellion will meet with increased anger. (29) **ye . . sons,** literally fulfilled.[b] (30) **will . . places,**[c] raised spots devoted to idolatrous worship. **images,** prob. of Baal and Astarte, the deities of the sun and moon. **cast . . idols,**[d] the gods and their devotees shall be overwhelmed together. **my . . you,** deep and unutterable loathing. (31) **make . . waste,** *see below.*

Waste cities.—By the concurring testimony of all travellers, Judea may now be called a field of ruins. Columns, the memorials of anc. magnificence, now covered with rubbish, and buried under ruins, may be found in all Syria. Fr. Mt. Tabor is beheld an immensity of plains, interspersed with hamlets, fortresses, and heaps of ruins. Of the celebrated cities of Capernaum, Bethsaida, Gadara, Tarichea, and Chorazin, nothing remains but shapeless ruins. Some vestiges of Emmaus may still be seen. Cana is a very paltry village. The ruins of Tekoa present only the foundations of some considerable buildings. The city of Nain is now a hamlet. The ruins of the anc. Sapphura announce the previous existence of a large city, and its name is still preserved in the appellation of a miserable village called Sephonry. Loudd, the anc. Lydda and Diospolis, appears like a place lately ravaged by fire and sword, and is one continued heap of rubbish and ruins. Ramla, the anc. Arimathea, is in almost as ruinous a state. . . . Cæsarea can no longer excite the envy of a conqueror, and has long been abandoned to silent desolation. In a similar strain the same writer proceeds to describe the present state of Tiberias, Zabulun, Saffre, Jericho, Bethel, Sarepta, etc.[e]

32—35. (32) **desolation,**[a] barren and depopulated. **astonished,**[b] aft. all they have seen and heard. (33) **scatter,**[c] fan, winnow; captives in war, *etc.* (34) **then . . Sabbaths,** the people, not cultivating it, being scattered. (35) **as long as,** *etc.*,[d] this literally fulfilled.

Palestine an astonishment (*v.* 32).—Why, among many wonders in the world, may the ungodly be astonished at Judea? I. Because, believing in nature, they here find a land to which nature has been most beneficent failing to yield its increase,—a land that once flowed with milk and honey. II. Because, disbelieving in God, they yet see His word verified. The land is depopulated and covered with ruins. Meanwhile other lands (as England), once the hunting-grounds of barbarians, have become the seats of civilisation and Christian power.

The doctrine of the Sabbath.—The doctrine of the Sabbath is one combined with the moral history of the world, and is dovetailed into the religious, the physical, the social, and the prospective life of man. When God instituted His day, did he not intend by this to signify that even with Him labour has rest, and the most stupendous monuments of His power, their *ulterior designs* in something much quieter than the *opus operatum* of their formation? Rightly understood, the doctrine of the Sabbath is the *rationale* not merely of man and the world but of the universe. It attests, in opposition to the fantasies of atheism, the existence of all things by One Sovereign will, which began its operations when it listed, and, in like manner, ceased whenever its own purposes had been wrought out. The Sabbath is the oracle of the first line of the Bible, eternally outspoken; "In the beginning God created the heaven and the earth." With Him, as the Author of all things, there was "a beginning" and ending, in utter contrariety to the notion that Nature was an eternal birth of some power co-existent with, not anterior to, itself—an eternal emanation, whose outgoings have no periods of surceasing, and utterly excluding the doctrine of final causes.[e]

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mine, during the seige of Jerus. by Titus, killed her infant child, roasted, and had eaten part of it, when discov. by the soldiers. *Cf.* De. xxviii. 53; Ez. v. 10.

vv. 27, 28. *Dr. R. Gell, Essay*, 323.

vv. 28, 29. *Dr. T. Randolph, Diss.*

c Is. xxvii. 9.

d Ez. vi. 3—15, 13. "It is better to have a lion at the head of an army of sheep, than a sheep at the head of an army of lions."—*De Foe.*

e Keith.

the land an astonishment

a Je. ix. 11, xxv 11.

b De. xxviii. 37 1 K. ix. 8; La. iv. 12.

c De. iv. 27, xxviii. 64; Je. ix. 16; Ps. xliv. 11; Ez. xii. 15.

v. 34. *Dr. T. Chalmers, Communion Sabbath, Post. Wks.* vi. 71.

d 2 Ch. xxxvi. 21 Fr. Saul to Babylonish captivity about 490 years; hence there were 70 Sabbaths of years. Now the Babylonish captivity lasted 70 yrs., and during that time the land rested. This is Houbigant's view. "But there is no authority for this singular assertion regarding the neglect of the Jews."—*Bonar, cf.* 2 K. xix. 26; Je. xxxiv 17.

e G. Steward.

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Our ill deeds forfeit; and the wealthy sums,
Purchased by others' fame or sweat, will be
Our stain, for we inherit nothing truly
But what our actions make us worthy of.[f]

supplementary note on this cap. in *Spk. Comm.*
[f] *Chapman.*

CHAPTER THE TWENTY-SEVENTH.

1—7. (1, 2) **when .. vow,**[a] *lit.* a man when he shall signalise a vow: *i.e.* make a special vow. **persons,**[b] *i.e.* those so devoted. **estimation,** valuation: terms on wh. the vow may be commuted. (3) **male,** acc. to age: regulating acc. to supposed value of time and work. **from .. sixty,** prime of life. (4) **female,**[c] also estimated acc. to age. (5) **from .. twenty,**[d] as a child or servant. (6) **from .. old,** service of child of small value; but presence of child worth much to the parent. (7) **from,** *etc.*, the price declines as the years increase, for an obvious reason.

the commutation of vows

of persons vowed

[a] 1 S. ii. 11, 19, 25—28; Ro. xii. 1; Ps. iv. 3, cxvi. 12—14.

[b] Samuel was thus devoted by his mother. See also Absalom's pretended vow, 2 S. xv. 8. May not this law of commutation of vows throw light on the possible results of Jephthah's rash vow?

[c] Under this provision might not Jephthah have redeemed his dau.?

[d] Thus Sam., a Levite, was not redeemed, but, fr. his childhood was employed in the service of the sanctuary.

Equitable compensation.—I. The Divine rule. Compensation to be exacted on the ground of human ability and relations. II. A lesson for arbitrators. They should study the principle of this rule, and consider the circumstances of parties.

Paying vows.—Once being on a journey in the East, we discerned a miserable-looking object lying in the road before us, which, covered with dirt and dust, we could scarcely conceive to be a human being. When we came nearer, we found a poor infatuated creature, who, having bound himself by a vow that he would travel to some sacred city, measuring his length on the ground the whole way, was now engaged in the fulfilment of his vow. We watched him for some time in silence. He lay on his breast at full length with his mouth in the dust, holding a stick at arm's length, with which he marked the ground; then rising, and touching the spot marked with his feet, he again prostrated himself on the ground. Intent on his task, he seemed to take no notice of us or of surrounding objects. We noticed that his nose, chest, knees, and stick were actually worn away. On asking him the reason of all this, he stopped a moment to look at us, and, on repeating the question, answered that it was a vow. He had already been two or three months on his way, and that his journey would not be finished for as long a time. We gave him a piece of money, and asked him to go no farther; but he mournfully shook his head, and, clasping his hands together, entreated that we would not hinder him. This poor deluded being unconsciously preached a sermon to us on the words in Eccles. v. 4, "When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools: pay that which thou hast vowed."

"Religion is like the coin of a realm, intended for all classes of the people; and circulates among all classes. It is like the air, the common source and sustainer of life to all men. It is like the sun, giving light to all who walk with open eyes in its rays."—*J. Bate.*

8—13. (8) **if .. estimation,** you having appraised him too high. (9) **all .. holy,** *i.e.* set apart for service of God. (10) **alter .. good,**[a] changes on one pretext would pave the way for other changes. **it .. exchange,** *i.e.* the original offering and what was proposed to exchange for it. (11) **unclean,** the clean could neither be redeemed nor exchanged. (12) **so .. be,** priest's word final, to settle all disputes. (13) **add,** *etc.*, which shows that the priest's valuation was not extravagant.

of beasts vowed

[a] Mal. i. 14; Ps. lxxvi. 11, lxvi. 13—15; Jon. ii. 9.

The poor man's final appeal (*v.* 8).—This verse teaches—I. That

"Poverty has in

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large cities very different appearances. It is often concealed in splendour, and often in extravagance. It is the care of a very great part of mankind to conceal their indigence from the rest. They support themselves by temporary expedients, and every day is lost contriving for tomorrow." — *Dr. Johnson.*

assessors may be mistaken. II. That the poor are not to be unjustly mulct in damages. III. That God would be regarded as the poor man's friend—the priest, God's representative, was to decide according to equity. IV. The principle equally applies to the rich who had been assessed too lightly.

God's care for the poor.—A poor French family were in great distress for food; when one of the children, who had heard of the bountiful Father, in a Sunday-school, wrote a letter, telling God how poor, sick, and hungry they were. He directed his letter to the "Good God in Heaven," and dropped it into the charity-box in a church. A lady saw the boy's wan looks, took the letter from the box, was startled by its address, and moved by its contents. Giving the boy such a sum of money as he had never seen before, she told him that it was the answer of the good God to his letter.—*The poor a treasure.*—The satellites of the emperor, hearing that the treasures of the church had been confided to Laurence, carried him before the tribunal; and he was required to say where the treasures were concealed. He answered, that in three days he would show them. On the third day, St. Laurence gathered together the sick and the poor to whom he had dispensed alms, and, placing them before the prefect, said, "Behold! here are the treasures of Christ's Church."

of houses and land

"Distributive justice belongs to magistrates or rulers, and consists in distributing to every man that right or equity which the laws and the principles of equity require. Commutative justice consists in fair dealing in trade and mutual intercourse between man and man."—*Maunder.* "This shall be your creed, says the Roman Catholic Church; therefore, investigation is useless: though of late it has become a maxim to suspect all judgments that are not open to revision."—*Zimmerman.*

a Bp. Taylor.

14—18. (14) **house,** prob. this relates to *country* house, to wh. the law of redemption of property applied. (15) **add,** hence priest's valuation was to be just and equitable; not a "fancy" price. (16) **possession,** inheritance. **shall . . seed,** area, and hence value, of land decided by seed required. **homer** = 10 ephahs = 5½ bushels. (17) **from . . jubile,** the time deciding the value. (18) **his . . jubile,** in the other case (*v.* 17) it was fr. jubilee to jubilee.

Just valuations.—I. Valuations of property for religious uses to be based on justice; real, not fictitious value. II. Only such valuations can be acceptable to God. III. It follows, therefore, that he who gives less or more, voluntarily, than he can afford does not present an acceptable offering. His gift, to be acceptable to a just God, must be conscientiously in proportion to his means.

Justice and mercy.—No obligation to justice does force a man to be cruel, or to use the sharpest sentence. A just man does justice to every man and to every thing; and then, if he be also wise, he knows there is a debt of mercy and compassion due to the infirmities of man's nature; and that is to be paid: and he that is cruel and ungentle to a sinning person, and does the worst to him, dies in his debt and is unjust. Pity, and forbearance, and long-sufferance, and fair interpretation, and excusing our brother, and taking in the best sense, and passing the gentlest sentence, are as certainly our duty, and owing to every person that does offend and can repent, as calling to account can be owing to the law, and are first to be paid; and he that does not so is an unjust person.[a]

conditions of redemption of land

a He. ix. 12; Nu. xviii. 14; Ez. xliv. 29.

19—25. (19) **it . . him,** as his. (20) **if . . man,**[a] in that case neither the priest nor original owner had any power over the field till the year of jubilee. (21) **when . . out,** of the possession of its owner. (22) **which . . possession,** *i.e.* part of his inheritance. (23) **give . . Lord,** irrecoverable. (24) **field,**

etc., see xxv. 28. (25) **gerahs . . shekel,**[b] *see on* Ex. xxx. 13; xxxviii. 24.

The redemption of property.—Note the regulations according to which property might or might not be redeemed. I. If redeemed it was at the price of the estimation, plus one fifth. The effect of this would be—1. That the original estimation was not to be exorbitant; 2. That the fifth now added should compensate the lender. II. If undersold it was not to be redeemed (v. 20). This—1. To avoid complications in proving ownership; 2. To prevent fraudulent sales and hazardous speculation.

A wise judge.—A case was tried before a young cadi at Smyrna, the merits of which were as follows:—A poor man claimed a house which a rich man usurped. The former held his deeds and documents to prove his right. But the latter had provided a number of witnesses to invalidate his title. In order to support their evidence effectually he presented the cadi with a bag containing 500 ducats. When the day arrived for hearing the cause, the poor man told his story, and produced his writings, but could not support his case by witnesses. The other rested the whole case on his witnesses, and on his adversary's defect in law, who could produce none; he urged the cadi, therefore, to give sentence in his favour. After the most earnest solicitations, the judge calmly drew out from under his sofa the bag of ducats which the rich man had given him as a bribe, saying to him very gravely, "You have been much mistaken in the suit, for if the poor man could produce no witnesses in the confirmation of his right, I myself can produce at least five hundred." He then threw away the bag with reproach and indignation, and decreed the house to the poor plaintiff. Such was the noble decision of a Turkish judge, whose disinterested conduct was the reverse of the unjust, time-serving Felix.

26—30. (26) **no . . it,**[a] bec. they belonged to God already. (27) **sold,** *etc.*, no profit to be made of it. (28) **devoted,**[b] given up without right of recall. (29) **shall . . death,** *i.e.* remain in that devoted state until he died.[c] (30) **all . . land,**[d] tenth part of produce, the firstfruits being first deducted.[e]

Unredeemableness of things devoted.—I. The principle on which this is based is change of ownership. It was man's, it is now God's. Will a man rob God, by taking back what, being devoted to Him, is now His? II. The lesson for us. Property that we have vowed to the Lord is no longer ours. This applies to breach of promise; as when one's word is pledged for certain amounts in aid of religious enterprises.

Tithes.—The payment of tithes, as appears from the history of Abraham, was of very ancient date. Like most of the other Scripture customs and terms, traces of it may be discovered amongst the heathen races in parts of Asia. Thus the Fakirs, esteemed holy from the austerities practised by them, consider themselves entitled to exact from their people a tithe or toll, which, however, these last are exceedingly unwilling to render, and which they will often try to escape by most artful manœuvres. These wretched-looking men, covered with dirt and ashes, and scarcely bearing the appearance of human beings, will sit all day under a shed or booth, which they have erected for themselves outside the towns, and here they will watch for the merchants bringing fruit or grain to the bazaars for sale, that

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b 1 S. ii. 3; Pr. xvi. 11; Is. xxvi. 7; Ac. iv. 34—37, v. 1—5.
"In forming a judgment, lay your hearts void of fore-taken opinions; else, whatsoever is done or said will be measured by a wrong rule; like them who have the jaundice, to whom everything appeareth yellow."—*Sir P. Sidney.*
Said Anne of Austria, the Queen of France, to her implacable enemy, Cardinal Richelieu, "My lord cardinal, there is one fact which you seem to have entirely forgotten. God is a sure paymaster. He may not pay at the end of every week, or month, or year; but I charge you, remember that He pays in the end."

redemption of firstlings, and of things devoted

a Ex. xiii. 2, 12, 13—22, 30; De. xv. 19.
b 2 Ch. v. 1; 1 Ch. xxix. 1—9.
c Bush.
d Ge. xiv. 18—20, xxviii. 20—22; Nu. xviii. 21.
e Of the remaining nine parts, another tenth part was to be taken and brought to Jerusalem, and there eaten by the owners (De. xii. 6), though this second tithe was every third year distributed to the poor (De. xxviii. 29).
"Men do not refuse to cross the ocean because of

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storms; or to travel by rail because of accidents; or to enter into business because of losses; or to fight in the battle-field because of fire, cannon, swords, deaths; or to study science and philosophy, because of mysteries; nor should men object to the study and practice of religion, because of the various difficulties which may stand connected with it." —*John Bate.*

f Bibl. Treas.

they may enforce their claims. A scuffle is often seen to take place on account of their exorbitant demands, which, if refused, bring down on the offenders' heads not only curses, but denunciations of all kinds of future calamities.—*Tithes among the Jews.*—Mint, on account of its agreeable smell, was used to strew on the floors of the synagogues. Anise is a flowering aromatic plant; but the herb dill is rather here intended, the seeds, or rather fruits, of which are valuable from possessing an aromatic pungency. Among the Cossacks, and in other parts of the Russian dominions, the plant is cultivated for the same use as the caraway is among us. Cummin is a plant resembling fennel, from whose seeds, or fruits, oil was extracted (Isa. xxviii. 25—27); they were also used as a spice (Matt. xxiii. 23). The Jews devoted nearly one-third of their income to religious services, by the command of the law—a tenth for the Levites, in property (Numb. xviii. 20, etc.); another tenth for the sanctuary, chiefly in cattle and grain (Deut. xiv. 22, etc.); and every third year a tenth to the poor. The herbs here mentioned were of small value, and it was a question whether they should be tithed, but the Pharisees made these of importance, and neglected the greater requirements of religion—justice, compassion, and piety.[f]

taking tithes of cattle

a Mal. iii. 8.

b Nu. xviii. 21, xxxi. 30, 37—41.

c Ps. lxxvii. 20.

"Chance is but the pseudonyme of God for those particular cases which He does not choose to subscribe openly with His own sign-manual." —*Coleridge.*

"The measure of choosing well is whether a man likes what he has chosen."—*Lamb.*

When Dr. Judson went on his missionary journeys through the villages and jungles of the poor benighted Karens, he used to be called by the natives the "Jesus Christ's man."

d Rabbinical explanation.

e Bush.

31—34. (31) **add .. thereof,**[a] *i.e.* of the value of the tenth. (32) **whatsoever .. rod,**[b] *i.e.* of him who holds the tithing rod (*see below*). (33) **not .. bad,** it would be the Lord's choice. **neither .. it,** for better or worse: under any pretext. **if,** *etc.*, *see v.* 10. (34) **these,** *etc.*,[c] *see* xxvi. 46.

God's unalterable choice (*v.* 32).—I. If the choice were left with man, he would prob. choose all of the best, to his great material loss; or else of the bad, to his great spiritual loss. II. God choosing ends all discussion and responsibility. III. God's choice irrevocable. IV. It is not for imperfect man to inquire into the quality of what God chooses.

Passing under the rod.—When a man was to give the tithe of his sheep or calves to God, he was to shut up the whole flock in one fold, in which there was one narrow door, capable of letting out one at a time. The owner, about to give the tenth to the Lord, stood by the door with a rod in his hand, the end of which was dipped in vermilion or red ochre. The mothers of those lambs or calves stood without; the door being opened, the young ones ran out to join themselves to their dams, and as they passed out the owner stood with his rod over them, and counted 1, 2, 3, etc., and when the *tenth* came, he touched it with the coloured rod, by which it was distinguished to be the tithe calf, sheep, etc., and whether poor or lean, perfect or blemished, that was received as the legitimate tithe.[d] It is probably in reference to this custom that the prophet, speaking to Israel, says (Ez. xx. 37):—"I will cause you to pass under the rod, and will bring you into the word of the covenant;" *i.e.* you shall be once more claimed as the Lord's property, and be in all things devoted to his service, being *marked* or *ascertained* by special providences and manifestations of his kindness to be His peculiar people."[e]

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

Introduction.

I. **Title.** NUMBERS, fr. the LXX. Ἀριθμοί, whence the Vulg. *Numeri*, of wh. our Numbers is the first instance of the trans. of a bk. Sometimes the Jews called it *Va-yedabbér*, "and he spake," fr. the first word of the Heb.; but more usually they employ the fifth word of the first ver., *Bemidbar*, "in the desert," as more descriptive of the contents of the bk. II. **Author,** MOSES, by whom it was written in the plains of Moab (xxxvi. 13). Most of the reasons for the Mosaic origin of the Pentateuch apply esp. to the authorship of this bk. In addition—1. The list of the stations is assigned to Moses (xxxiii. 2). 2. The characteristic blending of narrative and legislative matter sugg. a contemporary writer. 3. The author must have had a most intimate knowledge of Egyptian customs, etc.; *cf.* viii. 7 *ff.*; v. 11—35; xix. 1—10; xiii. 22. 4. Abundant proofs that the writer and his companions were in the desert. 5. Accounts of, and refs. to, places which cannot have been written subsequently to the time of Moses; *cf.* xxi. 13, etc. 6. No other so likely to have been the author. "We conclude then with confidence that nothing has been as yet alleged wh. disturbs the generally accepted views respecting the authorship of this bk. It is in substance the work of Moses; and whilst many portions of it were prob. committed to writing for years bef. the whole was completed, yet the concluding chapters were not written until towards the close of the fortieth year aft. the Exodus" (*Spk. Comm.*). III. **Period,** 38 yrs. and 3 mos., *i.e.* fr. 1st day of 2nd mo. of 2nd yr. aft. Exod. (i. 1) to 1st day of 5th mo. of 40th yr., when Aaron died (*cf.* xx. 22; xxxiii. 38; De. ii. 14). IV. **Contents,** the principal items treated of in this bk. are—the numbering of the Israelites, the appointment and consecration of the Levites to the service of the Tab., the institution of certain ceremonies and offerings, the marching to the land of Moab and the circumstances that there occurred (*Finnock*). V. **Scope,** to transmit to posterity, for a perpetual example, the providential care of the Almighty over the Israelites during their wanderings in the wilderness, and the temptations and murmurings there by wh. they provoked and offended their Heavenly Protector; so that, at length, "He sware in His wrath that they should not enter into His rest"—Ps. xcv. 11 (*Horne*). The wanderings of the Israelites, with wh. a considerable portion of the bk. is occupied, ill. the providential care of God over His people, and His hatred to sin (*Litton*). VI. **Types of Christ.** 1. The water fr. the rock (*cf.* xx. 11; 1 Co. x. 4). 2. The brazen serpent (*cf.* xxi.; Jo. iii. 14). VII. **Predictions.** One—that of Balaam (xxiv. 17)—wh. Rosenmüller and some other eminent biblical critics have contended cannot apply to Christ (see *Christology of Old Test.*, *Hengstenberg*, p. 90 *ff.*; *Keil and Delitzsch Comm. on Old Test.*, iii. 157 *ff.*; and thoughtful obs. by *Davison* in loc). VIII. **Commentaries.** *Origen, Selecta in Numeros*, Op. ii. 269; *Homiliæ in Numeros*, Op. ii. 275; *Ephraem Syrus, Explanatio in Numeros*, Op. iv. 250; *Theodoret, Quæstiones in Numeros*, Op. i. pars. 1; *Isidorus Hisp. Commentaria in Numeros; Bede. Quæstiones super Numeros*, Op. viii.: *In Numeros Explanatio*, Op. iv.; *Hugo a S. Victore, Annotatiunculæ in Num.* Op. i. 26; *Rupertus, Tuitiensis in Numeros*, Op. i. 257; *J. Brentius. Comment. in Numeros*, Op. i.; *Bp. G. Babington, Comfortable Notes upon Numbers*, Wks. 1; *Dr. J. Lightfoot, Annot. Tal. in Num.* Wks. 10; *J. Cocceius, Notæ Analyticæ*, Op. i. 176; *Bp. Patrick, Comment. on Num.* (1699); *E. F. C. Rosenmüller, Scholia*, pars. 2; *Bp. Horsley, Notes on Num., Bibl. Crit.* 1; *Dr. J. Cumming,*

Synopsis.

(According to Horne.)

PART I.—**The census of the Israelites.**

i. Census of 12 tribes, and arrangement of the camp ..... i., ii.
ii. Census of Levites, and appointment to their services ..... iii., iv.

PART II.—**Legal ceremonies.**

i. Purification of camp ..... v.
ii. The Nazareate ..... vi.
iii. The princes' offerings to Tab. ..... vii.
iv. Consecration of Levites ..... viii.
v. Celebration of Passover ..... ix.
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PART III.—**From Sinai to Moab.**

i. 1st murmuring ..... xi. 1–3
ii. 2nd murmuring ..... xi. 4–35
iii. 3rd murmuring ..... xii.
iv. The spies sent forth, etc. ..... xiii.
v. 4th murmuring ..... xiv.
vi. Prospective laws ..... xv.
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ix. 7th murmuring ..... xx.
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PART IV.—**Plains of Moab.**

i. Plots of enemies; Balaam; idolatry of Israel, and punishment ... xxii.–xxv.
ii. The second census ..... xxvi.
iii. Appointment of Joshua; regulations respecting sacrifices; partition of Canaan ..... xxvii.–xxxvi.

(According to Keil and Delitzsch.)

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1. The census ..... i.–iv.
2. Spiritual organisation ..... v.–vi.
3. Closing events at Sinai ..... vii.–ix. 14
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II.—**From Sinai to Moab.**

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1. Leaving Sinai ..... x. 11–36
2. T'aberah and K.-Hattaavah ..... xi.
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4. Spies and murmuring ..... xiii., xiv.

ii. *Events of 37 years' wanderings:*
1. Laws of sacrifice, etc. ..... xv.
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3. Punishment: Aaron ..... xvii. 6–28
4. Revenues, etc., of priests, etc. ..... xviii.
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iii. *From Kadesh to Pisgah:*
1. Death of Miriam, and Aaron, etc. ... xx.–xxi. 3
2. Sihon and Og conquered ..... xxi. 4–35

III. **Events on the steppes of Moab.**
1. Balaam ..... xxii. 2–xxiv. 25
2. Phinehas ..... xxv.
3. The muster of Israel ..... xxvi.
4. Joshua, etc. ..... xxvii.
5. Order of offerings ..... xxviii., xxix.
6. The force of vows ..... xxx.
7. War ag. Midianites ..... xxxi.
8. Div. of land bey. Jordan ..... xxxii.
9. List of encampments ..... xxxiii. 1–49
10. Conq. of Canaan, etc. ... xxxiii. 50–xxxvi. 13
11. Mar. of heiresses ..... xxxvi.

Sabbath Morning Readings on Num.; William Attersoll, A Commentarie upon the Fourth Booke of Moses, called Numbers, "containing the foundation of the Church and commonwealth of the Israelites while they walked and wandered in the wilderness. Wherein the whole body of divinity is handled, touching matters dogmatical,—of God, of Christ, of the Gospel, etc.; ceremonial,—of the calling of the priests and Levites, etc.; polemical,—or controversies betweene the Church of Rome and us, etc. Herein also the reader shall find more than 500 theological questions decided and determined" (*Folio, London,* 1618).

B.C. 1490.

the census commanded to be taken

a Ex. xl. 17.

b Ex. xxx. 11 *ff.*, the *first* numbering had relation to religion, this, the *second*, to war; the *third*, 38 yrs. later in the steppes of Moab (xxvi.) for the division of Canaan among the tribes acc. to the num. of their fams. (xxxiii. 54). The num. *now* was 603,550; *then* it was 601,730, being a decrease at the end of the 40 yrs.

CHAPTER THE FIRST.

1—4. (1) **first . . month,** a month aft. setting up of Tab.[a] **in . . after,** the interval being occupied with building the Tab. and giving the Law, etc. (2) **sum,** number, whence title of this bk. **polls,** heads. (3) **from . . upward,** *etc.*, the former numbering[b] being for the purpose of collecting the atonement money: prob. this numbering was the more formal registering of those who had been numbered bef. (4) **with . . you,** as assistant in this work of numbering the people.

Warriors of Israel.—After religion had been attended to, war had to be provided for. I. Of what class did the warriors consist? II. How were they enrolled? Individually. Note the particulars of the enlisting.

In the Roman polity, a general estimate of every man's estate and personal effects, delivered to the Government upon oath every five years; established by Servius Tullius, 566 B.C. In England, the census, formerly not periodical, is now taken at decennial periods, of which the latest were the years 1811, '21, '31, '41, '51, '61, '71. In France the census is taken once in 5 years; in Austria and Belgium every 3rd year; and in the U. States every 10th year, the last being 1870. The population of the world is estimated at 1,301,647,782: *i.e.*, Europe, 275,806,741; Asia, 755,000,000; Africa, 200,000,000; America, 67,896,041; Australia, 1,445,000; Polynesia, 1,500,000.

census officers

a Nu. ii. 10, vii. 30, 35, x. 18.
b Bro.-in-law of Aaron (Ex. vi. 23) and ancestor of K. David.
c Ru. iv. 19, 20; 1 Ch. ii. 10; Lu. ii. 23, 32.
d Grandfather of Joshua (1 Ch. vii. 26, 27).

"Order is a lovely nymph, the child of Beauty and Wisdom; her attendants are Comfort, Neatness, and Activity; her abode is the valley of happiness; she is always to be found when sought for, and never appears so lovely as when contrasted with her opponent — Disorder." — *Dr. Johnson.*

5—10. (5) **Elizur**[a] (*God is rock*). **Shedeur** (*darting of fire*). (6) **Shelumiel** (*friend of God*). **Zurishaddai** (*my rock* is *the Almighty*). (7) **Nahshon**[b] (*enchanter*). **Amminadab**[c] (*kindred of the prince*). (8) **Nethaneel** (*given of God*). **Zuar** (*smallness*). (9) **Eliab** (to whom *God is father*). **Helon** (*strong*). (10) **Elishama**[d] (whom *God hears*). **Ammihud** (*kindred of Judah*). **Gamaliel** (*recompense of God*). **Pedahzur** (whom *the rock delivers*).

Royal example of diligence.—When Lysander, a Lacedæmonian general, brought magnificent presents to Cyrus, he was shown, and much admired, the royal gardens. Cyrus told him, in answer to his inquiries, that he had himself drawn and entirely marked out the plan of the gardens, and had planted many of the trees with his own hands. "What!" exclaimed Lysander with astonishment, and viewing Cyrus from head to foot: "is it possible, that with those purple robes and splendid vestments, those strings of jewels and bracelets of gold, those buskins so richly embroidered, —is it possible that you could play the gardener, and employ your royal hands in planting trees?" "Does that surprise you?" said Cyrus: "I assure you that, when my health permits, I never sit down to my table without having fatigued myself either in military exercise, rural labour, or some other toilsome employment; to which I apply myself with pleasure." Lysander, still more amazed, pressed Cyrus by the hand, and said, "You are truly happy, and deserve your high fortune, since you unite it with virtue."

a Ex. xviii. 21.

"Take a heretic,

11—16. (11) **Abidan** (*father of the judge*). **Gideoni** (*a cutting down*). **Ahiezer** (*bro. of the help*). **Ammishaddai**

(*kindred of the Almighty*). (13) **Pagiel** (*event of God*). **Ocran** (*afflicted*). (14) **Eliasaph** (whom *God added*). **Deuel** (*invocation of God*). (15) **Ahira** (*bro. of evil*). **Enan** (*having eyes*). (16) **renowned,**[a] *lit.* the *called* of the congregation. **princes,** prob. of noble birth.

Census-takers (*v.* 16).—I. They were renowned men. Renowned, prob., for prudence and sagacity as well as faith. II. They were renowned rather than rich, not because they were rich. III. Such men always needed in the cause and Church of God. IV. The service of God the way to the highest and most lasting renown.

Example of diligence.—The Rev. T. Carter, one of the Puritan ministers, once came unexpectedly behind one of his acquaintances, who was busily engaged in his trade as a tanner. He gave him a pleasant tap on the shoulder. The good man looked behind him, started, and said, "Sir, I am ashamed that you should find me thus employed." Mr. Carter replied, "Let Christ, when He cometh, find me so doing." "What!" said the good man, "doing this?" "Yes," said Mr. Carter: "faithfully performing the duties of my calling."[b]—*Duty imperative.*—The conservation of duty to the public ought to be much more precious than the conservation of life or being, according to that memorable speech of Pompeius Magnus. When, being in commission of purveyance for a famine at Rome, and being dissuaded, with great vehemence and instance by his friends about him, that he should not hazard himself to sea in an extremity of weather, he said only to them "*Necesse est ut eam, non ut vivam.*"[c]

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a rebel, a person that hath an ill cause to manage; what he is deficient in the strength of his cause, he makes up with diligence; while he that hath right on his side, is cold, indiligent, lazy, inactive, trusting that the goodness of his cause will not fail to prevail without assistance. So wrong prevails, while evil persons are zealous, and the good remiss."—*Jeremy Taylor.*

b Cheever.

c Lord Bacon.

17—21. (17) **which . . names,**[a] *i.e.* the aforesaid. (18) **pedigrees,** *i.e.* traced their descent fr. the tribes of Israel respectively. (19) **in . . Sinai,** *see* Ex. xix. 2. (20) **all . . war,** the fugitives fr. Egypt; were to be the conquerors of Canaan. (21) **those . . them,** *etc.*,[b] at the next num. they were 2,770 less. Reuben, the firstborn, is the *seventh* in numerical strength.

Able to go forth to war.—I. Hitherto fugitives, henceforth warriors. II. All who were able, without exception, were numbered; no excuses, no cravens. III. Though able they were not to go forth till the word of command was given. IV. Though able, it was God who gave the victory.

Pride of ancestry.—The obscurity of Lord Tenterden's birth is well known, but he had too much good sense to feel any false shame on that account. We have heard it related of him, that when in an early period of his professional career, a brother barrister, with whom he happened to have a quarrel, had the bad taste to twit him on his origin, his manly and severe answer was, "Yes, sir, I am the son of a barber; if you had been the son of a barber, you would have been a barber yourself."—*Nobility of birth.*—"Nobility by birth or creation is devoid of all real worth; because, in the first case, the honour is generally gained by no merit at all; in the second, by the merit of the first founder of the family, which, when well considered, is generally the subject rather of humiliation than of glory."[c]

the census taken

Reuben

a Is. xliii. 1; Jo. x. 3; Re. vii. 4.

"The num. of the people was not an act sinful in itself, as Moses did it by Divine appointment; but David incurred guilt by doing it without the authority of God."—*Port. Com.*

b Ge. xlvi. 8, 9.

"If a man be endued with a generous mind, this is the best kind of nobility."—*Plato.*

c Bp. Warburton.

22—27. (22, 23) **the . . Simeon,** *etc.*,[a] *third* in numerical strength. (24, 25) **the . . Gad,** *etc.*,[b] Gad alone consists of *thousands, hundreds,* and *five tens.* This tr. stands *eighth* in numerical

Simeon, Gad, Judah

a Ge. xxix. 33, xlvi. 10.

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b Ge. xxx. 10, 11, xlvi. 16.
c Ge. xxix. 35, xlvi. 12.
d Ge. xlvi. 10.
e *Theodoret.*
"Each is designated by adding the name of the ancestors of his tribe, the people of wh. were called 'Beni - Reuben,' 'Beni-Levi,'-sons of Reuben, sons of Levi, acc. to the custom of the Arabs still, as well as other nations wh. are divided into clans, as the Macs of Scotland, the Aps of Wales, and the O's and Fitzes of Ireland."-*Chalmers.*
A great chasm opened in the Roman Forum, which the soothsayers said could not be filled but by that which was most valuable to the State. Marcus Curtius, an eminent soldier, mounted his war-horse, and, full-armed, rode into the gulf, a noble sacrifice for his country.

Issachar, Zebulun, Joseph

a Ge. xxx. 17, 18; xlvi. 13.
b Ge. xxx. 19—21, xlvi. 15.
c Ge. xxx. 22—24.
d Ge. xlviii. 8—14, 20.
Ephraim the arger tribe, as had been predicted.
'Had I a dozen sons, each in my love alike, I had rather have eleven die nobly for their country, than one voluptuously surfeit out of action."—*Shakespeare.*

strength. (26, 27) **the . . Judah,** *etc.*,[e] of whom Shiloh was to come,[d] and the most numerous.[e]

Praying soldiers.—During the progress of the battle at Gettysburg, a young soldier picked up a "Soldier's Prayer-book," covered with blood, and soiled from the trampling of feet, and placed it in his blouse-pocket. Later in the day, he came to a wounded sergeant, who said, "Friend, I must die; I am not prepared to die: can you not pray for me?" "No," replied the young man: "I have never prayed for myself; and how can I ask mercy for you?" "Young man," said the sergeant, "I am dying! May be God will hear you. Pray for me, quick! I have not long to live. Pity a fellow-soldier, and help him to plead for pardon." At this moment the young man thought of the book in his pocket, drew it out, and found the prayer for a dying soldier. knelt by his side, and repeated the words. The sergeant thanked him, closed his eyes, and died. The young man hastened to other parts of the field; but everywhere he heard the voice of the dying soldier, "Pray for me." The thought of praying for others, and not for himself, fastened conviction upon him, which resulted in prayer for himself, and his clear conversion.—*Sacrifices of patriotism.*—As Farragut swept up the Mississippi, past the Vicksburg batteries, Lieut. Cummings had a leg shot away by a rebel ball. Refusing to go below, he shouted to his brave tars, "Get the ship by the batteries, get the ship by, boys, and they may have the other leg." A company of soldiers defending Rodman's Point were overpowered by the enemy, and took possession of a scow, in which to cross Tar River. When loaded, it stuck fast in the mud. Exposure was certain death. Several soldiers were about to spring out from the sheltering sides to push it off, when a large negro said, "You keep still, and save your life. I can't fight: I can push off the boat. If they kill me, it is nothing. You are soldiers, and they need you to fight." He leaped overboard, pushed the boat into the stream, and sprang back pierced by seven bullets, a sacrifice to patriotism.

28—33. (28, 29) **the . . Issachar,** *etc.*,[a] the *fifth* in numerical strength. (30, 31) **the . . Zebulun,** *etc.*,[b] the *fourth* in number. (32) **Joseph,**[c] a *fruitful bough.* Note the number, collectively, of the two tribes of Ephraim and Manasseh. **the . . Ephraim,** *etc.*[d] (33) the *tenth* in order of number.

Christian soldiers.—The story of the six thousand six hundred Christians comprising the Theban legion is, that, having been led over the Alps by Maximin, they were ordered to sacrifice to heathen gods, and, at the same time, informed that their work was to extirpate the Christians in Gaul. They unanimously refused both, and were ordered to be decimated. Those upon whom the lot fell rejoiced at this their great honour. Thrice was this repeated; when the tyrant, unmoved by such heroism, ordered a general massacre. The army was let loose upon the noble band. The Christian soldiers made no resistance. They threw down their arms: they were cut down with the sword, shot with arrows, trampled with horses, hung upon trees, till not one remained alive.—*Love of country.*—Whatever strengthens our local attachments, is favourable both to individual and national character. Our home, our birth-place, our native land,—think for awhile what the virtues are which arise out of the feelings connected with these words, and if you have any intellectual eyes,

you will then perceive the connection between topography and patriotism. Show me a man who cares no more for one place than another, and I will show you in that same person one who loves nothing but himself. Beware of those who are homeless by choice; you have no hold on a human being whose affections are without a taproot. The laws recognise this truth in the privileges they confer upon freeholders; and public opinion acknowledges it also in the confidence which it reposes upon those who have what is called a stake in the country. Vagabond and rogue are convertible terms; and with how much propriety may any one understand who knows what are the habits of the wandering classes, such as gipsies, tinkers, and potters.[e]

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"I fancy the proper means of increasing the love we bear our native country is to reside some time in a foreign one."—*Shenstone.*

"The noblest motive is the public good."—*Virgil.*

e Southey.

34—39. (34, 35) **the . . Manasseh,** *etc.*,[a] the *twelfth* in order of number. (36, 37) **the . . Benjamin,** *etc.*,[b] the *eleventh* in order of number. (38, 39) **the . . Dan,** *etc.*,[c] the *second* in order of number.

Manasseh, Benjamin, Dan

a Ge. xlviii. 3—5, 22.

b Ge. xxxv. 16—20, xlvi. 21, 22.

c Ge. xxx. 5, 6, xlvi. 23.

Universal patriotism.—Patriotism, or love of country, is a sentiment which pervades almost every human breast, and induces each individual to prefer the land of his birth, not because it is better than another country, but merely because it is his country. This sentiment may be illustrated by a variety of anecdotes. Many of the Swiss, on account of the poverty of their country, are induced to seek military service in foreign lands. Yet, in their voluntary exile, so strong is their affection for their native hills, that whole regiments have been said to be on the point of desertion, in consequence of the vivid recollections excited by one of their national songs. A French writer informs us that a native of one of the Asiatic Isles, amid the splendours of Paris, beholding a banana tree in the Garden of Plants, bathed it with tears, and seemed for a moment to be transported to his own land. The Ethiopian imagines that God made his sands and deserts, while angels only were employed in forming the rest of the world. The Maltese, insulated on a rock, distinguish their island by the appellation of "The Flower of the World." The Javanese have such an affection for the place of their nativity, that no advantages can induce them, particularly the agricultural tribes, to quit the tombs of their fathers. The Norwegians, proud of their barren summits, inscribe upon their rix dollars, "Spirit, loyalty, valour, and whatever is honourable, let the world learn among the rocks of Norway." The Esquimaux are no less attached to their frigid zone, esteeming the luxuries of blubber-oil for food, and an ice cabin for habitation, above all the refinements of other countries. Such are some of the exhibitions of this universal sentiment in less refined nations. In a state of higher civilisation, it becomes a more exalted passion, and is thus beautifully expressed by Scott:—

"The desire of power may exist in many, but its gratification is limited to a few. He who fails may become a discontented misanthrope, and he who succeeds may be a scourge to his species. The desire of superiority or of praise may be misdirected in the same manner, leading to insolent triumph on the one hand and envy on the other. Even the thirst for knowledge may be abused, and many are placed in circumstances in which it cannot be gratified. But the desire of moral improvement commends itself to every class of society."—*Abercrombie.*

"It must be owned that we are not able to account for the method of Divine Providence in many instances; and whosoever is not abandoned of all modesty, must readily ac-

"Breathes there the man with soul so dead
Who never to himself hath said,
This is my own my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?
If such there be, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth, as wish can claim;

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knowledge that it is reasonable it should be so."—*Bradford.*

d Goodrich.

Despite those titles, power and pelf,
The wretch concentred all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonoured, and unsung."[d]

Asher, Naphtali

the whole census

a Ge. xxx. 12, 13, xlvi. 17, 18.

b Ge. xxx. 7, 8, xlvi. 24—27.

c Ex. xii. 37.

"Including women, children, and old men, together with Levites, the whole pop. of Israel, on the ordinary principles of computation, amounted to about 2,400,000."—*Port. Com.*

"The knowledge of warfare is thrown away on a general who dares not make use of what he knows. I commend it only in a man of courage and resolution; in him it will direct his martial spirit, and teach him the way to the best victories, which are those that are least bloody, and which, though achieved by the hand, are managed by the head."—*Fuller.*

d Delitzsch.

e Arvine.

40—46. (40, 41) **the .. Asher,** *etc.*,[a] the *ninth* in order of number. (42, 43) **the .. Naphtali,** *etc.*,[b] the *sixth* in order of number. (44) **numbered,** in round numbers, units omitted. (45) **all .. Israel,** hale, vigorous men. (46) **were .. fifty,**[c] on this basis the total census of the people may be approximately estimated.

The first army of Israel.—I. Its number. One of the largest on record. II. Its material. None less than 20 years of age. All able, *i.e.* healthy athletic men. III. Its organisation. Twelve divisions, and these subdivided; families, etc. IV. Its equipments. V. Its guarantee of success. "The Lord saveth not by the multitude of a host."

The census of Israel.—Statistics show that, out of 10,000 inhabs. of any country, ab. 5,580 are over 20 yrs. of age. This is the case in Belgium, where, out of 1,000 inhabs. 421 are under 20 yrs. of age. Acc. to the Danish census of 1840, out of 1,000 inhabs. there were in Denmark 432 under, and 568 over 20 yrs. of age. In Schleswig 436 under, and 564 over. In Holstein 460 under, and 540 over. In Lauenburg 458 under, and 542 over. According to this standard, if there were 600,000 males in Israel above 20 yrs. of age, there would be in all 1,000,000 or 1,100,000 males, and therefore including the females more than 2,000,000.[d]

Unchristian war.—The absolute inconsistency of war with the Gospel was the prevalent belief of the early Christians. Justin Martyr, A.D. 140, quoting the prophecy of Isaiah, says, "That these things have come to pass, you may be readily convinced; for we who were once slayers of one another do not now fight against our enemies." Irenæus, Bishop of Lyons, 167, discusses the same prophecy, and proves its relation to our Saviour by the fact, that the followers of Jesus had disused the weapons of war, and no longer knew how to fight. Tertullian, 200, indeed alludes to Christians who were engaged in military pursuits, but on another occasion informs us that many soldiers quitted those pursuits in consequence of their conversion to Christianity; and repeatedly expresses his own opinion that any participation in war is unlawful for believers in Jesus, not only because of the idolatrous practices in the Roman armies, but because Christ has forbidden the use of the sword and the revenge of injuries. Origen, 230, in his work against Celsus, says, "We no longer take up the sword against any nation; nor do we learn any more to make war. We have become, for the sake of Jesus, the children of peace. By our prayers, we fight for our king abundantly, but take no part in his wars, even though he urge us."[e]

the Levites excepted, and their charge

a Ge. xxix. 34, xlvi. 11.

b Nu. iii. 15, xxvi. 62.

c Ex. xxxviii. 21.

47—50. (47) **Levites,** *etc.*,[a] the priestly caste have, in all countries, been exempted fr. military duty by custom: these were exempted by Divine command. (48, 49) **for,** *etc.*, the Levites kept their own register, and the males were reckoned fr. a month old and upwards.[b] (50) **shall .. Levites,** *etc.*,[c] the duties of their office fully occupied their time.

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Non-combatants.—Principle of exclusion from the warrior class. 1. The Levites were the visible representatives of a kingdom which is not of this world. 2. On that ground David was rejected as the builder of the temple. 3. The services of religion as needful for a people's well-being as the services of the field. 4. Their prayers as needful to secure victory as the spear and the sword (Aaron and Hur at Rephidim). 5. God, who alone gave the victory, to be propitiated.

Preparation for duty.—The very heathens themselves would not admit any to come to their religious services, unless they were first prepared; as that of Æneas to his father Anchises, upon his return from the wars, *Tu genitor cape sacra manu*, therefore they had one that cried out to the people, "All you that are unclean and profane depart hence, and come not near us." And shall Christians, then, who have learnt better things, touch holy things with unholy hands or unholy hearts?[d]

"Religion is for the man in humble life, and to raise his nature, and to put him in mind of a state in which the privileges of opulence will cease, when he will be equal by nature, and may be more than equal by virtue."—*Burke.*

d Spencer.

51—54. (51) **Levites . . up,** military drill and duty would have involved neglect and disorder in the discharge of religious matters. **stranger,** *etc.*, a threat that was more than once fulfilled.[a] (52) **every . . camp,**[b] *i.e.* the camp of his tribe: this to preserve order, discipline, readiness for affairs. (53) **but . . testimony,**[c] they were to be near the scene of duty, not non-residents. **wrath,** of God. **upon . . Israel,** for pressing too closely upon holy things. **charge,** care, custody. (54) **so . . they,** their prosperity depended upon their obedience.[d]

a Nu. xvi. 23, 24, 31—35; 1 S. vi. 19; 2 S. vi. 6, 7.

b Nu. xxiv. 5, 6.

c Nu. viii. 19, xviii. 5; 1 Ch. xxiii. 32; 2 Ch. xiii. 10, 11.

d Ps. xix. 8, 11.

The Divine body-guard (*v.* 53).—The place of the Levites. Near the Tabernacle. All round it. I. To be near the sphere of their work. II. To protect the Tabernacle from unholy intrusion. III. To protect the people from the consequences of wilful or thoughtless familiarity with holy things.

Order.—Order is heaven's first law. God Himself is the example of it, and by nothing does He bless His creatures more than by the steadiness of the order of nature, and the regularity of the seasons. What uncertainty is there in the ebbing and flowing of the tides? What deviations in the changes of the moon? The sun knoweth his going down, and his rising up. Even the comet is not eccentric: in traversing the boundlessness of space, he performs his revolutions of fifty or a hundred years to a moment. And in all the works of God, what seems disorder is only arrangement beyond our reach; for "in wisdom He has made them all." Hear the Apostle. "Let everything be done decently and in order." The welfare of your household requires that you should observe times. Everything should have its season; your businesses, your meals, your devotional exercises, your rising and your rest. The periods for these will vary with the condition of families; but labour to be as punctual as circumstances will allow. It is of importance to peace, and temper, and diligence, and economy. Confusion is friendly to every evil work. Disorder also multiplies disorder, for no one thinks of being exact with those who set at nought all punctuality.[e]

Religion is no more exacting than philosophy. Far from prescribing to the virtuous man any sacrifice that he could regret,' it spreads a secret charm upon its requirements, and secures him two inestimable advantages—profound peace during life and sweet hope at the moment of death. "Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams to a house, as the bones to the microcosm of man, so is order to all things."—*Southey.*

e W. Jay.

CHAPTER THE SECOND.

arrangement of the camp

1—9. (1—2) **standard,**[a] Heb. *degel*, this marked the division; hence 4 standards. **ensign,** Heb. *oth*, one for ea. fam.

B.C. 1490.

the camp of Judah

a Song vi. 4, 10.

b Josh. iii. 3, 4.

For Egyptian standards, see *Wilkinson's Ancient Egyptians* i. 294.

"Trad. appropriates the four cherubic forms (Ez. i. 26, x. 1; Re. iv. 4), the lion, man, ox, eagle, to the camps of Judah, Reuben, Ephraim, and Dan respectively; and this as to the first, has a certain support fr. Ge. xlix. 9 (*cf.* Re. v. 5), and as to the third, fr. De. xxxiii. 17."—*Spk. Comm.*

c See also Port. Comm.

Origen, De Ordine et Collatione Castrorum, Op. ii. 277.

the camp of Reuben

place of the tabernacle

a Ge. xlix. 3, 4; 1 Ch. v. 1, 2.

b Ge. xlix. 5, 7.

c 2 S. vii. 5, 6; Re. xxi. 3; Jo. ii. 21.

"We must have kings, we must have nobles; nature is always providing such in every society; only let us have the real instead of the titular. In

far . . off, or over against: ab. 2,000 cubits.[b] (3) **east,** post of honour: fronting the Tab. **Judah,** the most numerous, headed the march. (4) **host,** *see* i. 26, 27. (5) **next,** on the one side and under Judah's standard. (6) **host,** i. 28, 29. (7) **then,** *etc.*, on the other side, and also under the standard of Judah. (8) **host,** i. 30, 31. (9) **all,** *etc.*, *i.e.* including in one camp the three tribes of Judah, Issachar, and Zebulun. **these . . forth,** the vanguard.

An army with banners (*v.* 2).—I. The banners of Israel: 1. They were numerous; 2. They were the rallying points of the various divisions; 3. They marked the camping ground. II. The standards of the Church: 1. One among us. Christ, an ensign for His people—(1) Centre of union; (2) Leads on to victory. 2. One over us; the banner over us is love; (1) Teaching that we go forth to peaceful conquests; (2) That there should be union beneath its sacred folds; (3) That every true soldier of Christ will be provided with provisions to recruit his strength, with medicine to heal his wounds, with a retiring pension to reward his valour.

The standards of Israel.—These were of three kinds, viz.: 1. The four of the camps respectively; 2. Those of the 12 tribes; 3. The family ensigns. Probably these standards were similar to those of Egypt, but without idolatrous emblems. These were of an umbrella- or a fan-like form, made of ostrich feathers, shawls, etc., lifted on the points of long poles, which were borne, either like the sacred central one, on a car, or on men's shoulders, whilst others might be like the beacon lights which are set on poles by Eastern pilgrims at night. Jewish writers say that they were symbols borrowed from the prophetic blessing of Jacob—Judah's being a lion, Benjamin's a wolf, etc.; and that they were distinguished by their colours—those of each tribe being the same as that of the precious stone representing that tribe in the breastplate of the high priest. The word *degel*, itself, is from a root sig. "to glitter," or "lighten afar."[c]

10—17. (10) **Reuben,**[a] with his bro. Simeon; and the son of his mother's handmaid—Gad. (11) **host,** *see* i. 21. (12, 13) **Simeon,** *etc.*[b] *see* i. 22, 23. (14) **Reuel,** or Deuel, prob. a transcriber's error. (15) **host,** *see* i. 24, 25. (16) **all . . camp,** *etc.*, *i.e.* these three tribes of Reuben, Simeon, Gad. (17) **then . . forward,** *etc.*,[c] the meaning seems to be that on the march, *i.e.* the setting forward, Judah went first, then Reuben, then the Tab. and Levites; then the rest.

The vanguard of Israel.—I. The happiness of each in being in the line of march; the honour of Judah in being placed at the head. II. Yet God was the true vanguard of Israel, who was also their rereward. III. The present leader of the Church is the Lion of the tribe of Judah. "Leader of Israel's host," etc.

The tribal standard.—Mr. Harmer thinks the standards of the tribes were not flags, but little iron machines carried on the top of a pole, in which fires were lighted to direct their march by night, and so contrived as sufficiently to distinguish them from one another. This is the kind of standard by which the Turkish caravans direct their march through the desert to Mecca, and seems to be very commonly used by travellers in the East. Dr. Pococke tells us that the caravan with which he visited the river Jordan set out from thence in the evening soon after it

was dark, for Jerusalem, being lighted by chips of deal full of turpentine, burning in a round iron frame, fixed to the end of a pole, and arrived at the city a little before daybreak. But he states also, that a short time before this, the pilgrims were called before the governor of the caravan by means of a white standard that was displayed on an eminence near the camp, in order to enable him to ascertain his fees. In the Mecca caravans they use nothing by day but the same moveable beacons in which they burn those fires, which distinguish the different tribes in the night. From these circumstances Harmer concludes that, "since travelling in the night must in general be most desirable to a great multitude in that desert, and since we may believe that a compassionate God for the most part directed Israel to move in the night, the standards of the twelve tribes were moveable beacons, like those of the Mecca pilgrims, rather than flags or anything of that kind." At night the camp was illuminated by large wood fires; and a bituminous substance secured in small cages or beacons, formed of iron hoops, stuck upon poles, threw a brilliant light upon the surrounding objects.[d]

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every society some are born to rule, and some to advise. The chief is the chief all the world over, only not his cap and plume. It is only this dislike of the pretender which makes men sometimes unjust to the true and finished man."—*Emerson.*

d Munroe.

18—24. (18) **west . . Ephraim,**[a] all desc. fr. Rachel. (19) **host,** *see* i. 32, 33. (20, 21) **and,** *etc.*, *see* i. 34, 35. (22, 23) **then,** *etc.*,[b] *see* i. 36, 37. (24) **all . . camp,** *etc.*, including the three tribes of Ephraim, Manasseh, Benjamin.[c]

The sons of Rachel.—I. Divinely chosen to be each other's companions. Natural ties not to be overlooked in the journey to the heavenly Canaan. II. The least strong numerically, this division had a safe place assigned to it. Divine care for the weak. III. Their protection and valour formed themes of grateful remembrance in Israel. Ps. lxxx. 2.

The order of gracious operations.—"A discussion arose between some members of a Bible-class, in reference to the first Christian exercise of the first converted soul. One contended that it was penitence or sorrow, another that it was fear, another love, another hope, another faith, for how could one fear or repent without belief? Elder G——, overhearing the discussion, relieved the minds of the disputants with this remark: 'Can you tell which spoke of the wheel moves first? You may be looking at one spoke, and think that it moves first, but they all start together. Thus, when the Spirit of God operates upon the human heart, all the graces begin to affect the penitent soul, though the individual may be more conscious of one than another.'"[d]

the camp of Ephraim

a Ge. xlix. 22.

b Ge. xlix. 27.

c Ps. lxxx. 2.

"The body of man has many members, differing in size, use, and beauty; but there is only one spirit occupying it. The spirit of life which moves one moves all. So the Church has many members, varying in gifts and graces, in degrees of life and usefulness; but there is only one Spirit pervading, possessing, impelling the whole."

d Spurgeon.

25—31. (25, 26) **the . . Dan,**[a] *etc.*, *see* i. 38, 39. (27, 28). **and . . Asher,**[b] *etc.*, *see* i. 40, 41. (29, 30). **then . . Naphtali,**[c] *etc.*, *see* i. 42, 43. (31) **all . . Dan,**[d] *etc.*, *i.e.* including the three tribes of Dan, Asher, Naphtali: they are named aft. Dan, the eldest of Jacob's children by the handmaids.

The place of the Danites.—The Danites occupied—I. The hindmost place: but what mattered the position, since they were as truly part of the host as were the foremost tribes. II. A very useful place. Stragglers have to be picked up upon the march, and lost property has to be gathered from the field. III. A place of danger. There are foes behind as well as before. Attacks may come from any quarter.[e]

Lifting up a standard.—When Sylla beheld his army giving

the camp of Dan

a Ge. xlix. 16, 17.

b Ge. xlix. 20.

c Ge. xlix. 21.

d Nu. x. 25.

e Spurgeon.

"The Church of Christ, which is partly militant and partly triumphant, resembles

Training for the priesthood (*v.* 4).—Eleazar and Ithamar—I. Were obedient to parental instructions. II. Were warned by the fate of their brethren. Learn—1. Old ministers should be the careful guides and teachers of the young; 2. Young ministers should observe the advice of the aged; 3. All ministers should take warning from the example of the unfaithful and presumptuous.

Priestly ignorance.—It is very affecting to contemplate the ignorance which existed in Europe before printing was introduced. Stephanus relates an anecdote of a certain doctor of the Sorbonne, who, speaking of the reformers, expressed his surprise at their mode of reasoning, by exclaiming, "I wonder why these youths are constantly quoting the New Testament! I was more than fifty years old before I knew anything of a New Testament." And Albert, archbishop and elector of Mentz, in the year 1530, accidentally meeting with a Bible, opened it, and having read some pages, observed, "Indeed I do not know what this book is, but this I see, that everything in it is against us." Even Carolastadius, who was afterwards one of the reformers, acknowledged that he never began to read the Bible till eight years after he had taken his highest degree in divinity. Many other equally striking facts might be introduced, illustrative of the ignorance of the Scriptures which prevailed at that time.

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"The over-secure and self-confident person placeth his fond presumption on the rock of God's promise, and thereby draws as certain a ruin upon himself as he who ventures to go over a deep river without any other bridge than his own shadow."—*Spurstowe.*

"This fatal, destructive sin, which is the very masterpiece of the devil, and the gate of hell."—*South.*

5—13. (5, 6) **bring . . near,** *etc.*, they were now to be initiated into their duties. (7) **they . . charge,** carry out his instructions. (8) **keep,** take charge of. **instruments,** curtains, boards, etc. (9) **give,** as servants and helpers. (10) **they,** only they. **shall . . office,** discharge priestly duties. **stranger . . death,** as interfering with what was Divinely forbidden to them. (11—13) **and,**[a] *etc.*, *see* Ex. xiii. 2, 12, 15.

The charge of the Levites.—Comprised—I. A formal introduction to the priest. II. A strict injunction to obey him. III. A general indication of duty, within the sphere of which personal duties were afterwards specifically stated. IV. Universal consecration of the tribe to the service of the Tabernacle.

Portrait of a true priest:—

Give me the priest whose graces shall possess
Of an ambassador the just address,
A father's tenderness, a shepherd's care,
A leader's courage which the cross can bear,
A ruler's awe, a watchman's wakeful eye,
A pilot's skill, the helm in storms to ply,
A fisher's patience, and a labourer's toil,
A guide's dexterity to disembroil,
A prophet's inspiration from above,
A teacher's knowledge, and a Saviour's love.[b]

Levi consecrated to the service of the Tabernacle

a Ps. lxxviii. 51, cv. 36; Lu. ii. 23; Ps. lxxxix. 27; Re. i. 5; Col. i. 13—15; Ja. i. 18; He. xii. 23.

The Puritans visited their flocks by house-row; their visits were short; they talked a little for God, and then concluded with prayer to God.

v. 12. *Origen*, Op. ii. 279.

God does not expect any good in us but what He has wrought in us.

b T. Kenn.

14—21. (14—15) **number,**[a] special for Levites. **every,** *etc.*, being devoted to their office from childhood. (16) **commanded,** he was faithful in all his house. (17) **sons . . names,** *see* Ex. vi. 16. (18) **Gershon,** *see* Ex. vi. 17. (19) **Kohath,** *see* Ex. vi. 18. (20) **Merari,** *see* Ex. vi. 19. (21) **was . . Shimites,** so called fr. their founders, *see v.* 18.

The ecclesiastical census.—Note the circumstances in which it differed from the preceding census. I. This of one tribe, that of many. II. This in regard to three branches, that several. III.

the ecclesiastical census

a De. xxxii. 8, 9; Ps. cxlvii. 4; Lu. xii. 7.

The great abuse in the parable of the talents, was, that the slothful servant knew his

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master's will, and yet did it not.

If you are a true Christian, you go about Christ's business as earnestly as if it were your own.

"Obedience is the performance of the commands of a superior."—*C. Buck.*

b T. Brooks.

This in respect of religious duties, that in view of secular service. IV. This of all males from a month old, that from twenty years. The children all taught that from their infancy they belonged to God and were dedicated to a holy life.

Sincere obedience.—A soul sincerely obedient will not pick and choose what commands to obey, and what to reject, as hypocrites do. An obedient soul is like a crystal glass with a light in the midst, which shines forth through every part thereof. A man sincerely obedient lays such a charge upon his whole man, as Mary, the mother of Christ, did upon all the servants at the feast (John ii. 5), "Whatsoever He saith unto you, do it." Eyes, ears, hands, heart, lips, legs, body and soul, do you all seriously and affectionately observe whatever Jesus Christ says unto you, and do it.[b]

the census and charge of Gershon

a 1 Co. xii. 6.

b Ex. xxvi. 1, 7, 14, 36, xxvii. 9, 16, xxxv. 18.

If God gives Himself to us in promises, we must give ourselves to Him in duties.

If your being is from yourself, then you may live to yourself; but it is from God, therefore you are bound to live unto God.

If you want to know "whose you are," you need only ask yourself, why do I this or that?

c Spurgeon.

22—26. (22) **those .. them,** *i.e.* of the Gershonites. (23) **westward,** *see plan*, p. 116. (24) **Eliasaph** (whom *God added*). **Lael** (*of God*, i.e. created.) (25, 26) **charge,** *etc.*,[a] their care included the curtains, cords, and textile parts generally.[b]

Allotted duties.—I. They differed in importance, yet there was no vain ambition. II. They differed in labour, yet there was no complaining. III. They differed in nature, yet were all undertaken with equal cheerfulness. IV. They differed according to the wise will of God.

The beauty of order in duty.—Linnæus, the great Swedish botanist, observing the beautiful order which reigns among flowers, proposed the use of a floral clock, to be composed of plants which open and close their blossoms at particular hours; as for instance the dandelion which open its petals at six in the morning, the hawkweed at seven, the succory at eight, the celandine at nine, and so on; the closing of the flowers being marked with an equal regularity so as to indicate the progress of the afternoon and the evening.

"Thus has each hour its own rich hue,
And its graceful cup or bell,
In whose coloured vase may sleep the dew,
Like a pearl in an ocean shell."

Would it not be a lovely thing if thus with flowers of grace and blossoms of virtue we bedecked every passing hour; fulfilling all the duties of each season and honouring Him who maketh the outgoings of the morning and the evening to rejoice! Thus with undeviating regularity to obey the influence of the Sun of Righteousness, and give each following moment its due, were to begin the life of heaven beneath the stars.[c]

the census and charge of Kohath

a Ex. vi. 22 Le. x. 4.
b 1 Co. xii. 18—21.
c Ex. xxv. 10, 23, 31, xxx. 1.
d Ex. xxvi. 31—33.
v. 29. *Origen*, Op. ii. 282.
"Duties are ours, events are God's.

27—32. (27) **Amramites,** *etc.*, so called fr. their founders; *see v.* 19. (28) **keeping .. sanctuary,** these had the chief *place* and *charge*. (29) **southward,** *see plan*, p. 116. (30) **Elizaphan,** or Elzaphan.[a] (31) **charge,** *etc.*,[b] the holy vessels.[c] **hanging,**[d] the veil. (32) **chief .. chief,** the heads of these three fams. received directions fr. Eleazar.

Second in order but first in honour.—I. Gershon, the firstborn, has to resign the post of distinction to a younger brother. II. The order of birth gives no advantages in the service of God. III. Younger brothers may hence be encouraged. IV. Many families live in the names of younger sons. (*Ills.* fr. biographies of the great and good.)

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Obedience not always a duty.—I hear much of "obedience,"—how that the kindred virtues are prescribed and exemplified by Jesuitism; the truth of which, and the merit of which, far be it from me to deny. Obedience, a virtue universally forgotten in these days, will have to become universally known again. Obedience is good and indispensable; but if it be obedience to what is wrong and false, there is no name for such a depth of human cowardice and calamity, spurned everlastingly by the gods. Loyalty! Will you be loyal to Beelzebub? Will you make "a covenant with death and hell?" I will not be loyal to Beelzebub; I will become a nomadic Chactau rather, a barricading *Sans culotte*, a Conciliation-hall repealer; anything and everything is venial to that.[e]

This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only can he securely lay down his head and close his eyes in peace."—*Blair.*

e Carlyle.

33—39. (33) **these** . . **Merari,**[a] so called aft. their founders; *see v.* 20. (34) **numbered,** *etc.*, the smallest of these Levitical fams. (35) **Zuriel** (*my rock is God*). **Abihail** (*father of might;* i.e. mighty). **northward,** *see plan*, p. 116. (36, 37) **charge,** *etc.*,[b] the heavy timber framework of the Tab., and court. (38) **east,** the head-quarters of the leader and priests. (39) **numbered,** *etc.*,[c] Levi, though reckoned fr. childhood, by far the smallest tribe.

the census and charge of Merari

the place of Moses and Aaron

a 1 Co. xiv. 33.

b Ex. xxvi. 15, 19, 26—29, 37; Nu. vii. 8.

c 22,000, yet the nums. of *vv.* 22, 28, 34 = 22,300. Some think the omitted 300 were the firstborn already devoted to God; others that round nums. are here given. "The most prob. conjecture is that as *Heb.* letters are employed for figures, one letter was, in the course of transcription, taken for another of like form but smaller value."—*Dr. Jamieson.*

Shoulders for burdens.—I. We have in the selection of the family of Merari for the heaviest work of porterage a proof of the wisdom and goodness of God. The smallest of the families of Levi (*cf. vv.* 22, 28, 34), yet containing the largest number of able-bodied men (*cf.* iv. 36, 40, 44). II. A hint for us; that we should lay the heaviest burdens on the strongest shoulders.

The heart in the service of God.—God marks how I speak, and how you hear, and how we pray in this place; and if it come not from the heart, He repels it as fast as it goes up, like the smoke which climbs towards heaven, but never comes there. Man thinks when he hath the gift, he hath the heart too; but God, when He hath the gift, calls for the heart still. The Pharisee's prayer, the harlot's vow, the traitor's kiss, the sacrifice of Cain, the feast of Jezebel, the oblations of Ananias, the tears of Esau, are nothing to Him, but still He cries, Bring thy heart or bring nothing; like a jealous husband when he hath a wife, yet he is jealous whether he hath her heart; so whatsoever thou do, yet God is jealous still and respects not what thou doest, but whether thou do it from the heart, that is, of mere love toward Him. If Pilate had washed his heart when he washed his hands, he had been cleaner than Naaman when he came out of Jordan; if the Shechemites had circumcised their hearts when they circumcised their flesh, they had saved their souls when they had lost their lives; if Cain had offered his heart when he offered the fruits, his offering had been as acceptable as Abel's. But as swine's flesh was like sheep's flesh, yet was not accepted, because it came from an unclean beast; so Cain's offering, Pilate's washing, the Shechemites' circumcision, the Pharisee's prayer, and fasts, and alms, were as fair as the Apostles'; yet they had no reward, but "woe to you hypocrites," because they wanted the heart, which is like the fire that kindleth the sacrifice.[d]

"Stern duties need not speak sternly. He who stood firm before the thunder worshipped the 'still small voice.'"—*Dobell.*

d H. Smith.

40—43. (40) **number,** *etc.*, to arrange the exchange of *v.* 12. (41) **instead,** *etc.*, it was found that the numbers nearly

the census of the firstborn of Israel

vary, and in heaven, which is the child of Calvary, we see realised the whole idea of God.[c]

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[c] *J. B. Brown.*

CHAPTER THE FOURTH.

the service of Kohath

the setting out of the camp

1—8. (1, 2) **sum,** number. **of . . Kohath,** who, having charge of the holy vessels, take precedence. (3) **from . . old,**[a] a specific period in the prime of life. (4) **service,** duty, labour, office. **the . . things,** *i.e.* their duty shall concern these things. (5) **when . . forward,** when the moving cloud gave the signal. **Aaron,** *etc.*, the packing to be reverentially done by the priests. **the . . vail,** wh. cut off the holy of holies. (6) **a . . blue,** used for this purpose only. **put . . thereof,** only when ready for departure did the Kohathites approach; the staves were never wholly drawn out: the Heb. for "*put in*" = dispose, arrange. (7) **the . . bread,** the corn required for this might prob. be obtained in the desert. (8) **of . . skins,** or sealskins.

Priestly care of the holy vessels.—I. The holy things to be first cared for in marching. II. The priests themselves to attend to this. Learn—the essentials of religion to have the chief and first care of ministers of religion.

Legend of duty.—There is a beautiful legend illustrating the blessedness of performing our duty at whatever cost to our own inclination. A beautiful vision of our Saviour had appeared to a monk; and in silent bliss he was gazing upon it. The hour arrived at which it was his duty to feed the poor of the convent. He lingered not in his cell to enjoy the vision, but left it to perform his humble duty. When he returned, he found the blessed vision still waiting for him, and uttering these words, "Hadst thou staid, I must have fled."

[a] Nu. viii. 24.

v. 4. "After the priests had covered the most holy things, and made them ready according to the rules here prescribed, then only were the Kohathites to lift their burden. It appears, from a comparison of *vv.* 16, 28, and 33, that the ministry of the Kohathite was superintended by Eleazar, the elder of the two surviving sons of Aaron, as was that of the other two families by Ithamar." *Spk. Comm.*

9—15. (9) **they . . blue,** *etc.*, the candlestick to be separately and carefully packed. (10) **bar,** *i.e.* a bier. (11) **staves,** *see v.* 6. (12) **all . . ministry,** official vestments. (13) **take . . altar,** the altar to be cleansed. (14) **they . . thereof,** *etc.*, all things belonging to the altar to be packed with it. (15) **when . . end,** *etc.*, and not before. The priests alone might touch; and they were to see that everything was finally adjusted. **lest . . die,** this to inspire a deep and habitual reverence for the holy things. **burden,**[a] the things to be carried.

The bearing of the vessels of the Lord.—I. All to be carefully packed by the priests. II. Then, and not before, the Kohathites were to approach. III. They were simply to bear, but not to handle. IV. All this to promote profound reverence for Him whom all worshipped: and respect for the priests who, alone, might touch with impunity.

Performance of duty.—My duties are then upright with God, when they turn me into the very nature of themselves. It was St. Hierom's praise of Nepolitan, that by his reading, and daily meditation, he made his breast the very library of Christ. This is the praise of a Christian, when he shall so hear that the word abideth in him; that it is, as it were, incorporated into him; when he shall so read as that he shall make himself a living epistle, so that the world may reap or gain in his life, what he hath read before in the world; when he shall so bless God as to

[a] Nu. x. 21; De. xxxi. 9; 1 Ch. xv. 2, 4, 5, 12—15; Jos. iii. 9, 11—13; 1 Ch. xiii. 6—10.

"The area of duty, which is committed to the superintendence of each of us by the sublime code of evangelical morals, is confessedly larger than our scanty powers can occupy. In this state of original helplessness, accordingly, one resource only remains open to us,—to throw ourselves, with all our infirmities, on the Divine help." — *Bishop Shuttleworth.*

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Duties may be good crutches to go upon, but they are bad Christs to lean upon.

make himself His praise; when he shall so pray as that every petition shall, as so many living veins, run through his practice: when his duties shall be the fire, and his life the incense; this is the only sweet acceptable sacrifice; till worship is distilled into practice, it is but an empty cloud; till duties are vital in our walkings, they are but dead performances. Lord, therefore let my duties receive life from Thy spirit, and let my walkings receive life from those duties.

a Le. xxiv. 2; Ex. xxx. 34, 23—25.

b 1 S. v. 1—11; Ex. xix. 21; 1 S. vi. 19.

"As there is a foolish wisdom, so there is a wise ignorance, in not prying into God's ark, not inquiring into things not revealed. I would fain know all that I need, all that I may. I leave God's secrets to Himself. It is happy for me that God makes me of His court, though not of His council."—*Bp. Hall.*

16—20. (16) **oil,** *etc.*,[a] *see* Ex. xxv. 6. (17, 18) **cut . . off,** *etc.*,[b] by exposing them to sin. (19) **do . . die,** a hint of *our* being *our* brother's keeper. **Aaron . . in,** into the holy place. **appoint . . burden,** no striving for the lightest or more honourable burdens. (20) **covered,** by the priests alone.

Unrighteous curiosity forbidden (*v.* 20.)—I. It is for the glory of God and men's good that some things are hidden. II. There is much plausible curiosity in looking into hidden matters. III. This sinful prying into secrets may lead to disastrous consequences. Learn—1. Secret things belong to God; things revealed to ourselves and children; 2. Anxiously strive to become acquainted with things revealed.

Sinful curiosity.—Be not curious to search into the secrets of God; pick not the lock where He hath allowed no key. He that will be sifting every cloud, may be smitten with a thunderbolt: and he that will be too familiar with God's secrets, may be overwhelmed in His judgments. Adam would curiously increase His knowledge; therefore Adam shamefully lost His goodness; the Bethshemites would needs pry into the ark of God, therefore the hand of God slew about fifty thousand of them. Therefore hover not about this flame, lest we scorch our wings. For my part, seeing God hath made me His secretary, I will carefully improve myself by what He has revealed, and not curiously inquire into, or after, what He hath reserved. *Restraining curiosity.*—It is reported of Democritus, that, walking abroad, he was wont to shut his eyes, lest by wandering regards his mind should be turned from the contemplation of honest things; so, likewise, must we, with all our endeavours, bar and shut up this curious humour, that we may keep it in, and search after nothing but that which may tend to our edification.[c]

v. 18. *Origen*, Op. ii. 284.

vv. 19, 20. *Dr. Gell's Essay.*

"Curiosity is a kernel of the forbidden fruit, which still sticketh in the throat of a natural man, sometimes to the danger of his choking."—*Fuller.*

c *Cawdray.*

the service of Gershon

21—28.[a]—*See on vv.* 2—4; iii. 25, 26.

Man's lot chosen for him (*v.* 27).—I. Every man has some burden to carry. II. Men would be choosers of their own burdens. III. If this were permitted the effect would be disastrous to the individual and to society. IV. God in His grace and providence settles all controversy. V. Let each man bear his own burden.

Duties and events.—Duties are ours, events are the Lord's: when our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How wilt thou do this and that?" we lose ground; we have nothing to do there, it is our part to let the Almighty exercise His own office, and steer His own helm; there is nothing left us but to see how we may be approved of Him, and how we may roll the weight of our weak souls in well-doing upon Him who is God omnipotent; and when what we thus essay miscarrieth, it shall neither be our sin nor error.[b]

a Ma. xxv. 14, 15; Lu. xix. 12, 13.

"I could write down twenty cases," says a pious man, "when I wished God had done otherwise than He did; but which I now see, had I had my own will, would have led to extensive mischief."

b *S. Rutherford.*

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29—33. *See vv.* 2—4; iii. 39—37. (32) **name . . instruments,** each plank, etc., allotted to its bearer to prevent confusion.

the service of Merari

Helpers in small matters.—I. The pins and cords might be regarded as little things. II. These little things were necessary to the completion and perfection of the whole. III. Those who helped in these small matters rendered essential service. IV. Willing helpers in small matters to receive the respect of others. Learn—I. Not to refuse help in religion because you cannot do some great thing; 2. The least good thing done with a willing mind shall not lose its reward; 3. Divine legislation respecting little things shows their relative importance.

"Do little things as if they were great, because of the majesty of the Lord Jesus Christ, who dwells in thee; and do great things as if they were little and easy, because of His omnipotence."—*Pascal.*

The power of little things.—

It is little;
But in these sharp extremities of fortune,
The blessings which the weak and poor can scatter
Have their own season.
It is a little thing to speak a phrase
Of common comfort, which by daily use
Has almost lost its sense: yet on the ear
Of him who thought to die unmourn'd 'twill fall
Like choicest music; fill the glazing eye
With gentle tears; relax the knotted hand,
To know the bonds of fellowship again;
And shed on the departing soul a sense
More precious than the benison of friends
About the honour'd death-bed of the rich,
To him who else were lonely, that another
Of the great family is near and feels.[a]

"The proverb has it, 'A straw best shows how the wind blows,' and the most ordinary and unimportant actions of a man's life will often show more of his natural character and his habits than more important actions, which are done deliberately, and sometimes against his natural inclinations.'—*Abp. Whately.*

a Talford.

34—41. (34, 35) **numbered,** here, for service; hence the age. In previous chap. they are reckoned fr. a mo. old. (36—40) **two . . fifty,** *etc.*, comp. the number of ea. fam. with the work to be done by that fam. (41) **all . . service,** *all*, ea. to do something: *service*, hence of working age.

the number of Kohath and Gershon for the service

Division of labour in the service of the Tabernacle.—I. The work divided into three departments, and each referred to a distinct family. II. Each family consisted of working and relieving parties. III. The distribution of the work among so many made each man's burden light. Learn—If each in the church, the family, etc., would do something—1. All the work would be done; 2. No one person would be overburdened.

"Says a quaint but forcible author, there is not a man or a thing now alive, but has tools to work with. The basest of created animalcules, the spider itself, has a spinning jenny and a warping mill and power-looms within its head; the stupidest of oysters has a Pepin's digester with a limestone house to hold it in."—*E. L. Magoon.*

Labour.—

Labour's strong and merry children,
Comrades of the rising sun,
Let us sing some songs together,
Now our toil is done.

No desponding, no repining!
Leisure must by toil be bought;
Never yet was good accomplish'd
Without hand and thought.

Even God's all-holy labour
Framed the air, the stars, the sun,
Built our earth on deep foundation,
And the world was won.[a]

a Barry Cornwall.

42—49. (42—45) **numbered . . Merari,** *etc.*, by far the

the number

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of Merari for service

number of Levi for service

largest fam., and the heavier work. (46—48) **all,** *etc.*, "a num. wh. bears a just prop. to the total num. of male Levites of a mo. old and upwards."[a] (49) **every . . service,** *etc.*, the work and the worker adapted to ea. other.

Divine regard for the work and the workers (*v.* 49).—I. God would have all the work well done. II. He would have each worker in his place doing his own work. III. It is for the happiness of a people to see the wisdom of God's way, and cheerfully take their allotted places.

Number and service.—By this diversity of number among the Levite families, God showeth His wisdom, saith an interpreter, in fitting men for the work whereunto He hath appointed them. whether it requireth multitude or gifts (1 Co. xii. 8—12). It is reported, that in Luther's house was found written, *Res et verba Philippus, res sine verbis Lutherus, verba sine re Erasmus*, Melancthon hath both matter and words; Luther hath matter, but wants words; Erasmus hath words, but wants matter. Every one hath his own share: all are not alike gifted.[b]

a Delitzsch; Spk. Comm. "What a poor few were these to the other tribes! God's portion is ever the least."—*Trapp.*

b Trapp.

CHAPTER THE FIFTH.

purification of the camp

1—4. that . . leper, *etc.*,[a] so unrepented sin excludes one fr. the fellowship of God on earth and in heaven.

Sanitary measures.—I. The importance of strict sanitary regulations in a camp of two millions of souls. II. These can only be secured by enforcing individual responsibility. III. This to be urged on the highest ground—the presence of God. Learn—1. To preserve cleanliness in churches, chapels, schools, etc.; 2. Especially aim after moral cleanliness; 3. God will not dwell with those who are morally unclean and spiritually dead.

Defiled by the dead.—All who attend a funeral procession or ceremony become unclean, and before they return to their houses must wash their persons and their clothes. Neither those in the sacred office, nor of any other caste, can under these circumstances attend to any religious ceremonies. They cannot marry, nor be present at any festivity, nor touch a sacred book. A person on hearing of the death of a son or other relative immediately becomes unclean. The Brahmins are unclean twelve days; those of the royal family, sixteen days; the merchants, twenty-two; and all other castes, thirty-two days.[b]

a Le. xiii. 45, 46; Nu. xii. 9—14; 2 Ch. xxvi. 21; 2 K. vii. 3; Mk. i. 40—42; Lu. xii. 12—14.

"As an owl peeps at the sun out of a barn, but dares not come near it, so, likewise, some Christians peep at religion, and will not come to it, but stand aloof, pinking and winking, as though they were more afraid of God than the devil."—*Cawdray.*

b Roberts.

confession, recompense, atonement

5—10. (5, 6) **when . . Lord,** an injury done to man is a sin ag. God. (7) **confess,**[a] penitential acknowledgment. **recompense,** *etc.*,[b] the offender to make restitution. (8) **man,** the injured party; being dead. **kinsman,** to represent him in paying and receiving debts. **let . . Lord,**[c] ag. whom, in fact, the sin had been committed. The sinner not to be advantaged by death of the injured. (9, 10) **his,**[d] *i.e.* the priests.

The sinner's acceptance.—In order to this three things were enjoined as necessary. I. Confession. A humble acknowledgment of guilt in the sight of God. II. Recompense. As a test of true repentance the sinner was to make restitution. III. Atonement. Not till this was made was the sinner accepted in the sight of God.

Substitutionary restitution.—A coal-merchant in one of our

a Jos. vii. 19; Pr. xxviii. 13; Ps. xxxii. 5; Da. ix. 4; Ma. iii. 5, 6; 1 Jo. i. 9.

b Le. vi. 5; Lu. xix. 8.

c Le. vi. 6.

d Le. x. 13, vii. 7—14; 1 Co. ix. 13, 14.

"Restitution is that act of justice

American cities was approached by a minister in regard to the salvation of his soul. The merchant declared it an impossibility for him ever to become a Christian. He gave as a reason his mode of business. For a long term of years, he had, according to a too general custom, given short weight. He had thus grown rich, and now felt the inconsistency of seeking religion without restitution. This was impossible: many of his customers were dead, others beyond his knowledge. The thought of the poor who had paid for coal they had never received rested heavily on him. He asked the minister if he thought the substitution of a gift to the poor would be acceptable to God. The minister advised him to try it. A large donation, more than equal in amount of his unjust gains, was accordingly made, and the merchant sought God in earnest. He was happily converted, and is to-day a prominent member of the church.

11—15. (11, 12) **if . . him,**[a] conjugal infidelity. (13) **neither . . manner,** "in the very act." (14) **he . . defiled,**[b] case of warrantable suspicion. **or,** *etc.*, case of groundless jealousy. (15) **barley,** a coarse and common thing suited to her suspected crime. **no . . thereon,** these being symbols of grace and joy. **for,** *etc.*, hence the choice of offering. **remembrance,**[c] the ordeal, apart fr. supernatural effects, being likely to result in exposure of guilt fr. confusion of the woman. But this was to bring it bef. the Lord, to be judged by Him.

Iniquity brought to remembrance.—Here a peculiar case is referred to. But of all sin it is true—I. That the presence of God is the place where sin should be remembered. II. That there the merits of the Saviour may be remembered too. III. That if iniquity be not brought to remembrance in the presence of God, and His forgiveness sought, it will, unpardoned, be remembered for ever.

Jealousy.—Of all the pangs of which humanity is susceptible, jealousy is the worst; for most frequently it is an effect without a cause—a monster engendered in the imagination of its victim; and, feeding alike upon its heart and brain, it withers the rose upon the cheek of beauty, dethrones reason from its judgment-seat, and gives the reins to passion; it is the punishment of Tantalus, without his crime. To the jealous mind madness would be a relief, and death a blessing; it takes a martyr's pleasure in its torments, and adds to their intensity by the ingenious skill with which it adduces proofs from air-drawn nothings, adding fuel to the flame by which it suffers. Jealousy is a passion against which persuasion and argument are equally vain; the proofs which convince but tend to confirm its fatal error.

16—22. (16) **Lord,** the supreme judge: to whom alone all secrets are known. (17) **holy water,**[a] fr. the laver nr. the altar. **dust,** *etc.*, "to impregnate this drink with the power of the Holy Spirit that dwelt in the sanctuary."[b] (18) **and . . head,** "a sign of her being deprived of the protection of her husband."[c] (19) **gone aside,**[d] *lit.* gone astray from, etc. (20, 21) **thigh,** *etc.*, "The punishment shall come fr. the same source as the sin."[e] (22) **Amen,** expressing her willingness that God should do to her acc. to her desert. Her refusal to take the oath would amount to a confession of guilt.

The oath of cursing.—This old custom is now obsolete: yet

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by which we restore to another that of which we have unjustly deprived him."—*J. Farrar.*

"If we do not restore that which we have injuriously detained from another, our repentance is not real, but feigned and hypocritical."—*St. Augustine.*

the law of jealousies

a Ex. xx. 14; Le. xviii. 20; Pr. vii. 6—10.

b Pr. vi. 26—35.

c 1 K. xvii. 18; He. x. 3.

"The process prescribed has lately been illus. from an Egyptian romance wh. refers to the time of Rameses the Great, and may therefore well serve to illus. the manners and customs of the Mosaic times. In the story one takes a leaf of papyrus, and on it copies out every word of a certain magical formula. He then dissolves the writing in water, drinks the decoction, and knows in consequence all that it contained."—*Spk. Comm.*

the oath of cursing

a Ex. xxx. 18.

b *Delitzsch*, who adds that it was "an allusion to the fact that dust was eaten by the serpent as the curse of sin, and therefore as the symbol of a state

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deserving a curse, a state of the deepest humiliation and disgrace (Mi. vii. 17; Is. xlix. 23; Ps. lxxii. 9)."

c Dr. Jamieson.

d He. xiii. 4; Ja. i. 14, 15; Ps. cix. 8.

e Theodoret.

f Mallet.

results of guilt or of innocence

a Ga. iii. 13; 2 Co. v. 12.

Proverbs on Jealousy: "Love expels jealousy."—*French.* "Love demands faith, and faith steadfastness. Love gives for guerdon jealousy and broken faith. It is better to have a husband without love than with jealousy."—*Italian.* "He that is not jealous is not in love."—*St. Augustine.*

"It is said that jealousy is love: but I deny it; for though jealousy be produced by love, as ashes are by fire, yet jealousy extinguishes love, as ashes smother the flame."—*La Reine de Navarre.*

b Ranken.

c W. A. Butler.

summary of law of jealousies

a Assem. Annot.

b Wordsworth.

c Je. xxiv. 9; 2 Co. xi. 2; Ex. xxxiv. 14.

oaths of cursing are not uncommon. I. The blasphemous imprecations of the profane swearer. II. The solemn asseverations of innocence sometimes made by the guilty in courts of justice. III. The dreadful consequences that must ensue from a profane challenging of the justice of God.

Jealousy.—

Thou Jealousy,
Almighty tyrant of the human mind,
Who canst at will unsettle the calm brain,
O'erturn the scalèd heart, and shake the man
Through all his frame with tempest and distraction;
Rise to my present aid, call up thy powers,
Thy furious fears, thy blast of dreadful passion,
Thy whips, snakes, mortal stings, thy host of horrors;
Rouse thy whole war against him, and complete
My purposed vengeance.[f]

23—28. (23) **book,**[a] parchment; or prob. a wooden tablet. **blot . . water,** this easily done if she were innocent. (24) **drink . . curse,** *i.e.* causeth the curse to take effect if she is guilty. (25) **take . . hand,** the barley meal, *v.* 15. (26) **memorial,** the part burnt. (27) **the . . people,** her sin being exposed they shall pronounce her accursed. (28) **then . . free,** *etc.*, free fr. imputation of guilt, she shall return to her husband, and bec. the mother of his children.

The sinner a social curse.—I. Because of evil example. II. Because of the anger of God. III. Because of the violation of law, order, and decency. IV. Because of the offence to public sentiments of morality.

Retribution.—The Emperor Charlemagne was desirous to have a magnificent bell cast for the church which he had built at Aix-la-Chapelle. The artist Tancho, who had cast one very much admired for the church of St. Gall, was employed by the emperor and furnished at his own request with a great quantity of copper, and a hundred pounds weight of silver, for the purpose. Tancho, being of a covetous disposition, kept the silver for his own use, and substituted in its room a sufficient quantity of highly purified tin, with which he furnished a most admirable bell, and presented it to the emperor. The historian adds, however, that it being suspended in the tower, the people were unable to ring it. Tancho himself being called in, pulled so hard that the iron tongue fell on him and killed him.[b]

Unperceived approach of retribution.—

There is no strange handwriting on the wall,
Thro' all the midnight hum no threatening call,
Nor on the marble floor the stealthy fall
Of fatal footsteps. All is safe. Thou fool,
The avenging deities are shod with wool![c]

29—31. (29) **this . . jealousies,** by which adultery was discovered and punished. (30) **spirit,** *etc.*, *i.e.* "a jealousy so violent, as if it were carried along with a spirit; or some supernatural cause."[a] (31) **guiltless,** not conniving at his wife's sin, nor harbouring jealousy without striving to free himself fr. it.[b] **this . . iniquity,** *i.e.* the consequences of her sin.[c]

The jealousy offering.—Consider the *use* of this law. It was twofold. I. Political. This law was of great national utility as —1. A guardian of domestic peace; 2. A preservative of public

virtue. II. Moral. It had a direct tendency to—1. Convince the sceptical; 2. Reclaim the vicious; 3. Comfort the oppressed. Conclusion—(1) Beware of appealing lightly to God; (2) Stand ready for the final judgment.[d]

The evils of suspicion.—If thou begin to suspect evil of another, the next thing is to conclude it, and the next to report it. This suspicion is a strange shadow, that every action of another will cast upon our minds, especially if we be beforehand a little disaffected towards them. Thus, very dreams increased suspicion against Joseph in his brethren. And if once a man be out of esteem with us, let him then do what he will, be it never so virtuous and commendable, suspicion will still be the interpreter; and where suspicion is the interpreter of men's actions slander and detraction will be the gloss and comment upon them. Indeed, suspicion is always too hasty in concluding; and many times our jealousies and distrusts, upon very small occasion, prompt us to conclude that what we have thus surmised is certainly come to pass: and so we take shadows for enemies, and report that confidently for truth, which yet we never saw acted but only in our own fancies.[e]

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d C. Simeon, M.A. "The trial by red water, which bears a general resemblance to that here prescribed by Moses, is still in use among the tribes of West Africa. There is no evidence to show whether this usage sprang from imitation of the law of Moses, or whether Moses himself, in this as in other things, engrafted his ordinance upon a previously existing custom."—*Spk. Comm.*

e Bp. Hopkins.

CHAPTER THE SIXTH.

1—6. (1, 2) **Nazarite,** a separated one. **to . . Lord,** voluntarily renouncing the occupations and pleasures of the world, to devote themselves wholly to the Divine service. (3) **wine,**[a] wh. tends to excite animal desire, *etc.* **any . . grapes,** "a drink made of grape-skins macerated in water."[b] (4) **days,** *etc.*, the vow was taken for a defined period. **from . . husk,** all appearance of evil to be abstained from. (5) **there . . head,**[c] abundant hair denoting vital strength; the unshaved head indicated that all strength, *etc.*, were devoted to God. (6) **he . . body,**[d] whereby uncleanness might be contracted.

Total abstinence.—This vow of the Nazarite was—I. Voluntarily made. II. Limited to a set period. III. To be rigidly observed. "From the kernels even to the husk." IV. To receive countenance from religious offices. V. But the Nazarite was not to enforce his vows upon others. VI. His vow was probably undertaken to correct personal defects; or for self-mortification.

A legend of vows.—A certain man, who was very desirous of having an heir to his estate, vowed that, if his prayer were granted, the first time he took his son to church he would offer a cup of gold on the altar of St. Nicholas. A son was granted, and the father ordered the cup of gold to be prepared; but when it was finished it was so wonderfully beautiful that he resolved to keep the cup for himself, and caused another, of less value, to be made for the saint. After some time, the man went on a journey to accomplish his vow; and, being on the way, he ordered his little son to bring him water in the golden cup he had appropriated, but, in doing so, the child fell into the water and was drowned. Then the unhappy father lamented himself, and wept, and repented of his great sin. And, repairing to the church of St. Nicholas, he offered up the silver cup; but it fell from the altar; and a second and a third time it fell: and, while

vow of Nazarite

his rules

a Ju. xiii. 4, 5; Lu. i. 15; Am. ii. 12.

b Spk. Comm.

c Ju. xvi. 17; 1 S. i. 11.

d Nu. xix. 11, 16.

"A large promise without performance is like a false fire to a great piece, which dischargeth a good expectation with a bad report. I will forethink what I will promise, that I may promise but what I will do. Thus whilst my words are led by my thoughts, and followed by my actions, I shall be careful in my promises, and just in their performance. I had rather do and not promise, than promise and not do."—*Warwick.*

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"Unheedful vows may heedfully be broken." —*Shakespeare.*

e Mrs. Jameson.

they all looked on astonished, behold! the drowned boy appeared before them, and stood on the steps of the altar bearing the golden cup in his hand. He related how the good St. Nicholas had preserved him alive, and brought him there. The father, full of gratitude, offered up both the cups, and returned home with his son in joy and thanksgiving.[e]

renewal of vow

a Ro. i. 1; Jo. xvii. 15—19.

The reward of good works is like dates—sweet, and ripening late.

Elizabeth Fry's motto, the first to come to her mind as she awoke in the morning from her slumber, and the last as she lay down at night, was, "What can I do for the Lord Jesus Christ?"

We often omit the good we might do in consequence of thinking about that which it is out of our power to do.

7—12. (7) **unclean,** *etc.*, duty to God to be preferred bef. heeding the strongest natural inclinations. **the . . head,** *i.e.* the mark of it in unshaven locks. (8) **all,** *etc.*,[a] on no one; nor on any account must the vow be forgotten. (9) **and . . consecration,** touching the dead person when overcome by sudden surprise. **he . . head,** shall not be excused on the ground of accident. (10) **bring,** *etc.*, see on Le. xv. 14, 15, 29, *ff.* (11) **shall . . day,** consecrate it to God afresh. (12) **days . . lost,** they were *to fall* out of the reckoning: *i.e.* the days of separation were to begin afresh.

Relation of Nazarite to the Tabernacle.—I. His vow involved separation from certain drinks, etc., but not from religious duties. II. His vow did not absolve him from the customary ceremonial observances, while it necessitated others. III. The performance of his vow was not redemptive or in any sense atoning.

Good works will not save.—"God," said a minister to a little boy who stood watching a caterpillar spinning a very beautiful cocoon, "God sets that little creature a task to do, and diligently and skilfully he does it; and so God gives us works to perform in His name and for His sake. But were the insect to remain satisfied for ever in the silken ball that he is thus weaving, it would only become his tomb. No; forcing a way through it, and not resting in it, will the winged creature reach sunshine and air. He must leave his own work behind, if he would soar and shine in freedom and joy. And so it is with the Christian. If he rests in his own work, whatever that may be, he is dead to God and lost to glory; he is making of what he may deem virtues a barrier between himself and his Saviour."

fulfilment of vow

Sometimes the vow of Nazariteship was taken for life, as in the case of Samson, Samuel, Jo. the Bap.

a Le. i. 2, 3.

b Le. i. 4, 10—13, iv. 32, 33, iii. 1.

"Temperance and proper diet Keep the mind and body quiet."

"Great men should drink with harness on their throats."—*Shakespeare.*

"To set the mind above the appetites is the end

13, 17. (13) **when . . fulfilled,**[a] *i.e.* the time for wh. he had taken the vow. (14) **peace-offerings,**[b] thanks to God who had given grace to keep the vow. (15) **meat,** *etc.*, see Le. ii. 1, 2. (16) **sin,** *etc.*, the most sanctified times are not without sin. (17) **meat,** *etc.*, see *v.* 15.

The patron saint of temperance.—St. Ranieri was a hermit, and dwelt for twenty years in the deserts of Palestine, performing many penances and pilgrimages, and being favoured with many miraculous visions. On one occasion, when the abstinence to which he had vowed himself was sorely felt, he beheld in his sleep a rich vase of silver and gold, wrought with precious stones; but it was full of pitch and oil and sulphur. These being kindled with fire, the vase was burning to destruction: none could quench the flames. And there was put into his hands a little ewer full of water, two or three drops of which extinguished the flames. And he understood that the vase signified his human frame; that the pitch and sulphur burning within it were the appetites and passions; that the water was the water of temperance. Thenceforward Ranieri lived wholly on coarse bread and water. He had, moreover, a particular reverence for water, and most of his miracles were performed by means of water;

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whence he was called in his own city San Ranieri dell' Acqua. In a Roman Catholic country, St. Ranieri would now be the patron of temperance societies. This, however, did not prevent him from punishing a fraudulent host of Messina, who mixed water with the wine he sold his customers; and to whom the saint revealed the arch-enemy seated on one of his casks, in the shape of a huge cat, with bat-like wings, to the great horror of the said host, and to the wonder and edification of all believers. Returning to his own city of Pisa, after many years, he edified the people by the extreme sanctity of his life; and after performing many miracles, healing the sick, restoring the blind to sight, and expelling demons, so that the most obstinate were converted, he died, and was by angels carried into heaven.[c]

18—21. (18) **hair . . fire,**[a] God so loves His children that the least hair is precious to Him. (19) **the . . ram,** the left shoulder. **hands,** *etc.*, to teach the duty of practical gratitude. (20) **after . . wine,** being fully absolved fr. his vow. (21) **beside . . get,** in addition to what the law required, he was to present freewill offerings acc. to his means.

The law of Nazarites.—Consider the law concerning the Nazarites in the chapter, as containing—I. Their vows. 1. The particulars of these vows are here minutely detailed; 2. Their design, though not expressly declared in Scripture, yet may without difficulty be ascertained. They were superior to—(1) The pleasures of sense; (2) The cares of this world. II. Their offerings. From a collective view of these we may gather—1. That of all that we do we should give the glory to God; 2. That after all that we can do we need an interest in the atoning blood of Christ; 3. That when our term of separation is fulfilled our joys shall be unrestrained for evermore.[b]

Doubtful temperance.—In a certain town, a meeting was called to suppress the crying sin of intemperance. It is well known to the "wool-growing" part of the community, that their sheep must be effectually washed, in order to cleanse the wool for the manufacturer, once a year. Now this is a laborious business; not only so, but a very wet and cold business, as the sheep should be washed early in the season, before the wool begins to fall. In consequence, the good people of the town resolved, under heavy penalties, that they would, in no case whatever, drink any ardent spirits, save at the business of washing sheep. Not many days after, it was observed that one of those who composed the aforesaid meeting was a "little the worse for liquor." He was charged with the fact; but he protested he had lived up to the very spirit and letter of the resolution. He was asked how that could be. "Why," said he, "I have a sheep in that pen, which I regularly wash seven times a day."

22—27. (1, 2) **wise . . bless,**[a] this shall be the formula of the priestly benediction. (24) **thee,**[b] Israel collectively. (25) **make . . shine,**[c] behold with approving smile. **be . . thee,** grant the proofs of His special favour. (26) **lift . . thee,**[d] look upon thee with thoughtfulness, love, sympathy, etc. **and . . peace,**[e] tranquillity of heart and life. (27) **put . . Israel,**[f] pronounce it as the source of blessing and seal of covenant relation. **and . . them,**[g] *i.e.* I will ratify the blessing so pronounced.

Israel's blessedness.—He who gave the form of blessing de-

of abstinence, which one of the Fathers observes to be, not a virtue, but the groundwork of a virtue. By forbearing to do what may innocently be done, we may add hourly new vigour to resolution, and secure the power of resistance when pleasure or interest shall lend their charms to guilt. —*Johnson.*

c *Mrs. Jameson.*

summary of the law

a Ac. xviii. 18; xxi. 23—26.

Popish votaries are "so far fr. the abstinence of Nazarites, that they eat of the best, and drink of the sweetest: the most generous wine in Louvain and Paris is known by the name of *Vinum Theologicum*, the divines, those Sorbonists, do so whiff it off."—*Trapp.*

b *C. Simeon, M.A.*

"His life is parallel'd e'en with the stroke and line of his great justice; he doth with holy abstinence subdue that in himself which he spurs on his power to qualify in others."—*Shakespeare.*

the priestly benediction

a 1 Ch. xxiii. 13; Le. ix. 22.
b Ps. v. 12, cxv. 12, cxxxiv. 3; Pr. x. 22, cxxxiii. 3.
c Da. ix. 17; Ps. xxxi. 16, xxx. 7
2 Co. iv. 4.

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d Ps. lxxxix. 15, iv. 6, xvi. 11.

e Ps. xxix. 11; Is. xxiv. 3; Jo. xiv. 27; 2 Th. iii. 16; Ph. iv. 6, 7.

f De. xxviii. 10; Da. ix. 19.

Acc. to Maimonides the Sacred Name has never been used even in the solemn benediction of the sanctuary since the days of Simon the Just.

g Ep. i. 3—5; Ga. iii. 14; Ep. ii. 19.

vv. 22—26. *Bp. T. Wilson*, iv. 235.

vv. 23—27. *Crit. Sac. Thes.*, ii. 936.

h Prime.

signed that its terms should be understood, and its involved promises experienced. It includes—I. Preservation. II. Mercy. III. Fellowship. IV. Peace. V. Holiness. VI. Prosperity.

Who are the blessed?—

Who are the blest?
They who have kept their sympathies awake,
And scatter'd joy for more than custom's sake—
Steadfast and tender in the hour of need,
Gentle in thought, benevolent in deed;
Whose looks have power to make dissension cease—
Whose smiles are pleasant, and whose words are peace:
They who have lived as harmless as the dove,
Teachers of truth and ministers of love;
Love for all moral power—all mental grace—
Love for the humblest of the human race—
Love for that tranquil joy that virtue brings—
Love for the Giver of all goodly things;
True followers of that soul-exalting plan
Which Christ laid down to bless and govern man:
They who can calmly linger at the last,
Survey the future, and recall the past;
And with that hope which triumphs over pain,
Feel well assured they have not lived in vain;
Then wait in peace their hour of final rest:—
These are the only blest![h]

CHAPTER THE SEVENTH.

princes' offerings for the tabernacle

a Ex. xl. 2; Le. viii. 10, 11.

b Nu. i. 4—16.

"'Of Thine own we offer unto Thee,' said Justinian, when he had offered up, in the temple of Sophia, at Constantinople, a communion table that had in it, saith the author, all the riches of land or sea."—*Trapp.*

"In defiance of all the torture, of all the might, of all the malice, of the world, the liberal man will ever be rich; for God's providence is his estate, God's wisdom and power are his defence, God's love and favour are his reward, and God's word

1—5. (1) **on . . that,**[a] *lit.* at the time that. (2) **princes,** *etc.*,[b] as examples to the rest: acc. to their means. (3) **wagons,** prob. litters. **and . . oxen,** two to ea. litter: one bef. and one behind. **for . . ox,** *i.e.* ea. prince presented an ox. **they . . tabernacle,** a voluntary offering. (4) **Lord . . Moses,** who might hesitate to employ animals in work to wh. men had been appointed. (5) **that . . congregation,** thus those who, not being Levites, were not permitted to work at the tab. themselves, would help those who did the work.

Conscientious reception and use of gifts for religious purposes.—I. We have here rich men bestowing useful things for the service of the tabernacle. II. We have these presents unconditionally conferred. Conditions often mar the value of a gift and fetter the recipient. III. We have the receiver influenced in accepting the gift more by the will of God than the value of the present. IV. We have the receiver faithfully applying the gift.

Impulsive giving.—In the glow of enthusiasm, when some great want is made known, when the crying necessity of some distressed community is disclosed, an old rich man's heart is melted, and if he could only pay down the money at once he would give largely. He means to give five thousand dollars; but before the meeting is over, thinking of it, he says, "I will give twenty-five hundred dollars." He goes home and thinks of it, and before he sleeps he says, "I will give a thousand dollars." The next morning, before the collector comes round, he says, "Five hundred dollars is a good deal of money to give away." And by the time the collector comes, at ten or eleven o'clock, the

man purposes that, if he finds himself all right on going to his store, he will give the agent a check for a hundred dollars. The collector follows him over there, and, at last, after a good deal of haggling, he gives twenty-five! [c]

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is his security." —*Dr. Barrow.*

c *Beecher.*

6—9. (6) **gave . . Levites,** who would learn hence how men sympathised; and how God recognised the duty of mutual help. (7) **two,** *etc.*,[a] the hangings, *etc.*, not being cumbrous or heavy. (8) **four,** *etc.*,[b] they having charge of the heavier portions. (9) **because,** *etc.*, *see on* Nu. iv. 15.

Considerate distribution.—I. It was due to the givers that the best use possible should be made of their presents. II. It was due to the recipients that the gifts should be wisely distributed. III. It was due to God that by the use of offerings to His glory the service of His house should be most effectively aided.

The service of the wagons.—In reference to these verses the question occurs why twice as many wagons and oxen were given to the sons of Merari as to the sons of Gershon? The solution is found by turning to ch. iv. 25, where we see that amongst the instructions given to the families of the Levites, as to the share they had severally to take in the removing of the tabernacle from place to place, the sons of Gershon had to bear the curtains of the tabernacle and the tabernacle itself (*i.e.* the linen of which it was made), and the covering, and the covering of badgers' skins that was above it, and the hanging for the door, etc.,—in a word, all the lighter part of the furniture of the tabernacle. But the sons of Merari (vi. 31) had to bear the boards of the tabernacle, and all the cumbrous and heavy part of the materials; hence why more oxen and wagons were required by one than the other.[c]

distribution of the princes' offering

a Nu. iv. 25.

b Nu. iv. 31, 32.

"I care for nothing. I am of no use in the world. Philosopher of a day! knowest thou not thou canst not move a step on this earth without finding some duty to be done, and that every man is useful to his kind, by the very fact of his existence?"—*Carlyle.*

c *Blunt.*

10, 11. (10) **and,** *etc.*,[a] encouraged by the acceptance of one offering, they presented another. (11) **each . . day,** hence the presentation lasted twelve days: this fr. the nature and quantity of the gifts.[b]

The princes' offering.—I. They all offered. II. They all offered alike. III. They all offered things suitable and valuable. IV. They all offered on the day and in the order appointed by God.

Reasons for not giving to God.—A voluntary collector for one of the great benevolent interests of the day, called lately, in pursuance of his duty, upon a gentleman with whom he was acquainted, a business man and a Christian, but one who had hitherto excused himself from making liberal contributions, on the plea that he "could not afford it." This plea, from a man of undoubted wealth, had probably seemed almost incredible to our friend the collector; but as he now sat in view of the sumptuous suite of parlours, awaiting the appearance of their proprietor, the truth flashed upon him. He felt that the plea had been sincere; the explanation was before him. On the gentleman's entrance, he mentioned the errand on which he had come, adding, "But I see, sir, that you really cannot afford it, and I cannot think of presenting any claim upon you. Such a scale of expenditure as I see indicated by everything around me, can indeed leave you little, if anything, to spare for the cause of Christ. I must look elsewhere for support to our operations. Good morning, sir!" The collector left, but the arrow he had lodged did not. It was not long before the rich steward sought him with acknow-

princes' offering for the altar

a 1 Ch. xxix. 6—10, 13—16.

b Ea. prince offered (1) a silver dish, *kearah*, Ex. xxv. 29; (2) a silver bowl, *mizrak*; (3) a golden spoon, *caph*, Ex. xxv. 29; (4) a bullock, a ram, and a sheep for a burnt-offering; (5) a goat for a sin-offering; (6) two oxen, five rams, five he-goats, and five sheep for a peace-offering. The animals had to be immediately sacrificed.

"It is another's fault if he be ungrateful; but it is mine if I do not give. To find one thankful, I will

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oblige a great many that are not so."—*Seneca.*
c Arvine.

ledgments for the cutting reproof, which had made a profound and abiding impression upon his conscience. He had made up his mind that he could afford to give, and could not afford to squander. He presented the collector a cheque for £200, with the assurance that the style of his household should be no longer a scandal nor an incumbrance to his piety.[c]

Nahshon
a Lu. iii. 23, 32.
b Ex. xxx. 13.
c Ex. xxx. 34, 35. Charger, Ma. xiv. 8; Mk. vi. 25. Fr. *charger*, to load. "A *charger*, or great platter, wherein meate is caryed."—*Mazonomum.* "In this one charger he served up at the table all kinds of birds that either could sing or say after a man."—Holland's *Pliny*, x. 51.
d Bib. Treas.

12—14. (12) **Nahshon,**[a] *see* i. 7. (13) **charger,** dish. **weight,** *etc.*,[b] ab. 4½ lbs. (14) **spoon,**[c] or paten.

Egyptian spoons.—In all probability the spoons here offered are analogous to those so frequently depicted on the Egyptian temples as borne in the hands of the king. Made of some precious metal in the shape of an outstretched arm, the hand forming the bowl, these spoons, filled either with a vase of burning incense or a terra-cotta cone, emblematic of a mountain, were presented in symbolic adoration to Amun Ra the supreme, or Osiris, Kneph, and Chonso, the primary gods of Egypt. Nor is it unlikely that the spoons dedicated by the princes were part of the fear-extorted gifts of their oppressors on the terrible eve of the exodus.[d]

"A crown is safer kept by benefits than arms; these will silence the barking tongue. Gifts are the greatest usury, because a two-fold retribution is an urged effect that a noble mind prompts us to; and it is said we pay the most for what is given us."—*J. Beaumont.*

"Presents which our love for the donor has rendered precious, are ever the most acceptable."—*Ovid.*

15—17. (15) **one,** *etc.*, *see* Le. i. 2. (16) **one,** *etc.*, *see* Le. iv. 23. (17) **and,** *etc.*, *see* Le. iii. 1.

Ways of giving to God.—There is a pompous way of giving. There is giving such that everybody is attracted to see it. It is made to be a great thing. A man comes and asks you to contribute something to this or that worthy cause. You put yourself in such an attitude that he is obliged to work his way by degrees. So he reminds you of how many good traits you have, and plays upon your vanity. You smile, and become more and more placated. He pats you, and flatters you; and at last brings you into a state in which you say, "Well, I don't know but I will," and you give your gift. But the injunction of the Apostle is that everybody that gives shall give with simplicity. What is giving with simplicity? Why, it is giving just as if giving was so natural that when a man gave he did not think of changing his countenance, his manners, or his air at all; but did it quietly, easily, beautifully. When you are going round for proper help, some men give so that you are angry every time you ask them to contribute. They give so that their gold and silver shoot you like a bullet. Other persons give with such beauty that you remember it as long as you live; and you say, "It is a pleasure to go to such men."[a] There are some men that give as springs do. Whether you go to them or not, they are always full; and your part is merely to put your dish under the ever-flowing stream. Others give just as a pump does, where the well is dry and the pump leaks.[a]

a Beecher.

Nethaneel
a Ma. x. 8.

18—23. (18) **Nethaneel,** *see* i. 8. (19—23) **he,** *etc.*,[a] *see vv.* 13—17.

"An Irish bishop, having lost his way, once called at the cottage of a poor woman for direction, when he found her just finishing her dinner of cold water

Giving.—

The sun gives ever; so the earth—
What it can give so much 'tis worth:
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays;
So, too, the air, it gives us breath—
When it stops giving comes in death.

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Give, give, be always giving ;
Who gives not is not living.
The more you give,
The more you live.

God's love hath to us wealth upheaped ;
Only by giving it is reaped.
The body withers, and the mind,
If pent in by selfish rind,
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself ;
Who gives not is not living.
The more we give,
The more we live.

and a crust of dry bread, but, in the height of thankfulness, praising God as if in the midst of unbounded mercies, as she said, "What, have all this and Christ besides!"—*Bowes.*

24—29. (24) **Eliab,** *see* i. 9. (25—29) **his,** *etc.,*[a] *see vv.* 13—17.

Motives for giving to God.—When we do give, in what spirit and with what feeling is it? Oh, my brethren! put down what you give from vanity, that your name may appear creditably along with others; put down what you give from indolence, because you are entreated to do so, and in order to rid yourself of those troublesome applicants; put down what you are surprised into giving, and in reality give with regret, like one who submits to a disagreeable necessity when he is not skilful enough to avoid it; put down what you give through weakness, from no other motive than the purely negative one that you had not the courage to refuse; put down what you give in ill-humour, secretly indulging angry feelings either against those who have appealed to you, or those on whose behalf the appeal has been made; then put down what you give cheerfully, and in the spirit of those words of Jesus, "It is more blessed to give than to receive."[b]

Eliab

a Is. xxxii. 8; 2 S. xxiv. 22, 23.

"There be three usual causes of ingratitude, upon a benefit received—envy, pride, covetousness: envy, looking more at others' benefits than our own; pride, looking more at ourselves, than the benefit; covetousness, looking more at what we would have, than what we have."—*Bp. Hall.*

b Dr. Coulin.

30—35. (30) **Elizur,** *see* i. 5. (31—35) **his,** *etc.,*[a] *see vv.* 13—17.

Illustration of voluntaryism.—The statement of accounts for 1869 of Highbury Chapel, Graham-street, Birmingham, gives some insight into the working of the purely voluntary as distinguished from the seat-rent system. The weekly offerings produced during last year £451, and the pastor, the Rev. W. F. Callaway, says:—"Want of confidence in the honesty and sincerity of Christian people is one of the vices which seat-rent systems and such like secular practices have begotten and nourished. So far as they know how, religious people do try to fulfil all righteousness, and may be trusted to give their money just as they are trusted to say their prayers." The total amount raised during the year for religious and benevolent objects is £970, of which £261 was for chapel and school alterations and repairs, £78 for the London Missionary Society, £26 for the Sunday-school, and £40 from the Sunday-school for various objects, including £31 for missionary purposes. The income of the minister was £300, and £52 was paid during the year for a town missionary.

Elizur

a Ac. xx. 35.

"Our superfluities should give way to our brother's conveniences; and our conveniences to our brother's necessities, yea, even our necessities should give way to their extremity for the supplying of them."—*Venning.*

36—41. (36) **Shelumiel,** *see on* i. 6. (37—41) **his,** *etc., see vv.* 13—17.

The measure of giving.—Hohaunes, the blind missionary of Harpoot, tells of a place where the board had spent much money

Shelumiel

a 2 Co. ix. 5—7.

"Self-denial is an excellent guard

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of virtue, and it is safer and wiser to abate somewhat of our lawful enjoyments, than to gratify our desires to the utmost extent of what is permitted, lest the bent of nature towards pleasure hurry us further."—*Townson.*

Eliasaph

a Ex. xxxv. 29.

"The ant is a type of selfishness in that it works purely for itself; the bee is a type of beneficence, because it works for the good of others. Christians, like the bee, should direct their labours for the good of the public and the glory of Christ, then shall they be rewarded in themselves with the honey of heaven's blessing, and be the means of giving to others the honey of the Gospel."—*John Bate.*

b Whitecross.

Elishama

a Ex. xxxv. 20—24.

b Scott.

Gamaliel

a 2 Ch. xxiv. 8—11.

"Thou must be emptied of self before thou canst be filled with the

with little result, where he was sent. It was a poor place. The people were to raise six hundred piastres; and the board was to pay the balance of his salary. The people said they could not raise that sum; a neighbouring pastor said it was impossible, they were so poor. After much anxiety, the missionary laid the case before God in prayer, when it was impressed upon him that each should give his tenth. He proposed it to the people, and they agreed to it. The money was easily raised, and amounted to more than the entire salary. That people never prospered so much before; their crops were abundant, and their satisfaction great. They not only supported their preacher and school teacher, but gave two thousand piastres to other purposes.

42—47. (42) **Eliasaph,** *see on* i. 14. (43—47) **his,** *etc.,*[a] *see on vv.* 13—17.

Giving to God heartily.—It is related of Andrew Fuller that, on a begging tour for the cause of missions, he called on a certain wealthy nobleman to whom he was unknown, but who had heard much of Fuller's talents and piety. After he had stated to him the object of his visit, his lordship observed that he thought he should make him no donation. Dr. Fuller was preparing to return, when the nobleman remarked that there was *one man* to whom, if he could see him, he thought he would give something for the mission, and that man was Andrew Fuller. Mr. Fuller immediately replied, "My name, sir, is Andrew Fuller." On this the nobleman, with some hesitation, gave him a guinea. Observing the indifference of the donor, Mr. Fuller looked him in the face with much gravity, and said, "Does this donation, sir, come from *your heart?* If it does not, I wish not to receive it." The nobleman was melted and overcome with this honest frankness, and taking from his purse ten guineas more, said, "There, sir, these come from *my heart.*" Men should give to the cause of missions cheerfully. They should do good with a good motive. "The Lord loveth a cheerful giver."[b]

48—53. (48) **Elishama,** *see on* i. 10. (49—53) **his,** *etc., see on vv.* 13—17.

A bountiful giver.—In Scotland I was attending a missionary meeting, and you know in Scotland it is the fashion to give money at the door coming in or going out. Going away from the meeting, a poor servant came and dropped in a sovereign. The deacon standing there said, "I am sure you can't afford to give that." "Oh! yes, I can." "You will have to go without clothes." "Oh! no, I shan't." "Do take it back," he said. She replied, "I must give it." The deacon then said, "Take it home to-night, and if, after thinking of it during the night, you choose to give it, you can send it." The next morning I sat at breakfast, and there was a little note came, and it contained two sovereigns. The good deacon said, "You won't take it!" I said, "Of course I shall, for if I send it back, she will send four next time."[b]

54—59. (54) **Gamaliel,** *see on* i. 10. (55—59) **his,** *etc.,*[a] *see vv.* 13—17.

Giving to God repaid.—The Rev. J. Wesley once being about to make a collection, observed that "the Lord was a good paymaster, which so wrought upon the feelings of a boy present, that he put a shilling in the plate, which was all he had. Some little

time after, not finding his shilling come back again, he told his mother with some degree of sorrow about the circumstances, who cheered him, saying, "Never mind, the Lord *is* a good paymaster." About twenty years afterwards he met Mr. Wesley, and told him, "At such a time you said so and so, and I did such a thing," then added, "And so *He is* a good paymaster, for I am this day worth twenty thousand pounds; and, I trust, have the grace of God in my heart."

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Spirit." — *Thornton.*

"Your gift is princely, but it comes too late, and falls like sunbeams on a blasted blossom."—*Suckling.*

60—65. (60) **Abidan,** *see on* i. 11. (61—65) **his,** *etc.,*[a] *see on vv.* 13—17.

Abidan

a Ma. xii. 41—44.

"Thou shalt learn the wisdom early to discern true beauty in utility."—*Longfellow.*

Give cheerfully.—

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given;
Lavishly, utterly, joyfully give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing;
Give as He gave thee who gave thee to live.

66—71. (66) **Ahiezer,** *see on* i. 12. (68—71) **his,** *etc.,*[a] *see vv.* 13—17.

Ahiezer

a 2 Co. viii. 1—4.

Sydney Smith recommends it as a rule, to try to make at least one person happy every day, and adds the calculation, — take ten years, and you will have made three thousand six hundred and fifty persons happy, or brightened a small town by your contribution to the fund of general joy.

Benefits of liberality.—I never prospered more in my small estate than when I gave most, and needed least. My own rule hath been, first, to contrive to need myself as little as may be, and lay out none on need-nots, but to live frugally on a little; second, to serve God in my place, upon that competency which He allowed me to myself, that what I had myself might be as good a work for common good as that which I gave to others; and, third, to do all the good I could with all the rest, preferring the most public and the most durable object, and the nearest. And, the more I have practised this, the more I have had to do it with; and, when I gave almost all, more came in (without any gift), I scarce knew how, at least unexpected; but when by improvidence I have cast myself into necessities of using more upon myself, or upon things in themselves of less importance, I have prospered much less than when I did otherwise. And when I had contented myself to devote that stock which I had gotten to charitable uses after my death, instead of laying out at present, that so I might secure somewhat for myself while I lived, in probability all that is like to be lost; whereas, when I took that present opportunity, and trusted God for the time to come, I wanted nothing, and lost nothing.[b]

b R. Baxter.

72—77. (72) **Pagiel,** *see on* i. 13. (73—77) **his,** *etc.,*[a] *see vv.* 13—17.

Pagiel

a Ph. iv. 18.

"Though selfishness hath defiled the whole man, yet sensual pleasure is the chief part of its interest, and, therefore, by the senses it commonly works; and these are the doors and the windows by which iniquity entereth into the soul."—*Baxter.*

Advantage of liberality.—I had three brothers, who had been brought up to the duty of giving even of *their* little store for the spreading of the kingdom of the Redeemer. It happened that each of these brothers possessed a box, in which he dropped any money that might be given to him. In the confusion of moving our residence, these boxes were mislaid, and were long looked for in vain. Some time afterwards the boxes were unexpectedly found. The boys determined at once to open them. The three boxes contained almost the same sum of money,—about ten pounds. My eldest brother had long wished to possess a watch; and, without hesitation, he appropriated the whole of the con-

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"It is the devil's masterpiece to make us think well of ourselves."—*Adam.*

"As benevolence is the most sociable of all virtues, so it is of the largest extent; for there is not any man, either so great or so little, but he is yet capable of giving and of receiving benefits."—*Seneca.*

"Doing good is the only certainly happy action of a man's life."—*Sir Philip Sidney.*

b The Kingdom and the People.

tents of his box to the purchase of one. My second brother was of a divided mind. He accordingly separated his money into two portions: one he spent for his own gratification; the other portion he gave to some religious society. My youngest brother gave up all: he reserved no portion for his own self-indulgence, but freely and joyfully gave the whole to the Lord. The dispositions which were then shown proved indicative of the future course of each of these young men. The eldest has been engaged in many undertakings which seemed to promise wealth, and he has expended large sums of money; but he has failed in everything, and, at the close of a long life, he is a poor man, and has been for some considerable time dependent on the bounty of his youngest brother. My second brother is not poor; but he has never been rich, nor satisfied with his very moderate circumstances. I am now in mourning for my youngest brother. He died lately, leaving a hundred thousand pounds, after having freely given away at least as much to missions among the heathen and to other works of love. God prospered him in everything that he undertook; and he ceased not, throughout the whole course of his life, to give freely of all that God gave to his hand. Freely he had received, and freely and cheerfully did he give.[b]

Ahira

a Ro. xi. 35, 36.

"There is no use of money equal to that of beneficence: here the enjoyment grows on reflection."—*Mackenzie.*

"Men resemble the gods in nothing so much as in doing good to their fellow-creatures."—*Cicero.*

b Bp. Mant.

78—83. (78) **Ahira,** *see on* i. 15. (79—83) **his,** *etc.,*[a] *see on vv.* 13—17.

Ambiguity of the term liberality.—The peculiar character of the present age is sometimes denoted, perhaps not inaptly, by the term liberality; a term of ambiguous import, and therefore denoting a quality of questionable price; for if by liberality be intended a generous freedom from irrational prejudices in the forming of our opinions, or a courteous and benignant manner in maintaining them, it is a quality highly to be prized and diligently to be cultivated. But if by liberality be intended a licentiousness of sentiment, careless about the grounds of the opinions which it adopts, and indifferent to the essential distinction between right and wrong, truth and falsehood, it is a quality worthless in itself, and noxious in its consequences. In the former sense, liberality is strictly agreeable to the spirit and the dictates of the Christian religion. In the latter sense it is no less manifestly at variance with them.[b]

summary of the princes' offerings for the altar

a 2 Ch. vii. 5—9; Ezra vi. 16; Ne. xii. 27.

b Nu. xii. 7, 8; Ex. xxxiii. 9, 11.

c Ex. xxv. 22.

"There is a story of an earl that was much given to immoderate anger; and the means he used to cure it was by studying Christ, His patience under the injuries

84—89. (84) **by . . Israel,**[a] no one giving more or less than any other: this would prevent pride, envy, jealousy, etc. (85—88) **charger,** *etc., see vv.* 13—17. (89) **the . . congregation,** the tent of meeting. **to . . him,** to commune with God. **he . . speaking,**[b] this had been promised.[c]

From between the cherubim.—I. He who had before spoken from Sinai now spoke in the midst of the camp. II. He who now spoke in the midst of the camp, spoke from above the mercy-seat. III. He who now spoke from above the mercy-seat, spoke after the altar was dedicated. IV. He who spoke after the altar was dedicated spoke through a mediator. V. The mediator through whom He spoke went in to speak to Him, and then passed out to speak to the people.—*Divine communications* are—I. Personal. II. Private. III. Plain. IV. Merciful. V. Holy.

Communion with God.—Anything lower than a life of communion with God in Christ, is repudiated by the Christian ideal

as an imperfect and sinful life. It may possess much that the world calls virtue—it may be honest, industrious, and self-sacrificing—it may even show a strength and consistent manliness that some manifestations of the Christian life are found to fail in; but, nevertheless, it is of an inferior quality. It not merely comes short of, but it does not really touch the Christian ideal; for it is impossible to separate the life of man from God without fatal injury to that life. If God is, and if we are His creatures, our being cannot grow into any healthy or perfect form while we remain divorced in spirit and love from Him. Certain elements of character may flourish in us, but certain other, and still more important, elements must be wanting. The rougher excellencies of worldly virtue may be found, but not the deeper and gentler traits of pious affection. When the soul has not turned into the light of Divine love, and known to rest there amid the darkness and confusion of the present, there cannot be the fulness of sympathetic intelligence, and the strength and patience of hope, out of which the highest character grows. There may be much to admire, or respect, or even to love, but there cannot be "the beauty of holiness," nor the excellence of charity. These only live and flourish in the soul which has been awakened to a consciousness of Divine communion, and which, even in moments when it may fall below this communion and forget its kindred with heaven, is yet sustained by a living love, binding it with a quiet embrace. Every other life, however lovely or admirable for a time, will sink and grow dull when the flush of youth is gone, and the canker of sorrow begins to prey on its early promise.[d]

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and affronts offered Him: and he never suffered the meditation to pass before he found his heart transformed to the similitude of Christ Jesus."—*Spencer.*

"We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily. Neither is it to be done by halves and shifts, but with a will: and what is not worth the effort is not to be done at all."

d Dr. Tulloch.

CHAPTER THE EIGHTH.

1—4. (1,2) **when,** *etc.,*[a] *see* Ex. xxv. 37. (3) **and . . so,** it was usual to light the middle light fr. the altar; and the branches fr. the middle light. (4) **was . . gold,**[b] solid, *see on* Ex. xxv. 31.

Light, beauty, purity.—The candlestick. I. It was hammered into a beautiful form. II. It was made of pure gold—solid and with no admixture of base metal. III. It was designed for use—to give light. Like this candlestick should be every life, book, sermon.

Eternal Light.—

Eternal Light! Eternal Light!
  How pure that soul must be,—
When placed within Thy searching sight
It shrinks not; but with calm delight
  Can live and look on Thee.

The spirits that surround Thy throne
  May bear Thee burning bliss!
But that is surely theirs alone,
For they have never, never known
  A fallen world like this!

the lighting of the lamp

a Jo. i. 6—9; Lu. ii. 32; Jo. iii. 19; 1 Jo. i. 5; Jo. viii. 12, ix. 5; 2 Co. iv. 6; Ep. v. 8; 1 Pe. ii. 9; Ma. v. 14—16.

b Beaten gold.—"To show that, ministers must beat their brains to beat out the sense of the Scriptures, as the fowl beats the shell to get out the fish, with great vehemency."—*Trapp.*

"God is called light (1 John i. 5), by which His majesty, holiness, perfection, and

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blessedness is noted; as, when celestial light is transmitted to us, there is nothing fairer, clearer, purer, or more comfortable; whence it is said (Eccles. xl. 7), "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." *Keach.*

c Dr. Binney.

Oh! how can I—whose native sphere
Is dark—whose mind is dim,—
Before th' Ineffable appear,
And on my naked spirit bear
That uncreated beam?

There is a way for man to rise
To that sublime abode!—
An offering—and a sacrifice—
A Holy Spirit's energies—
An Advocate with God.

These—these prepare man for the sight
Of Majesty above;
The sons of ignorance and night
Can stand in th' "Eternal Light"
Of th' Eternal Love![c]

cleansing of the Levites

a Isa. lii. 11.

b Nu. xix. 17—18; Is. lii. 15; Ez. xxxvi. 25; 1 Co. vi. 11; Tit. iii. 5, 6; Ep. v. 26, 27; He. x. 22, ix. 13, 14.

c Wordsworth.

d Delitzsch. Jamieson. Acc. to *Wordsworth* the twelve princes; acc. to the Rabbins, the firstborn.

e 1 Ch. xxiii. 27—32.

f Gesenius thinks that the Levites were led to and fro bef. the altar.

g Bp. Hall.

5—11. (5, 6) **Levites,**[a] who had not offered anything; being themselves an offering. (7) **sprinkle . . purifying,**[b] *lit.* sin-water: water to cleanse fr. sin. **shave,** *etc.*, "emblem of spiritual freedom fr. worldly care and taint which ought to characterise God's ministers."[c] (8) **bullock,** *see* Le. i. 3. **meat-offering,** Le. ii. 1. **sin-offering,** Le. iv. 13, 14. (9) **whole . . together,** "in the persons of their heads and representatives."[d] (10) **the . . hands,** all were supposed to do what their representatives did. (11) **offer,** *etc.*,[e] *lit.* wave the Levites as a wave-offering to God fr. the people.[f]

The Levites consecrated to holy service.—The order of consecration was this. They were—I. Separated, *v.* 6. II. Cleansed, *v.* 7. III. Absolved, *v.* 8. IV. Congregated, *v.* 9. V. Dedicated, *v.* 10. VI. Presented to the Lord as the people's representatives in holy work.

The province of conscience.—Every man is a little world within himself: and in this little world there is a court of judicature erected, wherein, next under God, the conscience sits as the supreme judge, from whom there is no appeal; that passeth sentence upon us,—upon all our actions, upon all our intentions; for our persons, absolving one, condemning another; for our actions, allowing one, forbidding another. If that condemns us, in vain shall all the world beside acquit us; and if that clear us, the doom which the world passeth upon us is frivolous and ineffectual.[g]

relation of Levites to Israel

"It is not like a banquet, accommodated to the tastes and wants of so many and no more. Like a masterpiece of music, its virtues are independent of numbers."—*Dr. Thomas.*

"If there had been no sin on

12—17. (12) **the . . hands,** thus taking the ans. as their representatives. (13) **and,** or, thus, in this way. (14) **mine,** for special religious services. (15) **offer,** wave. (16) **instead,** *etc.*, *see* iii. 12, 43—45. (17) **for,** *etc.*, *see* Ex. xiii. 2, 12—15.

Representative character of the Levites.—I. By their separation provision was made for the decent and regular performances of the offices of religion. II. But the separation of the Levites and their representative relation did not absolve the children of Israel from the duties belonging to personal religion.

The spirit and method of atonement.—When I see men busy about the method of atonement, I marvel at them. It is as if a man that was starving to death should insist upon going into a laboratory to ascertain in what way dirt germinated wheat.

It is as if a man that was perishing from hunger should insist upon having a chemical analysis of bread. How many books have been written, and how many sermons have been preached, to show how God could be just, and yet justify a sinner; how He had a right to do it, and what were the relations of forgiving mercy to law. These questions are not immaterial, but the spirit of atonement is far more important than its method. The secret truth is this: crowned suffering, love bearing the penalty away from the transgressor, and securing his re-creation. Love bearing love, love teaching love, love inspiring love, love re-creating love—this is the atonement. It is the opening up of elements which bear in them cleansing power, inspiration, aspiration, salvation, immortality. It is the interior working force of atonement that we are most concerned in, though we are apt the least to concern ourselves with it.[a]

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earth, there had been no need of an Advocate in heaven."

The Atonement is the nearest way to God.

v. 14. *Dr. C. J. Vaughan*, Sermons (1851), 177.

a Beecher.

18—22. (18) **and,** *etc., see on* iii. 6—9. (19) **make . . Israel,** serving God in special labours as representatives of Israel. **that . . plague,** wh. would have resulted fr. the omission of duty that the Levites performed for Israel. (20) **did to,** *etc.*, as descr. fr. *v.* 5; where we have the part taken by Moses, *v.* 13; by Aaron, *v.* 11; by the people, *v.* 10. (21) **were purified,** *i.e. purified themselves*, having been presented by the people, etc. (22) **and . . went,** *etc.*,[a] aft. the completion of their public appointment and personal purification.

the service of the Levites

a Ga. i. 10; 1 Co. ix. 19.

Representative relation of the Levites official not moral.—I. They were appointed to discharge certain official duties. II. The people in surrendering those duties made no surrender of personal responsibility to the moral and ceremonial law. III. The hearer and scholar not relieved of religious duty by the teacher or preacher.

On *v.* 19: "By performing those services wh. were due fr. the children of Israel; the omission of wh. by the children of Israel would, but for the interposition of the Levites, have called down wrath fr. God." —*Spk. Comm.*

The redemptive element.—It is the very focus of the redemptive element, that one is found with love enough to suffer remedially for the world. We often contrast law and love; and, in our inferior being, perhaps it is necessary to analyse and take them apart, and contrast them, although in the Divine mind and administration they are doubtless inseparably mingled. As presented to us in the human condition, law may be considered rather as a preventive—seldom as a curative. Love is both. It prevents, but, still more, it heals transgression. Law punishes for the sake of society. Human penal laws are devices of human weakness, needful for our state, simply because other and better ways are scarcely within our reach. But, while law makes transgressors suffer, love suffers for transgressors. Both carry justice; both vindicate purity, truth, mercy; but law, in the whole sphere of human administration, puts the burden, the woe, the deep damnation on the transgressor. Love, yet juster, higher, purer, takes the suffering and the woe upon itself, and releases the transgressor. Which carries the sublimest justice, law or love? Which rules highest, reaches deepest, spreads widest, and best meets the want of man's whole being—the penal justice that says, "The soul that sinneth, it shall die," or the disclosed justice of love, which says, "I have found a ransom; I bear the stripes; I carry the guilt and the penalty; I suffer, that the world may go free"?

The religion of a self-righteous man is mainly a system of negatives: "I am *not* so-and-so;" whereas the principal duties of a child of God are, in their nature, positive.

There is a similarity and a difference between a self-righteous man and a true penitent: both are seeking life, but one is seeking it in Christ, the other in himself.

b Beecher.

23—26. (23, 24) **from . . old,** *this* was the permanent rule;

Levites' time of service

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"The transport of the tab. required the strength of a full-grown man, and therefore the more advanced age of thirty yrs.; whereas the duties conn. with the tab. when standing were of a lighter desc., and could easily be performed fr. the twenty-fifth year."—*Delitzsch*, see also *Hengstenberg's Disser.* ii. 321, *ff.*

that of iv. 3, 23, 30, was temporary. (25) **from,** *etc.*, merciful consideration for the infirmities of age; a release from heavy work. (26) **minister,** *etc.*,[a] they shall still enjoy the honours of suitable service, and its emoluments.

Service.—I. The service God demands of all Levites. Every Christian should be a priest, ever ministering in his temple. 1. Burden-bearing: how often Christians murmur about their burdens, as though they were not honoured in being permitted to bear anything for God; 2. Singing: the Levites sang and played on instruments: sing the song of gratitude and contentment; 3. Studying of the law: "Search the Scriptures;" 4. Attendance on the ordinances of the sanctuary: there is a special blessing for those who worship in God's house. II. God demands this service in our prime: "from twenty and five years old." We must give God the best we have. III. He demands this service when it can be most easily rendered. God did not ask of the Levites, nor does He of us, impossibilities. The very young and the old were exempt from the bearing of the heavier burdens. God suits the burden to the back. All He asks is, that we shall do what we can.[b]

a 2 Ti. iv. 7, 8; Ps. lxxi. 9, xcii. 14.

b R. A. Griffin.

"Whoever sincerely endeavours to do all the good he can, will probably do much more than he imagines, or will ever know till the day of judgment, when the secrets of all hearts shall be made manifest."—*Miss Bowdler.*

Faithful servants.—A shepherd had driven part of his flock to a neighbouring fair, leaving his dog to watch the remainder during that day and the next night, expecting to revisit them in the morning. Unfortunately, however, when at the fair, the shepherd forgot both his dog and sheep, and did not return home till the morning of the third day. His first inquiry was, whether his dog had been visited. The answer was, "No." "Then he must be dead," replied the shepherd, with a tone and gesture of anguish; "for I know he was too faithful to desert his charge." He instantly repaired to the heath. The dog had just sufficient strength remaining to crawl to his master's feet and express his joy at his return, and almost immediately after expired. If this shepherd's dog was so faithful to his master and work, how much more should all servants be faithful to their Master who is in heaven, and to the work which He has appointed them on earth![c]

c J. Bate.

CHAPTER THE NINTH.

passover at Sinai

1—5. (1) **first . . year,** hence bef. the num. of the people.[a] (2) **keep,** make, observe, do. **at . . season,** one of the last occurrences at Sinai; but for Israel's rebellion the next pass. would have been kept in Canaan. (3) **keep . . season,** *etc.*,[b] in the time and manner Divinely settled. (4) **spake,** *etc.*, Moses faithfully communicated the command he had received. (5) **they kept,** *etc.*, the people, too, were faithful in their obedience.

a i. 1, 2.

b Ex. xii. 1—11; Le. xxiii. 5; De. xvi. 1; Jos. v. 10.

The passover at Sinai.—I. It was commemorative of a great deliverance. II. It was observed in the Divinely-appointed season and manner. III. Its observance was not to be interfered with by the duties and incidents of the time and place. Learn—1. Past mercies not to be forgotten among present trials; 2. Crowding labours are no excuse for neglect of religious observances.

"The reason why the men of the world think so little of Christ is, they do not look at Him. Their backs being turned from the sun, they only see their own shadows and are

Forgetfulness of God.—There is many and many a man who

builds his house as the old Egyptians built their pyramids. Nothing should shake them, no, nothing. But what was in the middle of them? Coffins, and the dust of royalty. And there is many a man whose house contains only coffins and the dust of departed loved ones. Where is that wife? Where are those children? Where is that brother or that sister? Where is that friend? The man's heart has been desolated; and he says, "If God had taken everything else, and left them, I would not have called it affliction." That is it! He did not ask you what you would rather part with. You had been going on, and building up, forgetting that there was a point where your career came within the bounds of the Divine government; and when the finger of God was laid upon that which was precious to you, you thought that the day of judgment had come, such was the pain and anguish which you experienced.[c]

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therefore wholly taken up with themselves; while the true disciple, looking only upward, sees nothing but his Saviour, and learns to forget himself."—*Dr. Payson.*

c Beecher.

6—8. (6) **were . . man,**[a] *see* Le. xix. 28. (7) **wherefore . . back,**[b] if these men were Mishael and Elizaphan, they might well ask this, since their defilement was the result of their obedience to an express command. (8) **stand still,** wait awhile. **hear . . you,** in such a case there might be some special exception. But Moses would do nothing as of himself.

A case of conscience.—I. How it arose. The fear lest obedience to the ceremonial law should exclude from religious privilege. II. How it was resolved. 1. They did not lean upon their own understanding, but asked Moses; 2. He did not rely upon his official relation, but asked God.

Checks of conscience.—Colonel Gardiner was habitually so immersed in intrigues, that if not the whole business, at least the whole happiness of his life consisted in them; and he had too much leisure for one who was so prone to abuse it. His fine constitution, than which, perhaps, there was hardly ever a better, gave him great opportunities of indulging himself in these excesses; and his good spirits enabled him to pursue his pleasures of every kind in so alert and sprightly a manner, that multitudes envied him, and called him by a dreadful kind of compliment, "The happy rake." Yet still the checks of conscience, and some remaining principles of so good an education, would break in upon his most licentious hours; and I particularly remember he told me, that when some of his dissolute companions were once congratulating him on his distinguished felicity, a dog happening at that time to come into the room, he could not forbear groaning inwardly, and saying to himself, "Oh that I were that dog!" Such was, then, his happiness, and such, perhaps, is that of hundreds more, who bear themselves highest in the contempt of religion, and glory in that infamous servitude which they affect to call liberty.[c]

case of conscience

a Per. these were Mishael and Elizaphan (see Blunt's *Scrip. Coincid.*, pp. 62-65). They had recently buried their kinsmen, Nadab and Abihu; Le. x. 4, 5. "None would be more likely to make this inquiry of Moses than his kinsmen, who had defiled themselves by his express direction."—*Spk. Comm.*

b Le. vii. 21.

"Conscience is God's king, that He puts in a man's breast; and conscience ought to reign. You may get up a civil war to fight against conscience; but you cannot kill the king. You may dethrone him for awhile; but he struggles and fights for the mastery."—*S. Coley.*

c Doddridge.

9—14. (9, 10) **speak,** *etc.*,[a] this exceptional case leads to the promulgation of a law that provides for all such cases. **or . . off,**[b] fr. the place of celebration. **yet,** *etc.*, enforced absence does not excuse fr. duty. (11) **the . . it,**[c] a mo. aft. the stated time. (12) **they,** *etc.*,[d] in the case of this sec. pass. all things shall be duly observed. (13) **but,** *etc.*,[e] *i.e.* none were to take advantage of this exceptional case and neglect the pass. proper. (14) **stranger,** *etc.*,[f] *see* Ex. xii. 48, 49.

The exceptional passover.—I. Was, like the other, to be ob-

supplementary passover

a Ro. v. 8; Ep. ii. 4, 5.

b Over the Heb. word *rechokah* = "afar off," are *puncta extraordinaria*, i.e., special marks, wh. may mean that

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special consideration is needed; or, that the meaning is not clear; or, that the word is suspicious. The Rabbins say the marks indicate that *rechokah* denotes merely distance fr. Jeru., or fr. the threshold of the outer court of the temple. See *Delitzsch*, *Wordsworth*.

c 1 Co. v. 6–8; Ps. lxix. 21.

d Ac. ii. 30, 31; Jo. xix. 32–36.

e He. x. 26–31.

f Re. xxii. 17; Ep. ii. 17, 19.

g *Bp. Reynolds.*

served at a fixed time. II. Was designed only for special cases—*i.e.* those who were involuntarily excluded from the first. III. Was to be of equal value with the first, and kept in the same way.

The Divine mercy.—We should learn to comfort ourselves in this, that while we are under our minority, we are under the mercy of a Father—a mercy of conservation by His providence, giving us all good things richly to enjoy, even all things necessary unto life and godliness—a mercy of protection, defending us by power from all evil—a mercy of education and instruction, teaching us by His Word and Spirit—a mercy of communion many ways, familiarly conversing with us, and manifesting Himself to us—a mercy of guidance and government, by the laws of His family—a mercy of discipline, fitting us, by fatherly chastisements, for those further honours and employments He will advance us unto. And when our minority is over, and we once are come to a perfect man, we shall then be actually admitted unto that inheritance, immortal, invisible, and that fadeth not away, which the same mercy at first purchased, and now prepareth and reserveth for us.[g]

the cloudy pillar moving

a Ps. lxxx. 1; Ex. xxx. 14, xiv. 19, 20.

b 1 Co. x. 1.

"It was a touching answer of a Christian sailor, when asked why he remained so calm in a fearful storm, when the sea seemed ready to devour the ship. He was not sure that he could swim; but he said, "Though I sink I shall but drop into the hollow of my Father's hand; for He holds all these waters there."—*Arnot.*

vv. 9–12. *J. W. Warter*, ii. 151.

v. 13. *A. Watson*, Sers., 1st Series, 305.

c *Moore.*

15–19. (15–17) **and,** *etc.*,[a] *see on* Ex. xl. 33–38. (18) **commandment,**[b] wh. might be given by the sudden ascent or descent of the cloud. (19) **kept .. Lord,** obeyed His will in remaining where they were.

The cloudy pillar.—I. May be regarded as an emblem of Divine truth. 1. Supernatural as to origin; 2. Stable: only a cloud, yet not dispersed; 3. Adapted to both night and day; 4. Reliable; 5. Intolerant: "*This* is the way," and no other. II. As a symbol of Divine Providence. 1. Different appearance to different characters; 2. Presented alternation of aspect to the same people; 3. Mysterious in its movements; 4. Aims at the good of all who follow its guidance. III. As a type of the Divine Saviour. 1. Mysterious nature; 2. Challenges attention; 3. His purpose beneficent; 4. The source of great comfort; 5. Constant in His attachment. Learn—(1) Seek to be on the right side of the cloud; (2) To seek it in the right place—over the tabernacle; (3) To follow its guidance.

Definite guidance.—One day a staff-officer found Gen. Lander with a Bible in his hand, and said, "General, do you ever search the Scriptures?" Gen. Lander replied, "My mother gave me a Bible, which I have always carried with me. Once in the Rocky Mountains I had only fifteen pounds of flour. We used to collect grasshoppers at four o'clock in the day to catch some fish for our supper at night. It was during the Mormon war; and my men desired to turn back. I was then searching for a route for the wagon-road. 'I will turn back if the Bible says so,' said I; 'and we will take it as an inspiration.' I opened the book at the following passage: 'Go on, and search the mountain; and the gates of the city shall not be shut against you.'" All concurred in the definite statement of the passage; and the heroic explorer once more led his men into the wild country of the Indians.[c]

tarrying

a 1 Co. x. 1.

b Ne. ix. 12, 19.

20–23. (20) **few days,** = a short time. **according,** *etc.*, they were "under the cloud;"[a] *i.e.* under its direction, *etc.* (21) **and .. when,** *etc.*,[b] *lit.* and there was also when, *etc.* **whether,**

etc., this would involve constant watchfulness. (22) **year,** *lit.* days; wh. sometimes[c] idiomatically denotes *a year*. (23) **by . . Moses,**[d] who interpreted and enforced the will of God.

The cloud tarrying.—A word of—I. Description. The time "the cloud tarried" was a time of—1. Rest; 2. Spiritual activity; 3. Peculiar temptation. Remember Taberah, Hazeroth, the fiery serpents. II. Exhortation. Be more anxious to—1. Keep the cloud in sight than to see it tarry; 2. Improve than enjoy these refreshing times; 3. Improve than prolong these periods. Seek not so much a long as a useful life. III. Caution. 1. If the cloud tarry long, think not that it will never move; 2. Be not impatient if it tarry when you wish to journey; 3. Be ready, that whenever the cloud moves you may move also with joy.[e]

Parable of the guide.—A wanderer had to go a long and dangerous journey over a rugged and rocky mountain, and knew not the way. He asked a traveller for information. He pointed out the road to him clearly and distinctly, together with all the by-ways and precipices of which he must beware, and the rocks he should climb: he gave him also a leaf of paper, describing the way exactly. The wanderer observed all this attentively; but, as he journeyed, the rocks grew steeper, and the way seemed to lose itself in the lonely, dreary ravines. His courage failed him: anxiously he looked up to the towering rocks, and cried, "It is impossible for man to ascend so steep a path, and to climb these rugged rocks. The wings of eagles, and the feet of the mountain goat, alone can do it." He turned, thinking to return by the way he had come; but he heard a voice exclaiming, "Take courage, and follow me!" He looked around, and beheld the man who had pointed out the way to him. He saw him walk steadily between the ravines and precipices and the rushing mountain torrents. This inspired him with new confidence; and he followed vigorously. Before nightfall, they had ascended the mountain; and a lovely valley, where blossomed myrtle and pomegranate-tree, received them at the end of their pilgrimage. Then the cheerful wanderer thanked his friend, and said, "How can I express my gratitude to thee? Thou hast not only guided me on the right way, but hast also given me strength and courage to persevere." The other answered, "Not so: am I not a wanderer like thyself? and art thou not the same man as before? Thou hast only seen by my example what thou art, and what thou art able to do."[f]

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[c] Le. xxv. 29.

[d] Ps. lxxvii. 20, lxxviii. 14.

[e] *R. A. Griffin.*

"What can we wish for in an heritage that is not to be found in God? Would we have large possessions? He is immensity. Would we have a sure estate? He is immutability. Would we have a term of long continuance? He is eternity itself." —*Arrowsmith.*

"Were God to withdraw from me, I should be as weak as water. All that I enjoy, though it be miracle on miracle, would not support me without fresh supplies from God. The thing I rejoice in is this, that God is altogether full; and that in the Mediator Christ Jesus is 'all the fulness of the Godhead,' and it will never run out." — *T. Halyburton.*

vv. 21—23 *Simeon,* ii. 14.

[f] *Krummacher.*

CHAPTER THE TENTH.

1—4. (1, 2) **two . . silver,** ref. to bef.;[a] but use indicated now. (3) **all . . thee,**[b] in the persons of representatives, the princes or elders of tribes. (4) **if . . one,**[c] blow one blast: this the preliminary signal for muster of princes. The camp hearing this would wait for the next signal.

The silver trumpets.—I. Made of pure metal and one piece. Gospel heralds to be pure men and sound at heart. II. To be used in the service of God. III. Not to emit an uncertain sound. IV. The sound to be listened to and obeyed.

the trumpets the princes' signal

[a] Le. xxv. 9.

[b] Is. i. 13; Je. iv. 5; Joel ii. 15.

[c] Ex. xviii. 21; Nu. i. 16, vii. 2.

The Jewish trumpet was "a

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little less than a cubit in length; the tube narrow, a little thicker than a flute, and just wide enough to permit the performer to blow it; while it terminated, like other trumpets, in the form of a bell." *Jos. Ant.* iii. 12, 6. Hence it must have resembled a mod. sax-horn. Such trumpets were depicted on the arch of Titus. They were prob. imitated fr. those of Egypt. See *Wilkinson* on *Man. and Cust. of An. Egyptians*, ii. 260.

vv. 1, 2. *Bp. Andrewes*, iii. 377.

d Paxton Hood.

The silver trumpets.—The trumpet was the sacred joyful sound in old Palestine, the silver trumpets blown by the priests of the sons of Aaron. The trumpet proclaimed the opening of the year. the trumpet proclaimed the commencement of the sabbatical year, the trumpet proclaimed the year of jubilee that was kept by the Israelites, the feast of trumpets, and the tone of the trumpet mingled with their most solemn feasts and domestic scenes:

> "Then rose the choral hymn of praise,
> The trump and timbrel answered keen,
> And Judah's daughters poured their lays,
> The priests' and warriors' voice between."

Conceive such an evening as this in that delightful land; it is the evening of the sixth day, our Friday; the sky is peaceful, it is the wilderness; among those crags are the foes of Israel's race. there is the tabernacle, there is the cloud, about to yield to the fire; a star or two has already appeared; reverently waiting and expecting, the labourers are reposing from their day's toil, the sun is setting, and darkness approaching. Hark! hark! this is the peal of the silver trumpet over the waste, and the tool is dropped; instantly all labour ceases—and it is more, it is the commencement of the sabbatical year! Yonder Philistines may put their own interpretation on it, and say, Their sabbath is begun; but we can say, "Blessed is the people that know the joyful sound." [d]

signal for marching

a Nu. ii. 3.

b Nu. ii. 10; Joel ii. 1.

c So, indeed, it is stated by the LXX.

d Two trumpets at this time; but there were seven in time of David (1 Ch. xv. 24), and 120 in time of Solomon (2 Ch. v. 12).

e Nu. xxxi. 6; Jos. vi. 4, 5; Ju. vii. 19—22; 2 Ch. xiii. 12—14; Am. iii. 6; Ne. iv. 18—20; 1 Co. xiv. 8.

f Spk. Comm.

g Le. xxiii. 24; Nu. xxix. 1; 2 Ch. xxix. 27; Ezra iii. 10; Ne. xii. 35—41; Ps. lxxxi. 3.

The worst soil, when properly cultivated, is capable of producing some-

5—10. (5) **alarm,**[a] Heb. *teruah:* a long peal. (6) **second,** *etc.,*[b] and prob. a third and fourth alarm were signals to the W. and N. camps.[c] (7) **blow . . alarm,** *i.e.* in short, sharp, notes. (8) **sons . . trumpets,**[d] receiving their instructions fr. Moses. (9) **war . . trumpets,**[e] sig. the dependence of God's people on His aid.[f] (10) **in . . gladness,** times of national and religious rejoicing.[g]

Trumpet notes.—I. The trumpets were blown by the priests. II. They were blown according to the Divine signal code. III. They were to be sounded in the time of war to signal the attack and inspire the people with confidence in God. IV. They were to be sounded in times of rejoicing to remind the people of source of all prosperity.

The organisation of Israel.—The form of the republic established by Moses was democratical. Its head admitted of change as to the name and nature of his office; and we find that, at certain times, it could subsist without a general head. If, therefore, we would fully understand its constitution, we must begin, not from above, but with the lowest description of persons that had a share in the government. From various passages of the Pentateuch; we find that Moses, at making known any laws, had to convene the whole congregation of Israel, and, in like manner, in the book of Joshua, we see, that when Diets were held, the whole congregation were assembled. If on such occasions every individual had had to give his vote, everything would certainly have been democratic in the highest degree; but it is scarcely conceivable how, without very particular regulations made for the purpose (which, however, we nowhere find), order could have been preserved in an assembly of 600,000 men, their votes acurately numbered, and acts of violence prevented. If, how-

ever, we consider that, while Moses is said to have spoken to the whole congregation, he could not possibly be heard by 600,000 people (for what human voice could be sufficiently strong to be so?) all our fears and difficulties will vanish; for this circumstance alone must convince any one that Moses could only have addressed himself to a certain number of persons deputed to represent the rest of the Israelites. Accordingly, in Numb. i. 16, we find mention made of such persons. In contradistinction to the common Israelites, they are there denominated *Kerüe Hädae*, that is, "those wont to be called to the convention."[h]

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thing; in like manner, the vilest heart, under the power of Divine grace, can contribute something, more or less, to the glory of God.
h Michaelis.

leaving Sinai

Judah heads the march

11—17. (11) **on . . day,** *etc.*,[a] *i.e.* at end of supplementary passov. *see* ix. 11. (12) **took . . journeys,** *lit.* journeyed aft. their journeys: *i.e.* went fr. stage to stage: first to *Taberah*, then to *Kebroth-hattaavah*,[b] then to *Hazeroth*, then to *Paran*.[c] **Paran**[d] (*cavernous region*), *see below*. (13) **first . . journey,** or they journeyed in precedence; *i.e.* in the order, etc. (14—16) **in . . place,** *etc.*, *see* Nu. ii. 3—9. (17) **and . . down,** *etc.*, *see* i. 51; vii. 6—8.

a Ex. xl. 36.

b Nu. xi. 3, 34.

c "Here named by anticipation as the end and aim of their journey."—*Keil.*

d Nu. xii. 16; Ge. xx. 20, 21.

Israel's journey through the wilderness, an emblem of the Christian's state on earth.—This world is like a wilderness, as it is—I. An uncomfortable state. The wilderness was so to Israel, both on account of the inconveniences they met with in it, and the goodness of the country to which they were going, and where they desired and longed to be. II. A dangerous state, dangerous to the Christian's virtue and peace, to the life and health of his soul. III. An unsettled state: subject to continual changes and alterations. We are moving from—1. One age to another; 2. One place to another; 3. One condition to another. Application—(1) Let us be thankful that we have so many comforts in the wilderness; (2) Let us be patient and contented under the evils of it; (3) Let us earnestly seek and hope for the presence of God with us in this wilderness, and that will be everything to us; (4) Let us rejoice in the views of the heavenly Canaan and diligently prepare for it.[e]

For wild. of Paran, see *Winer, Bib. R.W.B.*, art. Paran; *Kalisch* on Gen., 353; *Wilton, The Negeb*, 124; *Stanley's Sin. and Pal.* 41—43; *Robinson's Bib. Res.* i. 186, 552; *Karl Ritter's Comp. Geog. of Pal.* i. 63, 69, 428, 432: *Bonar's Des. of Sinai*, 189, 369.

e J. Orton.

Wilderness of Paran.—It comprised ab. ⅓ of the whole penin. of Sinai, being the E. half of the limestone plateau constituting its centre. At the N.E. end was the wild. of Zin (not Sin). The whole plateau is known as *et-Tîh*—(the wandering). "It must not be confounded with a distr. which could never have been included within it, the well-known and beautiful *Wâdy Feiran*, deriving its name fr. the early Christian city on which, through some unexplained cause, the name *Pharan* was bestowed. . . Towards this wilder. the Israelites now advanced on their march fr. Sinai to Canaan, unaware as yet that on its wastes the next eight-and-thirty yrs. of their existence would be spent."[f] Ver. 12 does not imply that Paran was close to Sinai, but that the cloud, aft. rising fr. the wild. of Sinai, pointed to the wild. of Paran, and did not rest till it rested there.[g]

f Spk. Comm.

g Bonar.

Reuben and Ephraim follow

18—24. (18—20) **Reuben . . Simeon . . Gad,** *see* Nu. ii. 10—16. (21) **other,** *see v.* 17. **did . . came,**[a] that the tab. might be ready for the reception of the sacred vessels. (22—24) **Ephraim . . Manasseh . . Benjamin,** *see* Nu. ii. 18—24.

a Nu. iv. 5—15, vii. 9.

The order of Israel's march.—I. God, a lover of order, plans the march. II. God, the object of worship, jealously guards His honour on the march. III. God, the author of deliverance, guides

"A great deal of talent is lost to the world for the

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want of a little courage."—*Sydney Smith.*
"The coward will call himself a wary man."—*Bacon.*
"The servants of the Lord should be as bold for their Master as the devil's servants are for theirs."—*Countess of Warwick.*
"We fear men so much, because we fear God so little."—*Gurnall.*
"Things out of hope are compassed oft with venturing."
b Spurgeon.

Dan is the rereward
a Nu. ii. 34; Song vi. 10.
"All confidence which is not absolute and entire is dangerous; there are few occasions but where a man ought either to say all, or conceal all; for how little soever you have revealed of your secret to a friend, you have already said too much if you think it not safe to make him privy to all particulars." — *J. Beaumont.*
b Beecher.

Moses invites Hobab
a By some—*Wordsworth*, etc.—thought to be same as Jethro; by others—*Kell, Bp. Patrick*—son of Jethro.
b Spk. Comm., wh. adds, "That Jethro and Hobab were the same person, Jethro (excellency) being his official title; though adopted

the march. IV. God, the source of strength, protects the march.

Spiritual warfare.—In the road from Bellinzona to Lugano, on the Monte Cenere, we met with a detachment of carbineers, who had a station in the forest upon the mountain; we learned that they had been placed there by the Italian government because a party of bandits had been impudent enough to rob the mail. We felt all the safer from knowing that protectors were so near at hand. Soldiers are needed where brigands are abroad; nobody advises the letting of freebooters alone. We are occasionally asked by lovers of quietude why we draw our swords so frequently against the Ritualists and other Romanisers: is it not a sufficient answer that we are soldiers of the King of kings, and that these traitorous thieves not only rob the King's subjects of the Gospel, but the King Himself of His glory? Our churches need just now a strong detachment of bold and qualified champions to occupy themselves with hunting down the Popish brigands by faithful preaching, and hanging them up upon the gallows of scorn. Cursed is he that doeth the work of the Lord deceitfully in this matter at this momentous hour, when men's souls are destroyed, and Christ's name is dishonoured. Carbineers of the cross, take sure aim, and give good account of the foe.[b]

25—28. (25—27) **Dan . . Asher . . Naphtali,** *see* Nu. ii. 25—31. (28) **according,** *etc.,*[a] *i.e.* acc. to the order of march.

The use of war.—I believe in war. I believe there are times when it must be taken. I believe in it as a medicine. Medicine is not good to eat, but when you are sick it is good to take. War is not a part of the Gospel, but while men and the world are travelling on a plain where they are not capable of comprehending the Gospel, a rude form of justice is indispensable, though it is very low down. If you go to a plain still higher, war seems to be a very poor instrumentality. And if you go yet higher and higher, till you reach that sphere where the crowned Sufferer stands, how hateful and hideous war seems! In the earlier periods of society it is recognised as having a certain value; but its value is the very lowest, and at every step upward, till you come to this central Divine exhibition, it loses in value. Always it is a rude and uncertain police of nations. It is never good. It is simply better than something worse. Physical force is the alternative of moral influence; if you have not one you must have the other.[b]

29—32. (29) **Hobab**[a] (*beloved*) prob. a bro. of Jethro.[b] **Raguel,** or Reuel.[c] **father-in-law,** prob. *bro.-in-law;* the Heb. word = any relation by marriage. **I . . you,** the Land of Promise. **we . . good,** material, religious good. **for,** *etc.*, God had promised Israel all good things. (30) **I . . go,** timid, doubtful. But he seems to have been persuaded by Moses.[d] (31) **thou . . eyes,** the gen. direction, indicated by the pillar, might be supplemented by human sagacity and experience. It would also encourage H. to be told that he would not be a *useless* member of the camp. (32) **goodness . . thee,** to do good and to communicate, forget not.

Journeying homeward.—The text, viewed in a typical light, suggests that—I. We are all travellers. This is not our home: "we are journeying." This was evident in the case of the Israelites. All their circumstances reminded them that they

were travellers. 1. The country was unsuited for living in; 2. They had only tents to dwell in; 3. Everything that befell them had reference mainly to their future home. II. The end of the journey is a "good" land which the Lord has promised. 1. He has told them of it; has promised to give it to them; is taking them to it: no mere travellers' tales, but true promises; 2. It is a good land; no sorrow, anxiety, or sin. III. Our great object in life should be to get there. 1. To be getting every day nearer; not merely with regard to *time*, but *spiritually:* the Israelites had to turn back when they got to the borders of Canaan; 2. Not to think too much of the inconveniences or the pleasures we meet with on our journey. IV. We should endeavour to persuade our friends and neighbours to come along with us. We lose none of the blessing by sharing it; we gain.[e]—*Youth welcomed by the Church.*—Take the words of the text as addressed to the young. It presents you with—I. A statement of our present condition. 1. The country to which we are going; not to the literal Canaan, but to a country (1) where God dwells; (2) Free from trouble; (3) Of uninterrupted happiness; (4) Of celestial mansions; (5) Which only the best society inherits; (6) Of eternal duration; 2. The journey we are taking to obtain it; (1) The first step of our journey is to Christ; (2) Our road lies directly through this lower world; (3) Our path is illumined by the Sun of Righteousness, but we do not always see His beams; (4) This is the way God has marked out for us; 3. The certainty of our arriving there; (1) It is a land of promise; (2) It was purchased by the blood of the Son of God; (3) Christ has taken possession of it in our name; (4) Part of the property is now in our very possession. II. An invitation to accompany us. This invitation is—1. General; 2. Immediate; 3. Affectionate; 4. Authorised. III. A promise of personal advantage: "we will do you good." We promise you—1. Temporal; 2. Spiritual, advantage. IV. The security upon which our promise is founded: "the Lord hath spoken good concerning Israel." Conclusion—(1) This invitation suggests a caution to parents and friends, that they do not aim to prevent the union of young persons with the people of God; (2) Young persons should yield to the emotions of God's Spirit, and unite themselves at once with His people; (3) Let every youth seriously consider his lamentable condition if not united with the people of God.[f]—*Moses and Hobab* (*v.* 29).—These words suggest—I. Settled convictions: "we are journeying," etc. 1. Remember the time when you had not this assurance; 2. Remember the way in which you obtained this assurance; 3. The great advantages of it. II. Probable inconveniences. Persons on a journey may have—1. Unpleasant weather; 2. Unpleasant conveyance; 3. Unpleasant companions; 4. Unpleasant accommodation. III. Constant progress. We cannot settle down in the joys of—1. Home and kindred; 2. Of Christian society; 3. Gospel ordinances. This should teach us—(1) To look upon everything with the eye of travellers; (2) To make everything subservient to our journey; (3) To rejoice over those who have finished their journey. IV. Pleasant prospects. We have in view a land of—1. Freedom; 2. Friendship; 3. Holiness; 4. Happiness.[g]

Guides in the desert.—A hybeer is a guide, from the Arabic word hubbar, to inform, instruct, or direct, because they are used to do this office to the caravans travelling through the desert in

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by many authorities, anc. and mod., seems less prob. More improb. still is the sugg. that Reuel, Jethro, and Hobab are all three appellations of one individual."

c Ex. ii. 18.

d Ju. i. 16, iv. 11; 1 S. xv. 6; Ma. xxi. 28, 29.

e W. Bell, M.A.

f J. Sherman.

g The Study.

"An aged father says to his son, who wishes to go to some other village, 'My son, leave me not in my old age; you are now my eyes.' 'You are on the look-out for me, your eyes are sharp.' It is said of a good servant, 'he is eyes to his master.'" —*Roberts.*

"I will tell you," says Izaak Walton, "that I have heard a grave divine say, that God has two dwellings, one in heaven, and the other in a meek and thankful heart. Endeavour to be honestly rich, or contentedly poor; but be sure that your riches be justly got, or you spoil all."

Dr. Payson, when racked with pain and near to death, exclaimed, "Oh, what a blessed thing it is to lose one's will! Since I have lost my will I have found happiness. There can be no such thing as disappointment to me, for I have no desire but that God's will be accomplished.'

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"God may change a promise, but not break a promise: 'The Lord shall give that which is good.' He may change a temporal for a spiritual blessing. He may not increase 'the basket and the store,' but He may increase the faith and the patience; He may cease to give His people pieces of silver, but He may give them treasures of gold."
h Bruce.

Moses' prayer at the start and the rest

a De. i. 33; Jos. iii. 3—6.
b Yet the ark did precede the people into the bed of Jordan (Jos. iii.). A general who *leads* his troops does not necessarily go *before* them.
c Nu. xi. 24—34, xxxiii. 16.
d Ex. xiii. 21; Ne. ix. 12, 19.
e Ps. lxviii. 1. cxxxii. 8, cxiv. 1—8.
f Ex. xxix. 45, 46, xxxiii. 14, 16; Is. lxiii. 8, 9; De. i. 10.
g "The one betokened the going forth of God against His enemies; the other His gathering His own people to Himself; the one was the pledge of victory, the other the earnest of repose." — *Spk. Comm.*
h J. Braddon.
i Swinnock.

all its directions, whether to Egypt and back again, the coast of the Red Sea, or the countries of Sûdan, and the western extremities of Africa. He is a man of great consideration, knowing perfectly the situation and properties of all kinds of water to be met with on the route; the distance of wells; whether occupied by enemies or not; and, if so, the way to avoid them with the least inconvenience. It is also necessary for him to know the places occupied by the simooms, and the seasons of their blowing in these parts of the desert; likewise those occupied by moving sands. He generally belongs to some powerful tribe of Arabs inhabiting these deserts, whose protection he makes use of to assist his caravans, or protect them in time of danger, and handsome rewards are always in his power to distribute on such occasions; but now that the Arabs in those deserts are everywhere without government, the trade between Abyssinia and Cairo given over, and that between Sûdan and the metropolis much diminished, the importance of the office of hybeer, and its consideration, have fallen in proportion, and with these the safe conduct.[h]

33—36. (33) **from . . Lord,** Sinai. **three . . journey,** wh. might be one whole day and parts of two others. **ark . . them,**[a] not in a *local* sense, but as the source of direction.[b] **search . . them,** prob. at *Kibroth-hattaavah.*[c] (34) **cloud . . day,**[d] providing a canopy for those who were no longer sheltered fr. the sun by their tents. **when . . camp,** out of the tents of encampment. (35) **when . . forward,** *etc.,*[e] the march began with a prayer. Victory hoped for fr. the presence of God. (36) **when . . said,** *etc.,*[f] prayer ended the march.[g]

Moses' prayers.—I. "Rise up, Lord." Rise—1. To scatter Thine enemies; 2. To endue Thy people with strength and courage for further journeys; 3. To provide for them by the way; 4. To guide them in the right road. II. "Return, O Lord." Return—1. To Thy numerous people; 2. In mercy and love: what is sinful, forgive; 3. As a guardian over them; that they may have no cause for fear.[h]

Importance of prayer.—As every sacrifice was to be seasoned with salt, so every undertaking and every affliction of the creature must be sanctified with prayer; nay, as it showeth the excellency of gold that it is laid upon silver itself, so it speaketh the excellency of prayer, that not only natural and civil, but even religious and spiritual, actions are overlaid with prayer. We pray not only before we eat or drink our bodily nourishment, but also before we feed on the bread of the Word and the bread in the sacrament. Prayer is requisite to make every providence and every ordinance blessed to us; prayer is needful to make our particular callings successful. Prayer is the guard to secure the fort-royal of the heart; prayer is the porter to keep the door of the lips; prayer is the strong hilt which defendeth the hands; prayer perfumes every relation; prayer helps us to profit by every condition; prayer is the chemist that turns all into gold; prayer is the master-workman: if that be out of the way, the whole trade stands still, or goeth backward. What the key is to the watch, that prayer is to religion: it winds it up, and sets it going.[i]

CHAPTER THE ELEVENTH.

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1—3. (1) **complained,** no specific ground of complaint named: prob. gen. dissatisfaction. **fire . . them,** perh. lightning:[a] or kindled by lightning. (2) **quenched,**[b] bef. it extended over the whole camp. (3) **Taberah**[c] (*place of burning*), prob. the name given to part consumed.

Taberah.—Here we have—I. Sin committed: "the people complained." Murmurings are heard among God's people, as well as among others. However greatly some may be blessed, yet they always find an occasion for complaint. II. Sin resented by God: "it displeased the Lord." III. Sin justly punished: "the fire of the Lord," etc. His punishment was no doubt great, but it was fully merited. IV. The punishment of sin stayed by a good man's intercession: "Moses prayed," "the fire was quenched." Learn:—(1) Avoid discontent; (2) Know that all sin will be punished. (3) See the power of earnest prayer.[d]

Murmuring, a time-destroying sin.—The murmurer spends much precious time in musing—in musing how to get out of such a trouble, how to get off such a yoke, how to be rid of such a burden, how to revenge himself for such a wrong; how to supplant such a person, how to reproach those that are above him, and how to affront those that are below him; and a thousand other ways murmurers have to expend that precious time that some would redeem with a world. As Queen Elizabeth on her death-bed cried out, "Time, time! a world of wealth for an inch of time." The murmurer lavishly and profusely trifles away that precious time that is his greatest interest in this world to redeem. Every day, every hour in the day, is a talent of time, and God expects the improvement of it, and will charge the non-improvement of it upon you at last. Cæsar, observing some ladies at Rome to spend much of their time in making much of little dogs and monkeys, asked them whether the women in that country had no children to make much of. Ah, murmurers, murmurers! you who by your murmuring trifle away so many golden hours and seasons of mercy, have you no God to honour? Have you no Christ to believe in? Have you no hearts to change, no sins to be pardoned, no souls to save, no hell to escape, no heaven to seek after? Oh! if you have, why do you spend so much of your precious time in murmuring against God, against men, against this or that thing?[e]

4—9. (4) **mixed multitude,** *see* Ex. xii. 38. **again,** as bef., *see* Ex. xvi. 2, *ff.* **give . . eat,** their flock, *etc.*, being required for sacrifices. (5) **remember,** their memory might have been better employed. **fish,**[a] abundant in Egypt. **cucumbers,** of soft and sweet flavour. **melons,** water melons; still abundant in E. **leeks,** Heb. *Kātsīr*[b] (grass), so called from grass-like appearance: prob. *chives.* **onions,**[c] mild, pleasant taste. (6) **soul . . away,** they were languid; wanting in vital force. (7) **manna,** *see* Ex. xvi. 14, 31. **bdellium,** *see* Ge. ii. 12. (8) **ground . . baked,**[d] hence must have been dif. fr. the tarfa-manna. (9) **dew,** *see* Ex. xvi. 13, 14.

Partial memories.—I. Observe what they ought to have re-

Taberah

a Ps. lxxviii. 21.

b Ps. lxxix. 5.

c De. ix. 22; He. xii. 29; Is. iv. 4, xxx. 27, xxxiii. 14.

d H. Middleton.

"The surest way to prevent seditions, if the times do bear it, is to take away the matter of them; for, if there be fuel prepared, it is hard to tell whence the spark shall come that shall set it on fire." — *Lord Bacon.*

"Tarquin the Proud, being asked what was the best mode of governing a conquered city, replied by beating down with his staff all the tallest poppies in his garden."—*Livy.*

e T. Brooks.

v. 3. *Mat. Henry,* Works, 839.

sighing for Egypt

a Ex. vii. 18; *Diod. Sic.* i. 36; *Herod.* ii. 93; *Strabo,* xvii. 829.

b Hengstenberg identifies this with a kind of clover still eaten in E., but the LXX. say *leeks. See Pliny, Nat. Hist.* xix. 33

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c Acc. to *Herod.* ii. 125, the ordinary food of the workmen at the pyramids; and still nearly the sole food of the poor. *Hasselquist, etc.*

d "The tarfa exudations are in composition and consistency somewhat like honey . . Who could grind honey?"—*Bonar, Sinai*, 148.

See Lane's Mod. Egyptians, i. 242, on food.

"In great hunger or thirst the people say, 'Our soul is withered.' 'More than this, sir, I cannot do; my spirit is withered within me.' 'What! when a man's soul is withered is he not to complain?'"—*Roberts.*

e *Hasselquist.*

displeasure of Moses

a Ps. xcv. 8—11.

b Nu. xii. 3.

c Is. xl. 9, 11.

d Job v. 1; 1 K. xix. 4; Jon. iv. 3.

"Thus Moses in his candour ingenuously confesses his own weakness here as elsewhere."—*Wordsworth.*

e *Spurgeon.*

"A memory without blot or contamination must be an exquisite treasure,—an inexhaustible source of pure refreshment."—*Charlotte Brontë.*

membered. 1. What they had suffered; 2. What God had done for them; 3. What He then was doing; 4. What He had promised to do. II. Observe what they chiefly dwelt upon. 1. Creature comforts, not spiritual deprivations; 2. Personal satisfaction, not national freedom. III. Observe the effects of this partial memory of the past. 1. It led to discontent; 2. It resulted in Divine anger; 3. It prolonged their stay in the wilderness.

Onions and melons.—Whoever has tasted onions in Egypt must allow that none can be had better in any part of the universe. Here they are sweet, in other countries they are nauseous and strong; here they are soft, whereas in the north, and other parts, they are hard of digestion. Hence they cannot in any place be eaten with less prejudice and more satisfaction than in Egypt. They eat them roasted, cut into four pieces, with some bits of roasted meat, which the Turks in Egypt call *kobab*, and with this dish they are so delighted, that I have heard them wish they might enjoy it in paradise. They likewise make soup of them in Egypt, cutting the onions in small pieces: this I think one of the best dishes I ever eat.—By melons we are probably to understand the water-melon, which the Arabians call *batech*. It is cultivated on the banks of the Nile, in the rich clayey earth which subsides during the inundation. This serves the Egyptians for meat, drink, and physic. It is eaten in abundance during the season, even by the richer sort of people; but the common people, on whom Providence has bestowed nothing but poverty and patience, scarcely eat anything but these, and account this the best time of the year, as they are obliged to put up with worse fare at other seasons. This fruit likewise serves them for drink, the juice refreshing these poor creatures, and they have less occasion for water than if they were to live on more substantial food in this burning climate.[e]

10—15. (10) **weep,**[a] it was general. **door,** none hid their grief. **displeased,**[b] it was more than this meek man could endure. (11) **hast . . servant?** in making him the leader of such a people. (12) **have I,** *etc.*,[c] scarcely could a parent have endured so much. (13) **whence,** *etc.*,[d] but it did not follow that they were to have what they wept for. (14) **I . . alone,** *etc.*, neither was he left to do this. (15) **if . . me,** apparently leaving me.

Earthly afflictions.—Our Heavenly Father sends us frequent troubles to—I. Try our faith. If our faith be worth anything, it will stand the test. Gilt is afraid of the fire, but gold is not. II. Glorify Himself: for He is greatly glorified in the graces of His people, which are His own handiwork. The wisdom and power of the great Workman are discovered by the trials through which His vessels of mercy are permitted to pass. III. Heighten future joy. There must be shades in the picture to bring out the beauty of the lights.[e]

The pains of memory.—When Lucian derides the dead princes and generals, and says that in hell they go up and down selling salt meats, and crying mussels, or begging; and he brings in Philip of Macedon "mending shoes in a little stall;" he intended to represent that in the shades below, and in the state of the grave, the princes and voluptuous have a being different from their present plenty, but that their condition is made contemptible and miserable by its disproportion to their lost and perishing

voluptuousness. The reult is this, that Tiresias told the ghost of Menippus, inquiring what state of life was nearest to felicity, "The private life, that which is freest from tumult and vanity," noise and luxury, business and ambition, nearest to nature, and a just entertainment to our necessities—that life is nearest to felicity.[f]

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[f] *Bp. Taylor.*

16—23. (16) **seventy,**[a] to this the Sanhedrim is traced. (17) **take . . them,**[b] not that Moses should have less; but that they should have of the same spirit. (18) **therefore . . eat,** their desire was to be granted. (19) **ye . . day,** *etc.,*[c] they should have more than they asked for. (20) **loathsome,** they were to find their punishment in the answer to their prayer. (21) **Moses,** even he is astonished at the breadth of the promise. (22) **shall,** *etc.,*[d] He prob. wonders what they will do for sacrifices. (23) **and . . Moses,** *etc.,*[e] He reproved, but did not punish M.

Is the Lord's hand waxed short?—Let us apply the question of the text to—I. The subject of creative manifestations. II. Divine providences for His Church and people. 1. The preservation of His Church: its extension, prosperity, and glory; 2. The destruction of its enemies; 3. The good of His individual servants. III. The salvation of the most guilty and obstinate sinners: cannot His hand reach them in the lowest pit of guilt, break the heart of the flinty rock, and humble and save the proudest and worst? IV. The fulfilment of the Divine prophecies and promises. 1. The glory of the Lord filling the earth; 2. The spread of universal holiness; 3. Universal worship; 4. The salvation of the world to Christ.[f]

It shall come out at your nostrils.—What does this mean? Is it not a figurative expression, to show that they were to eat till fully satisfied? Bishop Patrick says, "till you be glutted and cloyed with it." Is it not a striking illustration that this figure of speech is used at this day to convey the same meaning? A host says to his guests, "Now, friends, eat *mookamattam,* to the nose," literally, to eat till they are full up to the nose. "O, sir, how can I eat any more? I am full to the nose, I have no more room." Of a glutton, it is said, "That fellow always *fills up to the nose!*"[g]

the seventy elders

[a] Lu. x. 1—20; Ex. xviii. 21, 22, xxiv. 1, 9.

[b] Ne. ix. 20; 1 S. x. 6; De. xvi. 18; Ac. vi. 1—6.

[c] Ex. xix. 10, xvi. 7; Ps. lxxviii. 29, cvi. 15; Ac. vii. 39.

[d] Ex. xii. 37; Ma. xv. 33; Mk. viii. 4.

[e] Ps. l. 10—12; Is. l. 2, lix. 1; Nu. xxiii. 19; Ge. xviii. 14.

[f] *Dr. J. Burns.*

"A surfeit of the sweetest things the deepest loathing to the stomach brings."—*Shakespeare.*

[g] *Roberts.*

24—30. (24) **set . . tabernacle,** in a semicircle bef. the door. (25) **Lord . . cloud,**[a] the soaring cloud descended to the door. **took . . him,** of the same spirit.[b] **and . . cease,** *lit.* did not add, *i.e.* they prophesied now, but not afterwards.[c] (26) **two . . camp,** reason not stated, but it was prob. lawful. **Eldad** (whom *God loves* = Theophilus). **Medad** (*love*). **spirit . . them,** not limited to time or place. **and . . camp,** thus it was proved to the people that the spirit of God was among them. (27) **and . . man,** a boy,[d] even so young, observant, discriminating, zealous. (28) **Joshua,** *see* Ex. xvii. 9. **Nun**[e] (*fish*). **my . . them,** mistaken zeal of good men. (29) **Moses,** *etc.,*[f] the true servant of God regards his Master's rather than his own glory. (30) **Moses . . camp,** *etc.,* the one comforted, the rest strengthened by the Spirit of God.

Joshua's envy reproved.—Let us consider—I. The principle Joshua indulged. Envy is—1. Common; 2. Active; 3. Deep-rooted. II. The reproof it met with: Moses appears truly as a man of God. Behold, in His answer to Joshua—1. His fidelity;

the elders prophesy

Eldad and Medad

[a] Nu. xii. 5; Ex. xxxiii. 9; De. xxxi. 15.

[b] "Just as a person who kindles a thousand flames from one, does not lessen the first, whilst he communicates light to the others, so God did not diminish the grace imparted to Moses by the fact that He communi-

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cated it to the seventy."—*Theodoret.*

c It was a sign for the occasion, *i.e.* to assure their own minds, and to accredit them to Moses.

d Delitzsch.

e Ex. xxxiii. 11; Nu. i. 10.

f 1 Co. xiv. 5.

g C. Simeon, M.A.

v. 24. *Origen*, op. ii. 286.

h T. Fuller.

2. His zeal; 3. His love. Improvement:—(1) Examine well your own principles; (2) Take diligent heed to the Word of God.[g]

Envy of the gifts of others.—Lord, I perceive my soul deeply guilty of envy. By my good will I would have none prophesy but mine own Moses. I had rather Thy work were undone, than done better by another than by myself: had rather that Thy enemies were all alive, than that I should kill but my thousand, and others their ten thousands of them. My corruption repines at other men's better parts, as if what my soul wants of them in substance she would supply in swelling. Dispossess me, Lord, of this bad spirit, and turn my envy into holy emulation. Let me labour to exceed them in pains who excel me in parts: and knowing that my sword, in cutting down sin, hath a duller edge, let me strike with the greater force: yea, make other men's gifts to be mine, by making me thankful to Thee for them. It was some comfort to Naomi, that, wanting a son herself, she brought up Ruth's child in her bosom. If my soul be too old to be a mother of goodness, Lord, make it but a dry-nurse. Let me feed, and foster, and nourish, and cherish the graces in others, honouring their persons, praising their parts, and glorifying Thy name, who hath given such gifts unto them.[h]

the quails

Kebroth-hattaavah, Hazeroth

a Ps. lxxviii. 26—28, cv. 40.

b So say some of the Rabbis, and the *Spk. Comm.*, etc.; but *Rosenmüller, Keil*, etc., say that they fell in some places to the height of two cubs., in heaps.

Quail, see Topics i. 50. Heb. *selav*, old Fr. *quaille*; It. *quaglia*; Du. *quackel*; Low Lat. *quaquila*, fr. the sound the bird makes.

c Ez. xlv. 11.

d Ps. lxxviii. 30, 31.

e Nu. xxxiii. 17; De. ix. 22.

f W. Jay.

"Some are cursed with the fulness of satiety; and how can they bear the ills of life, when its very pleasures fatigue them?"—*Colton.*

31—35. (31) **wind .. Lord,**[a] a strong wind fr. the S.E. **sea,** Red S. **quails,** *see* Ex. xvi. 13. **let .. camp,** threw them down—*i.e.* the wind beat them down. **two .. earth,** not that they fell in a heap of two cubs. thickness; but, being driven downwards by the wind, flew along ab. breast high fr. the ground, and so were easily caught.[b] (32) **gathered,** having caught. **ten homers,**[c] ab. 20 bush., *see* Le. xxvii. 16. **spread,** *etc.*, prob. to dry in the sun. (33) **smote .. plague,**[d] result of eating so much of an unaccustomed food. (34) **Kibroth-hattaavah** (*graves of longing*).[e] (35) **Hazeroth** (*villages*), sup. to be *'Ain-el-Hudhera*, ab. 18 hrs. fr. Sinai.

Concupiscence punished.—I. Let us remark the power and dominion of God. Every element, every creature, is subject to His authority, and yields to His control. II. See how much more diligent men are in collecting the meat that perisheth, than in labouring for that meat which endureth unto everlasting life. III. Persons may gather and hoard up what they will never live to enjoy. IV. It is not the refusal, but the gratification of our desires that often proves ruinous. Sometimes the things so eagerly lusted after—1. Prove injurious to health; 2. Turn out unsatisfactorily; 3. Prove morally injurious. Reflections:—(1) How impossible it is to determine the love or anger of God from external circumstances; (2) His reflection should crush all envy; (3) The prosperity of the wicked, and the sufferings of the righteous, mysteries which have often perplexed even good men, are here explained; 4. Here we can harmonise the character and promise of God with those denials which He sometimes gives to our petitions; (5) Let us learn with what a reserve we should always pray; (6) The subject teaches us to be moderate in our desires.[f]

Quails.—From the apparent improbability of quails, whose favourite resort is moist pasture land, being found in such vast flights in the desert, it has been suggested that the Hebrew word *selav* does not mean a quail, but a stork, or some other desert

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bird. But observation of the habits of the quail shows the accuracy of the account; and the name *selav* is still applied to the quail in the Arabic and its cognate tongues. The time of the first miraculous supply of quails, and probably of the second also, was in the month of April, the exact season when the quail performs its migration in vast flocks. We are told that "at *even* the quails came up and covered the camp," and it is well known that the quail, like most other birds of passage, performs its migrations only at night. Again, we are told that "there went forth a wind from the Lord, and brought quails from the sea." From their weak power of flight, the quails instinctively select the shortest sea passage, and avail themselves of any island as a resting-place. Thus the Mediterranean islands, as Malta, Capri, and others, have frequently been known to be covered with these birds for several days together at the time of the spring migrations, when the wind was adverse. They spend the winter in Central Africa; and in returning to Syria, skirt the western side of the Red Sea, crossing its narrowest part. They always fly with the wind, and wait till it is favourable before they commence to cross. After their passage, they are so utterly exhausted that, as is sometimes the case with woodcocks in England, they may be captured in any number by the hand. Their flight is always very low, which is doubtless what is meant by their being "as it were two cubits high upon the face of the earth;" and finally we are told that the people spread them all abroad for themselves round about the camp—*i.e.* dried them for food in the sun, as they had learned to do in Egypt, where Herodotus tells us the Egyptians cooked the quail after this simple fashion (ii. 77). I have myself been fortunate enough to be a witness of this quail migration both in African and Asiatic deserts. I have seen them in the morning covering many acres, where not one had been on the evening before. The wind on one occasion was ahead; and though hundreds were slaughtered, they did not leave for two days, when the wind veered in their favour, and they as suddenly disappeared, leaving scarce a straggler behind.[g]

"Satiety comes of a too often repetition; and he who will not give himself leisure to be thirsty, can never find the true pleasure of drinking."—*Montaigne.*

"It is probable that God punishes the wish as much as He does the actual performance; for what is performance but a wish perfected with power? and what is a wish but a desire wanting opportunity of action,—a desire sticking in the birth, and miscarrying for lack of strength and favourable circumstances to bring it into the world?"—*Dr. South.*

g Dr. Tristram.

vv. 31—34. *J. Saurin,* Dis. Hist. ii. 372; *W. Jay,* ix. 281; *R. P. Buddicum,* ii. 71.

CHAPTER THE TWELFTH.

Miriam's rebellion

1—5. (1) **Ethiopian,** Heb. *Cushite.* Not likely to be Zipporah, who was prob. dead.[a] Besides if Z. were meant why had they not spoken bef. (2) **hath . . us?**[b] this to disparage Moses. (3) **meek . . earth,**[c] as being the highest officially yet without pride. (4) **suddenly,** and in anger. **come . . three,** God would show them the dif. measure of His communications. (5) **Aaron . . Miriam,** to whom He had something special to say.

The meekness of Moses.—I. Was manifested most conspicuously on many occasions. II. Was marked by the humble surrender of His will to God. III. Was the more striking in that he was so learned. IV. Exceeded that of all men. V. Yet was not absolutely perfect.

The blessing of the meek.—It is in the lowly valley that the sun's warmth is truly genial; unless, indeed, there are mountains so close and abrupt as to overshadow it. Then noisome vapours may be bred there; but otherwise in the valley may we behold

a Josephus, Philo, Kurtz, Keil, Ewald, Winer, Baumgarten.

b Ex. xv. 20; Mi. vi. 4.

c Ps. lxxvi. 7—9.

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d Hare.

the meaning of the wonderful blessing bestowed upon the meek, that they shall inherit the earth. It is theirs for this very reason, because they do not seek it. They do not exalt their heads like icebergs, which, by the by, are driven away from earth, and cluster, or rather jostle, around the pole; but they flow along the earth humbly and silently: and, wherever they flow, they bless it; and so all its beauty and all its richness are reflected in their pure, calm, peaceful bosoms.[d]

Divine anger

a Ge. xv. 1, xlvi. 2; Job xxxiii. 15; Ez. i. 1; Da. viii. 10; Lu. i. 11; Ac. x. 11.

b Ps. cv. 26; He. iii. 2—5.

c Ex. xxxiii. 11; De. xxxiv. 10; 1 Co. xiii. 12.

d C. Simeon, M.A.

"Highest when it stoops lowest before the holy throne; throws down its crown abased; forgets itself, admires, and breathes adoring praise." —*Pollok.*

e T. Watson.

6—9. (6) **if . . you,** *etc.*,[a] to an ordinary prophet, occasional, special communications shall be made. (7) **my . . so,** not an ordinary prophet. **faithful . . house,**[b] and like a faithful servant does not need special instructions in the will of God. (8) **speak . . mouth,**[c] familiarly. **apparently,** distinctly. **not . . speeches,** parables, enigmas. **and . . behold,** God would in some way manifest Himself to the eye of Moses. **afraid,** *etc.*, seeing his vast superiority. (9) **them,** Miriam and Aaron.

Aaron and Miriam reproved.—We shall consider these words as expressing God's displeasure against those who—I. Oppose the civil magistrate. II. Disregard the ministers of the Gospel. III. Neglect the Lord Jesus Christ.[d]

Condition of communion.—Birds cannot converse with men unless they have a rational nature put into them; nor can men converse with God, unless, being made new creatures, they partake of the Divine nature. Communion with God is a mystery to most. Every one that hangs about the court doth not speak with the king; all that meddle with holy duties, and, as it were, hang about the court of heaven, have not communion with God: it is only the new creature enjoys God's presence in ordinances, and sweetly converses with him as a child with a father.[e]

Miriam's leprosy

a De. xxiv. 9; 2 K. v. 27, xv. 5; 2 Ch. xxvi. 19, 20.

b 2 S. xxiv. 10; Ps. lxix. 5, xxiv. 9; Ps. xxxviii. 1—7.

c Le. xiii. 44—46.

d Ja. v. 15, 16.

e R. A. Griffin.

"Guilt, though it may attain temporal splendour, can never confer real happiness. The evident consequences of our crimes long survive their commission, and, like the ghosts of the murdered, for ever haunt the steps of the malefactor. The paths

10—13. (10) **cloud . . tabernacle,** *i.e.* fr. the door to usual place. **Miriam,**[a] prob. the instigator of the rebellion. **leprous,** she was so in heart bef. **Aaron,** perh. exempted fr. punishment bec. his leprosy would have interfered with his official duties. (11) **lay . . us,**[b] he may have expected it to app. on himself: he confesses and repents of his sin. (12) **be . . dead,** unnumbered among the people.[c] **of whom,** *etc.*, as a stillborn child with decomposition begun. (13) **Moses,** *etc.*,[d] moved by his bro.'s intercession and his sist.'s condition.

The prayer of Moses for Miriam.—Consider—I. The prayer. How conclusively does it attest the excellency of the character of Moses! How worthy of power is one so large-hearted and forgiving. The prayer was—1. Explicit. Nothing vague. He prays not for wrong-doers in the mass, but for one in particular. and that one who had wronged him. Many will pray general prayers heartily enough. Lips, willing to say, "Have mercy on us, miserable sinners," refuse to say, "Lord, be merciful to *me*, a sinner;" 2. Earnest. Did he see the Shekinah receding (*v.* 10). and would have God return at once? God's withdrawals excite prayer; 3. Generous: "Heal her now." Not make her penitent. or cause her to beg forgiveness, and then heal her, or remove the disease after a certain time; but "Heal her *now*;" 4. Well-timed. He waited not till the memory of her sin and his wrong were fainter; at once his cry goes up. We are not "to give place unto wrath." He gives place who gives time.[e]

Consciousness of guilt.—However vauntingly men may bear

themselves in the hour of prosperous villany, proofs enough have existed of the fears of guilt, when the hour of calamity approaches. Why did our first parents hide themselves after their sin, when they heard the voice of the Lord in the garden? Why did Cain alarm himself at being pursued by the people of the earth? Why shrunk Belshazzar from the handwriting on the wall? Adam had before heard the voice of the Lord, and trembled not: Cain knew that no witness of the murder of his brother existed: Belshazzar understood not the meaning of the writing upon the wall:—and yet they all, after the commission of their several deeds of sin, trembled at the voices that were heard, and the signs that were seen. Whence, then, was this? It was because conscience told them that there is an Eye to which all hearts are open, and whispered the important truth, which has since been proclaimed aloud to all the world, that, "doubtless there is a God that judgeth the earth."[f]

14—16. (14) **if . . days,** how much more shall the fact of the leprosy be marked: this, too, a mark of the disapprobation of God. (15) **Miriam . . days,**[a] *see* Le. xiii. 4, 5. The people would learn that not even their leaders could sin with impunity. **people . . again,**[b] sug. of the fact that when officials sin the community suffers. (16) **Paran,**[c] *see* Nu. x. 12.

The prayer of Moses for Miriam (continued).—Consider—II. The answer. It was most—1. Gracious: He condescended to return and speak to Moses; intimates that she shall be healed at the expiration of seven days; 2. Wise: seven days she must suffer for—(1) Her own good; (2) Aaron's good; (3) All Israel's good; to show that an exalted position in God's service does not exempt from the punishment of sin; 3. Speedy: He answered at once. Why so speedy? Because He desired the innocent should not be afflicted with the guilty. See how God sets forth the case to Moses, so that he, seeing the wisdom of the punishment and God's grace in curtailing it, may be at rest.[d]

Spitting in the face.—Miriam had greatly offended God, and, therefore, she was to be as a daughter, whose father had spit in her face. In De. xxv. 9, the widow was to spit in the face of her late husband's brother, if he refused to marry her. And Job (xxx. 10) in his great misery says of his enemies "they spare not to spit in my face;" and in reference to our Saviour, they did "spit in His face." The most contemptuous, the most exasperating and degrading action, which one man can do to another, is to spit in his face. A person receiving this insult is at once worked up to the highest pitch of anger, and nothing but the rank or power of the individual will prevent him from seeking instant revenge. Indeed, such is the enormity attached to this offence, that it is seldom had recourse to, except in extreme cases. A master, whose slave has deeply offended him, will not beat him (for that would defile him), but he spits in his face. When his anger is at the greatest height, he will not even condescend to do that, but order a fellow-servant, or some one near to spit in his face. Is a person too respectable for this indignity; then the offended individual will spit upon the ground. Schoolmasters, also, when very angry with a scholar, do not, as in England, begin to beat him, but spit in his face, or order some one else to do it. To a person making use of offensive language, bystanders say, "Spit in his face."

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of virtue, though seldom those of worldly greatness, are always those of pleasantness and peace." —*Sir Walter Scott.*

"Behold her guilty looks; for guilt will speak, though tongues were out of use." —*Shakespeare.*

v. 10. *Dr. R. Gordon* ii. 69.

f Matthew.

Moses intercedes for Miriam

a Nu. v. 2, 3; Le. xiii. 4—6; Ps. ciii. 2—4, 8—14.

b Ga. vi. 1, 2; 2 Co. xi. 29; Ro. xv. 1—4.

c Ge. xxi. 20, 21.

d R. A. Griffin.

"A physician is not angry at the intemperance of a mad patient, nor does he take it ill to be railed at by a man in a fever. Just so should a wise man treat all mankind, as a physician does his patient, and look upon them only as sick and extravagant."—*Seneca.*

"The ancient councils and synods, as is noted by the ecclesiastical story, when they deprived any bishop, never recorded the offence, but buried it in perpetual silence." —*Lord Bacon.*

e Roberts.

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CHAPTER THE THIRTEENTH.

the twelve spies

a De. i. 19, 22.

b Nu. xiii. 26.

c Jos. xiv. 6—14.

d J. Burns.

"The eye as it is used will either be a help or a snare; either it will let in the sparks of temptation, or enkindle the fire of true devotion. These are the windows which God hath placed in the top of the building, that man from thence may contemplate God's works and take a prospect of heaven, the place of our eternal residence."—*T. Manton.*

"He sees with other eyes than theirs; where they behold a sun, he spies a Deity."—*Young.*

"Prudence and economy are practical parts of religion. By attending to these duties we may avoid the criminality and discredit of busybodies, and may the better exercise the duties of hospitality and liberality in the cause of the Saviour and of His poor disciples."—*Cobbin.*

e Methodist.

Origen, op. ii. 293; *Bp. Hall*, Cont.; *J. Saurin*, Dis. Hist. ii. 392, Diss. 557; *Dr. Hawker*, Wks., v. 387.

1—8. (1, 2) **search,** *etc.*,[a] examine for themselves, and for the people. **ruler,** a man of judgment and experience. (3) **from .. Paran,** *i.e.* fr. Kadesh.[b] (4) **Shammua** (*rumour*). **Zaccur** (*mindful*). (5) **Shaphat** (*judge*). **Hori** (*dweller in caverns*). (6) **Caleb**[c] (*dog*). **Jephunneh** (*beholder*). (7) **Igal** (*God will avenge*). **Joseph** (*he will add*). (8) **Oshea** (*deliverance*), aft. called *Joshua*. **Nun** (*fish*).

Glimpses of the better land.—I. The search. II. The retreat. III. An emblem of God's dealings with His people. 1. The children of Israel were sent back to the wilderness on account of their sin; 2. While they are sent back in judgment, they go back of their own accord; 3. Through the fruit of sin, and the token of God's righteous displeasure, all was overruled for their good; 4. Though chastened and afflicted, they are not cast off: they are Divinely delivered, sustained, guided, and chastened. Improvement:—(1) Let young believers not be high-minded, but fear; (2) Let backsliders remember, and weep; (3) Let tried and troubled saints take fresh courage.[d]

Grandfather's eyes.—Never was little Myra better pleased than when going a walk with her grandfather; for he was so kind and gentle, and talked to her about the things they saw in so pleasant and cheerful a manner, that it was quite a treat to her. If they saw any ants at work, "Oh! oh!" he would say, "what makes you so busy, when none of you have any rent or tax to pay? But I see how it is: you are at work for one another. Remember. Myra, we must not be idle; for when we have nothing to do for ourselves, we may always help other people." If they saw a bee winging his way from flower to flower, he was almost sure to speak of it. "Well, Mr. Buzzabout, will you tell us what you are doing? But we understand it very well, and will learn a lesson from you. Mind, Myra, that, as the bees get honey from every flower, you and I get good from everything." In this way Myra used to be entertained by her grandfather, who likened her to a fresh bud that would soon burst into flower, and himself to a faded leaf which was almost ready to fall from the tree. One day, after Myra had a pleasant walk with her grandfather, she sat down to do a little sewing with her mother, and then they talked together in the following manner: "I wish I had grandfather's eyes, mother." "Do you, dear? I hardly think that he could spare them. But what can you possibly want with the eyes of your grandfather, Myra?" "Oh! if I had his eyes, I should see all that he sees when we are walking together; but now I cannot see half so much as he does." "No! that is very strange, when you are young and he is old. He often says that his sight is not what it used to be; and then, you know, though the Bible is in large print, he is obliged to use spectacles." "Yes, mother, but for all that he can see more than I can." "Tell me what you mean, love, for I cannot at all understand you." "Why, when we walk out into the fields and lanes, let us look at what we will, he says he sees God's goodness in everything." "Ah! Myra, it is not grandfather's eyes, but grandfather's faith

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that you want. Pray to God to open the eyes of your understanding, to give you a heart to love and trust Him, and you will then see Him, not only in all the works of His hand, but in all the events of life."[a]

a He. iv. 8.

"Let no man presume that he can see beforehand into the ways of Providence. His part is to contemplate them in the past, and trust in them for the future; but so trusting, to act always upon motives of human prudence, directed by religious principles." —*Southey.*

9—16. (9) **Palti** (*deliverance of Jehovah*). **Raphu** (*healed*). (10) **Gaddiel** (*fortune of God*). **Sodi** (*confidant of Jehovah*). (11) **Gaddi** (*fortunate*). **Susi** (*horseman*). (12) **Ammiel** (*kindred of God*). **Gemalli** (*camel-driver*). (13) **Sethur** (*hidden*). **Michael** (*who like God?*). (14) **Nahbi** (*hidden*). **Vophsi** (*my increase*). (15) **Geuel** (*majesty of God*). **Machi** (*decrease*). (16) **Jehoshua,**[a] contracted into Joshua.

The spies selected.—I. In the selection each tribe was represented. II. The selected men were rulers among the people. III. They were selected to do a given work for the whole nation. IV. They were responsible to man and God.

Aridity of the desert.—

The weary Arabs roam from plain to plain,
Guiding the languid herd in quest of food;
And shift their little homes' uncertain scene
With frequent farewell: strangers, pilgrims all,
As were their fathers. No sweet fall of rain
May there be heard, nor sweeter liquid lapse
Of rivers, o'er the pebbles gliding by
In murmurs: goaded by the rage of thirst,
Daily they journey to the distant clefts
Of craggy rocks, where gloomy palms o'erhang
Th' ancient wells, deep sunk by toil immense,
Toil of the patriarchs, with sublime intent,
Themselves and their posterity to serve.[b]

St. Augustine was saved from death by a mistake of his guide, who lost the usual road, in which the Donatists lay in wait to murder him.

b *Dyer.*

17—20. (17) **southward,** or by the Negeb, or south country. **mountain,** hill-country of the south. (18) **see,**[a] thoroughly search. **strong . . weak,** warlike or timid. (19) **land . . bad,** size, climate, situation. (20) **land . . lean,** soil whether fruitful or not. **wood . . not,** timber, forests. **bring . . land,** as a specimen of the productions. **time . . grapes,** they ripen in July, August; and are gathered Sept., Oct.

their commission

a 1 Co. ii. 9, 10; Is. lxiv. 4.

The spies' commission.—I. They were not to select the land, but search it. II. They were not to search one part, but the whole. III. Their examination of the whole was to be thorough. IV. They were to traverse it courageously. V. They were to bring back a true report and proofs of the land's fertility.

Eyesight not infallible.—I stayed last Friday night at the Continental Hotel in Philadelphia, where they have a sliding chamber that runs up from a lower floor to the fifth story, following an immense column of iron, cut like a screw, which is stationary, in the centre. If you stand below the chamber, no person can persuade you that that column does not rise and fall, such is the effect produced on the eye by the spiral motion. You cannot make yourself feel that that column is not ascending and descending, carrying with it a fixed chamber. Your eye lies. The column turns round, but it does not ascend or descend a particle. Now get into the chamber. There is an iron column extending from top to bottom of the building. In that chamber you are carried up and down, and the column stands still; and yet I defy you to make it seem as though anything moved but

"To the natural eye this world is opaque, and shows only its surface; to the eye of faith it is transparent, and may be seen through, so as to afford a view of somewhat beyond it."—*Skelton.*

"Ahab cast a covetous eye at Naboth's vineyard, David a lustful eye at Bathsheba. The eye is the pulse of the soul; as physicians judge of the heart by the pulse, so we by the eye; a rolling eye, a roving heart. The good eye keeps minute time, and strikes when it

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should; the lustful, crochet-time, and so puts all out of tune."—*T. Adams.*

"Our eyes, when gazing on sinful objects, are out of their calling and God's keeping."—*Fuller.*

b Beecher.

the column. If you went by your sense of seeing, you would declare that the chamber did not move. Under such circumstances, one would be apt to say, "The chamber is stationary, and the column moves, or there is no truth in eyesight." That is it—there is no absolute or infallible truth in eyesight. The column is the only thing that is stationary. Men say, "I saw it," as though that settled the controversy. Ah! if you saw it, then I do not believe you. And our courts have pronounced an implied judgment upon the fallibleness of men's senses. It is not till you have put one eyesight with another, and one ear with another, and made a sort of equation of errors, that you can come to anything like a certainty of judgment.[b]

their departure, journey, and and return

a Nu. xxxiv. 3, 7, 8.
b Jud. xviii. 28. *Robinson, Bib. Res.* 371 (1856), thinks it the same with the ruins of the castle of Hunin or Honin. *See also Lynche's Expedition*, 472; *Ritter*, ii. 214; *Porter, Giant Cities*, 268; *Porter, Hd. Bk. for Syria*, 420; *Thomson, Ld. and Bk.* 218—222.
c Epiphania on the Orontes, now Hamah. *See Robinson, Bib. Res.* iii. 551, etc., app. 176; *Stanley, Sin. and Pal.* 373 and 414 *f.*; *Porter, Hd. Bk.* 588; *Giant Cities*, 282, 304; *Thomson*, 233, 238; *Porter, Damascus*, 332 *ff.*
d 1 K. viii. 65; 2 K. xiv. 25; Ez. xlvii. 15, 16.
e Ge. xxxv. 27, xxxvii. 14; Jos. xi. 21, 22, xv. 13, 14, xxi. 11; 2 S. ii. 11; 1 Ch. vi. 57; Ps. lxxviii. 12.
f Jos. xv. 14; Jud. i. 10. Perh. with Sheshai Talmai, three tribes of Anakim.
g Knobel. The Hyskos built and fortified Zoan as defence of their E. frontier. *See Spk. Comm.*
h Van de Velde

21—25. (21) **from . . Zin,**[a] *see on* x. 12. **Rehob** (*street, broad place*) prob. Beth-rehob, nr. *Dan-Laish*, the mod. *Tell-el-Kadhy.*[b] **as . . Hamath,**[c] by the entrance of Hamath,[d] *i.e.* the S. approach to Hamath. (22) **they . . south,** *i.e.* by the south country. **Hebron,**[e] *see* Ge. xxiii. 2. **Ahiman**[f] (*bro. of a gift*). **Sheshai** (*whitish?*) **Talmai** (*furrowed*). **Anak** (*long-necked, a giant*) son of *Arba:* perh. Anan = a race rather than an individual. **Hebron . . Zoan,** prob. by a com. founder.[g] (23) **they . . Eshcol,** *see* on Ge. xiv. 13—24. A rich valley N. of Hebron.[h] **one . . grapes,** said to be found in Pal., of 10[i] or 12[k] lbs. weight. **bare . . staff,** for ease in carrying, and prevent crushing of the fruit. (24) **brook Eshcol,**[l] *i.e.* valley of the cluster. (25) **from . . days,** time enough to explore the whole land.

The fruit of the promised land.—I. The earthly Canaan produced rich fruit. 1. Various; 2. Abundant; 3. But surrounded by foes. II. The spiritual Canaan produces fruit. 1. Pardon; 2. Hope; 3. Joy; 4. Christian fellowship, etc. But the world lies all around. III. The heavenly Canaan produces the richest fruit. 1. Rest; 2. Peace; 3. Love, etc.; and, without molestation the saints will eat of the fruit of the tree of life for ever.

Grapes of Eshcol.—"This Eshcol, or Grape Valley, a little to the south of Hebron, is still clad with vines, and the grapes are the finest and largest in Palestine. Clusters weighing ten or twelve pounds have been gathered. The spies doubtless bore the cluster between them on a staff, that the splendid grapes might not be crushed. With care and judicious thinning, it is well known that bunches weighing nearly twenty pounds can be produced. Not only are the bunches remarkable for their weight, but the individual grape attains a size rarely reached elsewhere. In Eshcol, as elsewhere where vineyards remain, we see them marked by their watch-towers and walls fenced, where no other crop is so protected, rising one above another on their terraces, the earliest and latest symbol of Judah. 'A vineyard, or a hill of olives,' with the 'fence' and 'the stones gathered out,' and 'the tower in the midst of it,' is the natural figure which, both in the prophetical and evangelical records, represents the kingdom of Judah. The vine was the emblem of the nation on the coins of the Maccabees, and in the colossal cluster of golden grapes which overhung the porch of the second temple, and 'the grapes of Judah still mark the tombstones of the Hebrew races in the oldest of their European cemeteries at Prague.'"[m]

26—29. Paran, *see v.* 3. **Kadesh,** identified with *Ain-el-*

Weibeh, in the Arabah.[a] (27) **surely . . honey,** as it was descr. **this . . it,** proof that it was as they said. (28) **and . . walled,**[b] proof both that the people were warlike, and the country attractive to invaders. **Anak,** *see v.* 22. (29) **Amalekites,** *see on* Ge. xiv. 7. A nomad people. **Hittites,** *etc.*, *see* Ex. iii. 8. **Canaanites,** gen. term for all these tribes: here used in its narrow sense, *i.e.* those of Phœnician origin.

The goodly land (*v.* 27).—The past a shadow of good things to come: Canaan a type of heaven. We have here—I. A reminder of its fruitfulness. We are surrounded by the fruits of Paradise. Love, peace, joy, worship, etc. Jesus brought and transplanted them here. Through the barrenness of the soil they do not grow to perfection. But they manifest the beauty of that better country where the fruits of the Spirit thrive. II. A reminder of the fact that before the good land can be possessed there are enemies to be overcome. Giants in the way. Self, habit, doubt, sin, etc. What is worth having is worth fighting, striving, working for. The kingdom of heaven suffereth violence, etc.

Kadesh and Eshcol.—This is undoubtedly the Negeb, or south country, of Scripture, and Ain Gadis may be considered as situated almost at the frontier of the district. The spies, we are told, went up from Kadesh, and returned, bringing with them grapes and figs from Eshcol, and this latter site is generally assumed to be identical with the valley of Hebron. But Hebron is at least four days' journey from Ain Gadis, and grapes and figs could not have been brought so far in that hot climate without spoiling. If then Kadesh is at Ain Gadis, as supposed, Eshcol must be near the same place; and it is a curious fact that for miles throughout the country the hill-sides and valleys are covered with small stone heaps called by the Arabs to this day "grape mounds." Most Biblical geographers have placed Kadesh much closer to the southern border of Palestine, but in that case the Israelites would have been hemmed in by the Amorites, the Moabites, and other tribes, whereas in the neighbourhood of Ain Gadis they would have had nothing but the wilderness before them. A good general like Moses would not have chosen a bad position for so important a camp, and I was therefore confirmed in my belief that the Ain Gadis which we saw was actually the Kadesh of the Bible.[c]

30—33. (30) **Caleb,** *see v.* 6, prob. the first to speak thus; but Joshua also stood by his side.[a] **stilled,** calmed. **we . . it,** he had faith in God. (31) **but . . him,** ten against two. **we . . able,** *etc.*, they looked no higher than the people and their walls. (32) **evil,** not so much false as one-sided: they told only one side, and that the least favourable. **land . . thereof,** exposed to invasion:[b] its very fertility led to quarrels among the tribes and wars of extermination.[c] (33) **giants,**[d] *nephilim.* **grasshoppers,** so small in comp.

The ancient Canaan a type of heaven.—I. In what respects the ancient Canaan was a type of heaven. 1. It was a promised land, and the right of possession was founded on the promise; 2. It was a land in which God was peculiarly present; 3. It was a land of fruition; 4. It was a free gift. II. As the Israelites had dangers, difficulties, and discouragements on their way to Canaan, so have Christians in their progress to heaven. 1. There

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says a fountain ab. a mile fr. the city is still called *Ain Eskâly. See Robinson, Bib. Res.* i. 316; *Stanley*, 164; *Bonar*, 53, 62; *Porter, Hd. Bk.* 247; *Ritter*, iii. 258, 298.

i Reland.

k Schulzius.

l Ge. xiv. 21—24.

m Dr. Stanley.

the report of the spies

a Robinson B. R. ii. 173-176; *Clark's Bib. Atlas*, pp. 24—26; and Pl. iii.

b Pr. xxvi. 13; De. ix. 1, 2; 1 S. xxvii. 8.

"The art of spreading rumours may be compared to the art of pin-making. There is usually some truth, which I call the wire; as this passes from hand to hand, one gives it a polish, another a point, others make and put on the head, and at last the pin is completed."—*John Newton.*

c Palmer.

Caleb stilled the people

a Nu. xiv. 6.

b Le. xxvi. 38.

c Nu. xxi. 27, 28; De. ii. 20.

d De. ii. 10, ix. 2; Am. ii. 9; Is. xl. 20.

c Evang. Preacher. On *vv.* 31, 32 *see Blunt's Scrip. Coin* 118.

"God gave you that gifted tongue of yours,

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and set it between your teeth, to make known your true meaning to us, not to be rattled like a muffin-man's bell."—*Carlyle.*

"Eloquence is the companion of peace, the associate of a life of leisure."—*Cicero.*

"It is but poor eloquence which only shows that the orator can talk."—*Sir Josh. Reynolds.*

v. 30. *J. Sutcliffe, M.A.*, "Of Present Salvation," "The Doctrines," &c.

are formidable foes to be encountered; 2. There are adversaries in timid and faint-hearted associates; 3. The Israelites in their progress were made dependent on the Lord for all things. III. Consider the resolution: "Let us go up at once and possess it." 1. The title to it is sure; 2. We have means and ordinances by which needed strength is supplied; 3. Here we have many foretastes of the good land.[c]

Nephilim.—The word translated giants is Nephilim, which occurs only in Gen. vi. 4 and Num. xiii. 33. They may have been men of great stature, but the word means more than this. In every other case—twenty-two in all—the word rendered giant is *Rapha: i.e.* giants, strictly so. Nephilim is from the root *Naphal*, to fall; and nephilim may signify *apostates*, or men who had fallen away from the fear of God—*fallen ones.* By some it has been translated *assaulters*, men who fell upon, assaulted others: men of lawless, predatory habits. If they were really *giants*, as is probable, they used their superior strength to plunder and oppress their fellows. The passage in Genesis teaches that there were two causes that moved God to punish human wickedness. 1. The existence and wickedness of the nephilim; 2. The apostasy and altered character of those who, by repute, were the sons of God. Thus understood, it records not a mere marvel, but a solemn fact, telling us that in those days the earth was so filled with violence, that even those who had been "sons of God" ended by becoming, like the rest of men, men of violence and might.

CHAPTER THE FOURTEENTH.

the people complain

a Ps. cvi. 24, 25; Ne. ix. 27; Ac. vii. 39.

b Ps. cv. 26; Nu. xvi. 4, 22.

"In such distress nothing remained but to pour out their desires before God; offering their prayer in public, however, and in the sight of all the people, in the hope of turning their minds."—*Calvin*, see *Serm.* on *v.* 4, by *C. Bean* (1716).

c C. Simeon, M.A. "However much we feel ourselves aggrieved, however deep may be the sorrow which cankers in our

1—5. (1) **lifted . . cried,** mingled disappointment and anger. **and . . night,** tears of unbelief. (2) **murmured . . Aaron,** this is the way of the mob. Always ready to burden some one with reproaches. **died,** *etc.*, unreasonable: they could but *die* here, as free men trying to conquer. (3) **were . . Egypt,**[a] and endure a bondage worse than before. (4) **let . . captain,** they felt that Moses would not lead them thither. (5) **Moses . . faces,**[b] turning to Him fr. whom the people turned away. **before . . Israel,** teaching them a lesson of humility, submission, faith.

Apostasy deprecated.—Let us consider—I. The proposal made by the people. The unfavourable report of the ten spies, and the influence of their own unbelieving fears led to it. II. The effect of that proposal on God's faithful servants: "Moses and Aaron fell on their faces before all the assembly." They were filled with grief and shame at so impious a proposal.[c]

Forms of unbelief.—There are the various ramifications of the subtle spirit of unbelief. Atheism, discarding its former audacity of blasphemy, assuming now a modest garb and mendicant whine, asking our pity for its idiosyncrasy, bewailing its misfortune in not being able to believe there is a God; rationalism, whether in the transcendentalism of Hegel, or in the allegorising impiety of Strauss, or in the pantheistic philosophy of Fichte, eating out the heart of the Gospel, into which its vampire-fangs have fastened; latitudinarianism on a sentimental journey in

search of the religious instinct, doling out its equal and niggard praise to it wherever it is found, in Feticism, Thuggism, Mohammedism, or Christianity; that species of active and high-sounding scepticism, which, for want of a better name, we may call a Credophobia, which selects the confessions and catechisms as the objects of its especial hostility, and which, knowing right well that, if the banner is down, the courage fails, and the army will be routed or slain, "furious as a wounded bull, runs tearing at the creeds,"—these, with all their offshoots and dependencies (for their name is legion) grouped under the generic style of infidelity, have girt themselves for the combat, and are asserting and endeaving to establish their empire over the intellects and consciences of men. And as this spirit of unbelief has many sympathies with the spirit of superstition, they have entered into unholy alliance,—"Herod and Pilate have been made friends together,"—and, joined hand in hand, they are arrayed against the truth of God. O rare John Bunyan! Was he not among the prophets? Listen to his description of the last army of Diabolus before the final triumph of Immanuel. "Ten thousand doubters, and fifteen thousand bloodmen; and old Incredulity was again made general of the army.[d]

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heart: prayer, placing us in fellowship with God, introduces us to the source of light, guidance and the truest comfort!"

"That slave-prince, Joseph, was mightier than all the monarchs of Egypt, because he was in habitual communion with the Sovereign of all sovereigns." — *Cowdery.*

Cyrillus Alex. Op. i. 386.

d Carlyle.

6–10. (6) **rent . . clothes,** as a sign of their sorrow at the rebellion of the people. (7) **is . . land,** this in opposition to xiii. 32. (8) **if . . us,** and He will if we are faithful. **then . . bring . . give,**[a] God recognised as guide and conqueror. (9) **only . . Lord,** lest He turn ag. you. **neither . . land,** He who is for, more than all against. **their . . them**[b] *i.e.* the protection of Providence. (10) **but . . stones,**[c] no argument can prevail over prejudice and obstinacy. **appeared,**[d] suddenly, gloriously. **before . . Israel,** confounding, and diverting them from their wicked purpose.

Joshua and Caleb exhort them

a Ge. xlviii. 21; Ex. xxxiii. 16; 1 K. x. 9; 2 Ch. xiii. 12, xxxii. 8; Ps. xlvi. 7, cxliv. 1, 2, 15, cxlvi. 5, xvi. 20.

b Defence, *lit.* shadow; *i.e.* shadow as from scorching sun. Eastern figure, Is. xxx. 2, 3, xxxii. 2.

c Ex. xvii. 4.

d Ex. xvi. 10; Nu. xvi. 19, xx. 6.

The people murmuring at the report of the spies.—Consider—I. The remonstrance here spoken of. Let us examine—1. The occasion of it; 2. The manner; 3. The matter. II. The use we should make of it. It should—1. Excite our desires; 2. Animate our hopes; 3. Direct our exertions.[e]

Shadow.—Hebrew "shadow." A poor man says of his rich friend, "He is my shadow;" *i.e.* he is my defence. "My shadow is gone;" meaning, he has lost his defence. "Alas! those poor people have lost their shadow."[f] "Literally, 'their shadow,' a metaphor highly expressive of protection and support in the sultry eastern countries. The Arabs and Persians have the same word to denote the same thing: using these expressions, 'May the shadow of thy prosperity be extended.' 'May the shadow of thy prosperity be spread over the heads of thy well-wishers.'

'May thy protection never be removed from my head;
May God extend thy shadow eternally.'

At court when mention is made of the sultan, the appellation of *alem-penah*, refuge of the world, is usually added to his title of *padisha*, or emperor. His loftiest title, and the most esteemed, because given to him by the kings of Persia, is *zil-ullah*, shadow of God."[g]

"He that complies ag. his will, is of the same opinion still." — *Butler.*

"In idle wishes fools supinely stay; be there a will, and wisdom finds the way." — *Crabbe.*

"He that wold not when he might, he shall not when he wolda." — *Percy's Reliques.*

e C. Simeon, M.A.

f Roberts.

g Burder.

11–16. (11) **provoke,** by contempt of His nature, and distrust of His word. **for,** notwithstanding, etc.[a] (12) **pestilence,**[b] personal punishment. **disinherit,** national punish-

Divine threats and Moses' intercession

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ment. **make .. they,** make thee to be the leader of a greater people, *i.e.* greater in faith, etc. (13) **Egyptians .. hear,**[e] he would not have a conquered foe rejoice in the overthrow of God's people; or hear that He who destroyed the gods of Egypt could not, or would not, save His people. (14) **tell .. land,**[d] *i.e.* Philistines, Edomites, Moabites, etc., who, by such news, would be encouraged to oppose the march. **for .. heard,** and hearing this have been filled with awe. (15) **then .. heard,** the march of two millions of people must have led to much spying and scouting. (16) **because,** *etc.*,[e] Moses was jealous of the honour and faithfulness of God.

Miracles and signs no hindrance to unbelief.—Note—I. That God had worked great wonders among the children of Israel: the crossing of the Red Sea, destruction of Pharaoh's host, the manna, etc. II. That, notwithstanding all these great works, the people still continued in unbelief. At every fresh trial, however small it might be, their faith gave way. III. That such a state of unbelief prevails now amongst us. Consider what wonders God has worked for us; yet we do not trust in Him. If we believed Him, should we not serve Him? And, how few there are who do this.[f]

Faith in falsehood.—When the English army under Harold, and the Norman under William the Conqueror, were set in array for that fearful conflict which decided the fate of the two armies and the political destinies of Great Britain, William, perceiving that he could not, by a fair attack, move the solid columns of the English ranks, had recourse to a false movement in order to gain the victory. He gave orders that one flank of his army should feign to be flying from the field in disorder. The officers of the English army believed the falsehood, pursued them, and were cut off. A second time a false movement was made in another part of the field. The English again believed, pursued, and were cut off. By these movements, the fortunes of the day were determined. Although the English had the evidence of their senses, yet they were led to believe a falsehood: they acted in view of it; the consequence was, the destruction of a great part of their army, and the establishment of the Norman power in England. It is an incontrovertible fact, that the whole heathen world, ancient and modern, have believed in and worshipped unholy beings as gods. Now, from the necessities of the case, the worshipper becomes assimilated to the character of the object worshipped. In consequence of believing falsehood concerning the character of God, all heathendom, at the present hour, is filled with ignorance, impurity and crime.[g]

17—21. (17) **let .. great,** in its manifestations, saving Thy people, conquering their foes. (18) **the,** *etc.*,[a] *see* Ex. xxxiv. 6,7. (19) **iniquity,**[b] wh. he does not extenuate. **according .. mercy,**[c] the pardon of sin always involves great mercy. **thou .. people,** their past sins. **from .. now,**[d] sin and pardon had marked every step. (20) **said,** mark the power of fervent prayer. **have,**[e] it is done. **word,** all it contains and implies; concerning My glory. (21) **but .. live,** and living never forget justice and mercy. **earth,** *etc.*[f] Divine care for the world's future provided for in all dealings with Israel.

The earth filled with the glory of the Lord.—I. The import of the promise before us. II. The reason we have for believing

a De. ix. 7, 8, 22, 23; He. iii. 8, 18; Ps. cvi. 43, lxxviii. 22, 32, 37—41, cvi. 24—27; Jo. xii. 37.

b Ex. xxxii. 10; De. xxviii. 15, 20, 21.

c Ex. xxxii. 12; Ps. cvi. 23; De. ix. 26—28.

d De. xxxii. 27; Ez. xx. 9—17.

e Jos. vii. 9.

See *Serm.* on *v.* 11 by *Dr. Coney*; on *v.* 14 by *J. Whittel* (1692).

f *W. H. Jackson.*

On *v.* 14 see *Blunt, Scrip. Coin.* 84.

"When thou art wrestling, like Jacob with the angel, and art nearly thrown down, ask the Holy Spirit to nerve thine arm. Consider how the Holy Spirit is the chariot-wheel of prayer. Prayer may be the chariot, the desire may draw it forth; but the Spirit is the very wheel whereby it moveth."—*Spurgeon.*

v. 8. *A. Fuller, Wks.* 567

v. 11. *A Fuller, Plain Ser.*, v. 217.

g *J. B. Walker.*

Moses' prayer is heard

a Ps. ciii. 8; cxlv. 8; Jo. iv. 2; 2 Co. v. 21.

b Ex. xxxiv. 9.

c Da. ix. 16—19.

d Ps. cxxxviii. 8.

e Ps. cvi. 45, xxviii. 37—43;

that these scenes of glory will one day be realised. Our confidence that Christ's religion will one day fill the whole earth with its glory is founded on—1. Jehovah's faithful and unerring promise; 2. The consideration that this religion is, in its nature, adapted above all others to be universal; 3. The present aspect of the world. III. Our present duty in relation to the promise before us. 1. To believe it; 2. To labour and pray without ceasing for its accomplishment; 3. Not to be discouraged by any adverse circumstance, however painful; 4. To pray for the Holy Spirit to render all our efforts effectual; 5. To let our plans be large, liberal, and ever expanding.[g]

The mercy of God.—I remember well being taken one day to see a gorgeous palace at Venice, where every piece of furniture was made with most exquisite taste and of the richest material, where statues and pictures of enormous price abounded on all hands, and the floor of each room was paved with mosaics of marvellous art and extraordinary value. As I was shown from room to room and allowed to roam amid the treasures by its courteous owner, I felt a considerable timidity, I was afraid to sit anywhere, nor did I hardly dare to put down my foot or rest my hand to lean. Everything seemed to be too good for ordinary mortals like myself; but when one is introduced into the gorgeous palace of Infinite Goodness, costlier and fairer far, one gazes wonderingly, with reverential awe, at the matchless vision. "How excellent is thy lovingkindness, O God!" "I am not worthy of the least of all Thy benefits. Oh! the depths of the love and goodness of the Lord."[h]

22—25. (22) **seen,** and are therefore without excuse. **ten times,** words not to be forced to a literal interpretation:[a] **ten,** the num. = completeness.[b] (23) **surely,** *etc.*,[c] men shall learn that they are not to presume on My mercy. (24) **Caleb,**[d] and those who like him did not share in the rebellion.[e] (25) **valley,** or elevated plain. **to-morrow,** *i.e.* henceforth. **way . . sea,** *i.e.* along the side of the Eleanic or E. gulf of R. Sea.

Caleb's integrity.—Consider—I. What groundwork is requisite in a man to enable him to follow the Lord fully. He must—1. Have a principle of saving faith; 2. Esteem God to be the chief good; 3. In all things value God's interest before his own; 4. Be able to die for God. II. What it is to follow the Lord fully. 1. It excludes—(1) Partial obedience; (2) Sinister ends; (3) Lukewarmness; (4) Formality; (5) Fickleness. 2. It includes —(1) Obedience to the whole will of God. (2) Freeness of obedience; (3) Satisfaction with measure of success; (4) Disregard of men; (5) Disregard of impediments. III. How God rewards those who follow Him fully. They shall—1. See and know more of Him; 2. Receive more from Him.[f]

Integrity next to sincerity.—

Next to sincerity, remember still
Thou must resolve upon integrity.
God will have all thou hast,—thy mind, thy will,
Thy thoughts, thy words, thy works. A nullity
It proves when God who should have all, doth find
That there is any one thing left behind.[g]

26—33. (26, 27) **long,**[a] through what extent of *time* and *sin*. (28) **as . . ears,** words of sinful complaint. **so . . you,** the

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Is. xliii. 25, 26, xlviii. 9—11; Ja. v. 16; 1 Jo. v. 14, 15.

f Ha. ii. 14; Ps. lxxii. 19.

See *Serm.* on *v.* 18 by *Abp. Tillotson;* on *v.* 19 by *Dr. J. Hunt* (1748).

g T. Miller.

"What venom must there be in the corruption of my nature, that can suck poison out of such a sweet attribute as the patience of God!"—*Cotton.*

v. 18. *Abp. Tillotson,* viii. 300; *Dr. G. D'Oyley,* i. 46; *R. Cattermole,* 204.

v. 19. *Dr. J. Hunt,* i. 295.

vv. 20, 21. *C. Simeon,* ii. 59.

h Spurgeon.

reward of following God fully

a The Rabbins instance ten separate occasions.

b Ge. xxxi. 7.

c De. i. 35; Ps. xcv. 11; Ez. xx. 15; Ps. cvi. 26; He. iii. 17, 18; Je. xv. 1.

d De. i. 36; Jos. xiv. 6—14.

e "Ps. xc. has been most appropriately regarded as a kind of dirge upon those sentenced thus awfully by God to waste away in the wilderness." —*Spk. Comm.*

f R. Vines.

v. 24. *T. Boston,* ix. 299; and see below.

g G. Herbert.

the doom of the murmurers

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a Ex. xvi. 28; Ms. xvii. 17.

b De. i. 35, 36.

c Nu. xxvi. 63—65, xxxii. 11, 12.

d Jude 5; De. i. 39; Ps. cvi. 24; 1 Co. x. 5.

e Ex. xxxiv. 7; Nu. xxxii. 13; Ps. cvii. 40; Ez. xxiii. 35.

"I will not be as those who spend the day in complaining of headache; and the night in drinking the wine that gives the headache."—*Goethe.*

punishment shall correspond with the sin. (29) **numbered,**[b] *see* i. 18 *ff.* (30) **save,**[c] *i.e.* of those numbered. (Eleazar the Levite was not of those numbered.) (31) **but . . ones,** under 20 yrs. of age. **which,** *etc.*, those saved were more helpless than those who said they were not able to possess the land. (32) **but,** *etc.*,[d] *lit.* but your carcases, even yours. (33) **bear,**[e] endure the immediate consequences of.

Murmuring (*v.* 27).—We have here—I. The sin of murmuring referred to. 1. What is it? Finding fault with God's way and will; 2. What causes it? Pride, setting up our judgment against God's wisdom. Selfishness, our wishes against God's will. II. The punishment of that sin. 1. Its nature. The people doomed to a lifelong experience of that which they complained; 2. Its completeness, *v.* 29. III. Its folly exposed. 1. Those of whom the worst misfortunes were predicted—the children—should inherit the land; 2. Yet, even they should suffer for their fathers' sin. Children are often the victims of parental folly.

v. 24. *R. Walker*, i. 401; *G. Burder*, 7; *T. Gisborne*, i. 215; *W. Richardson*, ii. 46; *T. Tate, M.A.*, 20.

The evil of murmuring.—Seneca hath his similitude to set out the great evil of murmuring under small afflictions. Suppose, saith he, a man to have a very fair house to dwell in, with very fair orchards and gardens set about with brave tall trees for ornament: what a most unreasonable thing were it in this man to murmur because the wind blows a few leaves off the trees, though they hang full of fruit! If God takes a little and gives us much, shall we be discontent?—if He takes our son and gives us His own; if He cause the trees to bring forth the fruit, shall we be angry if the wind blow away the leaves?[f]

f *Venning.*

forty years' wandering

a Nu. xiii. 25; Ps. xcv. 10; Ez. iv. 6; He. iv. 1.

b In Job xxx. 10 the same Heb. word is trans. "occasions;" there and here the only places where it occurs.

c 1 Co. x. 10; Mal. iii. 18.

d Nu. xxvi. 65.

"I think half the troubles for wh. men go slouching in prayer to God are caused by their intolerable pride. Many of our cares are but a morbid way of looking at our privileges. We let our blessings get mouldy, and then call them curses."—*Beecher.*

34—39. (34) **days . . years,**[a] it takes a short time to sin, a long time to repent and suffer. **my . . promise,**[b] turning away fr. promise. (35) **that . . me,** in unnatural rebellion. **consumed,**[c] by war, disease, etc. (36) **men,** the *ten* evil witnesses. (37) **died . . Lord,** the first instalment of Death's great harvest: died, suddenly, collectively. (38) **Joshua . . still,**[d] reward of fidelity to truth, duty, God. (39) **mourned,** their grief made greater by despair.

A Divine breach of promise.—I. The great purpose of God remains unchangeable. II. The working out of His purposes according to plan and method may be effected by human conduct. III. That human conduct, which leads to any change in or modification of the Divine method, must involve human misery. VI. God has a great purpose of mercy towards all men: how it is perverted, or presumed upon!

Murmuring and contentment.—

Some murmur when their sky is clear
  And wholly bright to view,
If one small speck of dark appear
  In their great heaven of blue;
And some with thankful love are filled
  If but one streak of light,
One ray of God's good mercy, gild
  The darkness of their night.
In palaces are hearts that ask,
  In discontent and pride,
Why life is such a dreary task,
  And all good things denied?

And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made.[e]

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v. 24. *Dr. R. Gell, An Essay, etc.*, 487.

e *Abp. Trench.*

40—45. (40) **early,** now as anxious to advance as bef. to return. **gat . . mountain,** they turned towards some plateau on N. of valley of *v.* 25. **for . . sinned,**[a] but to advance was *now* a sin. (41) **but . . prosper,** nor any sin however plausible. (42) **for . . you,**[b] they had neglected the cloud. (43) **fall . . sword,** *etc.*, even *with* the Lord they sinfully feared this result: how much more *without* the Lord's help. (44) **presumed,**[c] notwithstanding the warning of Moses. (45) **Hormah,**[d] *lit.* the ban-place.[e]

the defeat of Israel at Hormah

a Ex. xxxiii. 4; De. i. 41.
b De. i. 42; 2 Ch. xv. 2, xxiv. 20.
c 2 Pe. ii. 9; Ps. xix. 13.
d De. i. 43, 44; Jos. xii. 14; Ju. i. 17.
e *Robinson, B. R.*, ii. 198.

Presumption of the rebellious Israelites.—Let us inquire—I. Wherein their presumption consisted. They went up—1. Without the Divine presence; 2. In opposition to the Divine command. II. Wherein it issued. Their efforts terminated in—1. Painful disappointment; 2. Fruitless sorrow.[f]

Reckless presumption—A noble ship was bearing into port. It was the evening hour, and too late to enter without a pilot. There were two passages into the harbour; one a dangerous narrow channel, the other a wide and safer one. The captain determined to pilot himself by the narrow passage. A storm was coming up; and the passengers, with fear and consternation, begged him to take the wider channel. He laughed at their cowardice, and swore he would do as he pleased. As the night advanced, the gale increased. Soon arose a cry, "Breakers ahead, breakers ahead!" The captain flew to the wheel; sails were struck; the wind had the mastery; and the captain found a will that could defy his own. The vessel made a fearful plunge, struck the foreship deep into the sand, to be shattered by the wild waves' pleasure. Few survived the terrors of that fearful night; but among the dead thrown up by the rising tide was the body of the wilful and presumptuous captain.

f *C. Simeon, M.A.*
"If we pursue most of those contentions which afflict the world to their first principle, we shall find that they issue from pride, and pride from self-opinion, and a strange persuasion that men have of their knowledge of those things of which they are indeed ignorant."—*South.*

CHAPTER THE FIFTEENTH.

1—7. (1, 2) **land . . you,**[a] *see* Ex. iii. 17. (3) **and will,** *etc.*,[b] *see* Le. i. 3. (4) **meat,** *etc.*,[c] *see* Le. ii. **tenth . . oil,** *see* Ex. xxix. 40. (5) **fourth . . wine,** *etc.*,[d] *see* Ex. xxix. 40. (6) **two,** sacrifice of higher value, hence increase of quantity of flour. (7) **drink,** *etc.*, "The accessory sacrifices were always increased in proportion to the greater worth and magnitude of its principal."

law of offerings

a De. viii. 7—9.
b Nu. xxviii. 27; Ep. v. 2; 2 Co. ii. 15.
c Le. vi. 14, 15; Jo. iv. 34; He. x. 7.
d Ps. civ. 15; Jo. xv. 1; Ne. viii. 10; Ps. c. 2; Is. xxxv. 10.

The greater sacrifice and the less.—We learn here—I. That the greater the principal item, the lesser were to be in proportion. When lambs, rams, &c., were offered, the wine, oil, etc., were to be of relative value. II. The great sacrifice for sin having been offered; the accessories, *i.e.* the heart and life of believers must, in their consecration, be entire, that there may be the truest relation possible between *our* sacrifice and *His*, *see* Rom. xii. 1.

The sacrifice of Christianity.—She demands of us the sacrifice of body and soul to God. But wherefore? Because we have fallen from our original righteousness; because we are propense

"If ye ask me why you should give your hearts to God, I do not answer, like the disciples who went for the ass and colt, "The Lord hath need;"

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but we have need. If ever the saying were true, "It is more blessed to give than take," more blessed are they who do give their hearts to God than they which take possession of the world."—*H. Smith.*

f Bp. Wilson.

burnt-offerings and vows

a Le. xxii. 21.

"All Christians should feel their study to be Christ's exaltation; and whatever is calculated to hinder man from beholding Him in all the glory of His Person and works should be removed out of the way! 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.'"

"Many there are who, while they bear the name of Christians, are totally unacquainted with the power of their Divine religion. But for their crimes the Gospel is in no wise answerable. Christianity is with them a geographical, not a descriptive, appellation."—*Faber.*

vv. 10, 11. *Dr. J. Preston*, Of Humiliation, The Saints' Qualification.

b Dr. Thomas.

the stranger under the same law

to forbidden objects; because we are guilty, enslaved, blind, erring creatures. What would never be thought of by a person in health, and never be urged upon him, may be and is perfectly reasonable for one sinking with disease. To a shipwrecked mariner that becomes most reasonable which would be contrary to common reason were he sailing with a favourable wind. A prisoner condemned to die by the laws of his country may and ought, in reason, to sue for pardon and submit to whatever conditions his prince imposes. Thus all the self-denial of Christianity, its penitence, its difficulties, its afflictions, its separation from the sins of the world, its humility, its vigilance, its holy fear, are most reasonable under the circumstances in which man is placed, and with the eternity which is before him.*f*

8—12. (11) **thus . . done,** *etc.,*[a] *i.e.* such shall be the proportion of accessory sacrifice (flour, oil, wine) according to value and kind of principal sacrifice. (12) **number,** of lambs, etc. **so . . one,** such shall be the proportion of wine, oil, flour, to *each* principal sacrifice.

Aims at perfection (*v.* 12).—Ref. to last homily. Note the principle involved. Here we have the doctrine enforced, that what is done should be well done. I. Attention to the greater does not excuse neglect of the less. Ma. xxiii. 23; Lu. xi. 42. II. Obedience in the greater matters tested. as to sincerity, by obedience in the lesser details of ceremonial observance. III. The offering up of the great sacrifice for sin does not liberate us from the duty of offering, on our part, the lesser sacrifice of faith, etc. IV. The offering of the less manifests our appreciation of the greater.

Judging Christianity.—Judge not Christianity, even by its most perfect embodiment in the life of its disciples here. The best are imperfect, and Christianity itself teaches this, and points to perfection as yonder. Do not judge the science of that organ-builder by that half-finished instrument in his workshop. There is but little in that to please the eye, and from it scarce a note can be evolved to charm the ear. Judge not the artistic character of that painter by the first rough outline which you discover on the canvas in his studio. There is scarcely a touch of life in it, or any perceptible resemblance to the original. Judge the organ-builder by the instrument as it stands in the great cathedral, pouring forth, by the touch of a master musician, pealing strains of music, electrifying the congregated thousands. Judge the artist by the picture as hung up in the Academy of Art—looking, throbbing, and blushing at you as a thing of life, gathering around it a crowd of admiring spectators. Even so judge Christianity. Its organ—the Christian life—is not half finished here in its workshop. Yonder, in the great cathedral of eternity, you will see it in perfection, and feel the inspirations of its harmonies. The painting is not finished here in its studio; its figure is half-formed and blotched, and scarcely a feature is accurate. See it in the great gallery of the heavens, finished, and an exact copy of the Son of God Himself, "Who is the image of the Father's glory," &c.*b*

13—16. (13) **all . . manner,** they were not exempted fr. duty on the ground of descent. (14) **stranger,** *etc.,* not to be excluded fr. religious privileges bec. of his extraction. (15) **so**

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..**Lord,** who is no respecter of persons. (16) **one law,** *etc.*,[a] so also of the greater sacrifice we are all one in Christ.[b]

Once strangers now friends.—Consider—I. The Old Law. 1. It provided for the incorporation of strangers into the body of God's people; 2. Strangers admitted on two conditions. (1) Willingness on their part; (2) Conformity to the customs of Israel. II. The modern application. 1. We must make the widest provision for the introduction of strangers into the Church of God; 2. We must not allow such to dictate the terms on which they will be received.

The principle of sacrifice.—When a teacher was wanted by Dr. Mason, of Burmah, for the warlike Bghais, he asked his boatman, Shapon, if he would go, and reminded him that, instead of the fifteen rupees a month which he now received, he could have only four rupees a month as a teacher. After praying over the matter he came back, and Dr. Mason said, "Well, Shapon, what is your decision? Can you go to the Bghais for four rupees a month?" Shapon answered, "No, teacher, I could not go for four rupees a month, but I can do it for Christ." And for Christ's sake he did go.

[a] Ex. xii. 49; Nu. ix. 14; Ro. iii. 29, 30.

[b] Ep. ii. 11—18; 1 Ti. ii. 3, 4.

"The moment a man's heart touches the heart of Christ in living faith, he becomes, whether he knows it or not, the brother of every other, in heaven or on earth, who has come into the same relationship with Christ. Whoever is united to Christ, is brother or sister to everybody else that is united to Him."—*H. W. Beecher.*

17—21. (17, 18) **when . . you,** they were to regard the coming into the land as settled. (19) **heave-offering,**[a] *see* Le. vii. 32. (20) **dough,** or coarse meal: not only the corn but of the bread made fr. it, an offering was to be made. (21) **generations,** *i.e.* for all time.

the heave-offering

[a] Jos. v. 11, 12; De. xxvi. 2, 10; Pr. iii. 9, 10; Ma. vi. 33.

On *v.* 20 see *Blunt, Scrip. Coin.*, 101.

Memorial of gratitude.—A very poor and aged man, busied in planting and grafting an apple-tree, was rudely interrupted by this interrogation: "Why do you plant trees, who cannot hope to eat the fruit of them?" He raised himself up, and leaning upon his spade, replied, "Some one planted trees for me before I was born, and I have eaten the fruit. I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."

22—26. (22) **erred,**[a] sinned: neglect of duty. (23) **all,** having observed some, and neglected others. **and . . generations,** if ye shall at any time neglect them. (24) **by . . knowledge,** by oversight *(see marg. of A. V.)*. (25) **ignorance,**[b] not presumptuous, intentional violation of law. (26) **seeing . . ignorance,** still their ignorance involved sin, and necessitated sacrifice.

sins of ignorance and forgetfulness

[a] Le. vi. 13—20.

[b] Lu. xxiii. 34; Jo. xvi. 3; Ac. iii. 17—19; 1 Co. ii. 8; Ac. ii. 36—39.

"Childish imbecile carelessness is enough to render any man poor without the aid of a single positive vice."—*Wayland.*

Sins of omission.—I. "I did not know," or, "I forgot," often pleaded as excuses for neglect. Assumption of innocence, on the ground of ignorance or forgetfulness. II. The regarding of such neglect as sin shows that we are held responsible for the cultivation of mind and memory.

Carelessness.—The Duke of Richmond, the late Postmaster-General, states, that about one thousand letters are annually put into the post-office without any address whatever. In a single year, one hundred of these, which were opened with the design of returning them to their writers, were found to contain money and bills, to the amount of from twenty to thirty thousand pounds.

27—31. (27) **soul,**[a] single individual, as distinct fr. whole nation. (28, 29) The same principle applies as in case of national sins, *vv.* 25, 26. (30) **presumptuously,**[b] wilfully, openly. **reproacheth,** reviileth, blasphemeth. (31) **his . . him,**[c] in the punishment which he shall endure.

presumptuous sins

[a] Le. iv. 27, 28; 1 Ti. i. 12—16.

[b] De. xvii. 12, 13; Ps. xix. 13; He.

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x. 26; 2. Pe. ii. 10.
c Pr. xiii. 13; He. iv. 12, 13; Jo. xii. 48; He. x. 28—31.
d Rev. J. Burns, D.D.
See Serm. on v. 30 by Dr. N. Brady (1730); on vv. 30, 31 by Dr. H. Sacheverell (1708).
"It is commonly seen that boldness puts forth men before their time and before their ability. Wherein we have seen that many, like lapwings and partridges, have run away with some part of the shell upon their heads."—Bishop Hall.
v. 30. See below.

the sabbath-breaker
a Ex. xxxi. 14, 15, xxxv. 2, 3.
b Ex. xviii. 19; Le. xxiv. 24.
c 1 K. xxi. 13.
d C. Simeon, M.A.
On v. 32 see Blunt, Scrip. Coin., 96.
Sabbath is called "day of light" by the Jews; "day of silence" by the Africans; "praying day" by the Cree Indians; the early Christians called it the "queen of days."
"The Sabbath doth not enjoin the seventh day of the week, but the seventh part of our time."
"It is a curious fact that though the rain keeps thousands away from church on Sunday, it does not deter a single man from attending to his business on week-days."
v. 30. T. Thomson.

Presumption.—Let us notice—I. What presumption includes. It signifies—1. Boldness in evil, sinning without fear; 2. Arrogance in evil, pride of heart, spirit, and tongue; 3. Irreverence towards God; 4. Confidence of escape from His threatenings. II. Its chief causes. 1. Spiritual ignorance; 2. Recklessness and inconsideration; 3. Confirmed unbelief, giving no credit to the Word; 4. Hardness of heart. III. Its terrible results. 1. God, defied, will vindicate His authority; 2. Threatenings despised. He will terribly execute; 3. Mercy despised will involve in a fearful retribution.[d]

Presumptuous sins.—When the Rev. J. W. Fletcher, of Madeley, was once preaching on Noah as a type of Christ, and while in the midst of a most animated description of the terrible day of the Lord, he suddenly paused. Every feature of his expressive countenance was marked with painful feeling; and, striking his forehead with the palm of his hand, he exclaimed, "Wretched man that I am! Beloved brethren, it often cuts me to the soul, as it does at this moment, to reflect, that while I have been endeavouring by the force of truth, by the beauty of holiness, and even by the terrors of the Lord, to bring you to walk in the peaceable paths of righteousness, I am, with respect to many of you who reject the Gospel, only tying millstones round your neck, to sink you deeper in perdition!" The whole church was electrified, and it was some time before he could resume his discourse.

32—36. (32) **found . . day,**[a] open profanation of the Sabbath. (33) **they,** *etc.*,[b] this shows how impressed they were with the sanctity of the day. (34) **they . . ward,** like the blasphemer, Le. xxiv. 12. **because,** *etc.*, *i.e.* the mode of death not decided on. (35) **stoning,** *see on* Le. xx. 2. (36) **all,** *etc.*,[c] this would vividly impress on all the heinousness of the sin and the greatness of the punishment.

The Sabbath-breaker stoned.—I. The guilt of profaning the Sabbath. It is—1. An unreasonable sin. Consider who it is that requires the observation of the Sabbath; what portion of our time it is that He requires; for whose sake He requires it; 2. A presumptuous sin: it is "a reproaching of God Himself" as a hard master, that was unfit to be obeyed. II. Its danger. This sin is particularly specified as a very principal occasion of bringing down all those judgments with which the Jews were visited at the time of their captivity in Babylon.[d]

Sabbath-breaking.—Mr. Clarke gives an account of a godly minister, who one day was preaching, and earnestly pressing the sanctification of the Sabbath, and who, in his sermon, had occasion to make mention of that man who, by the special commandment of God, was stoned to death for gathering sticks on the Sabbath-day. A person in the congregation wickedly rose up and laughed, and made all the haste he could out of the church, and went and gathered sticks, though he had no need of them. But when the people were coming home from church they found him lying dead, with the bundle of sticks in his arms. "These instances of Divine vengeance," it is added, "inflicted on profaners of the Lord's Day, may contribute very much to confirm us in the belief of the Divine institution of this holy day, and likewise may serve to warn all ranks and degrees of persons to guard against the contempt and violation of the Lord's Day. The Lord indeed exerciseth great longsuffering and patience

towards many notorious Sabbath-breakers, to show us that there is a judgment-day to come. But, nevertheless, he makes monuments of some, to let us know that verily there is a God that judgeth in the earth."

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299; *Dr. N. Brady*, ii. 64; *R. Southgate*, ii. 255.

37—41. (37, 38) **borders,**[a] corners. **put upon,** add to. **ribband,** thread, or tassel. **blue,** prob. to sig. the heavenly origin of the commandments. (39) **ye . . not,**[b] that ye wander not. (40) **remember,** memory aided by sight. (41) **to . . God,**[c] the great purpose of their deliverance.

fringes for remembrance

a De. xxii. 12; Ma. xxiii. 5.

b De. xxix. 19; Je. ix. 14; Ju. xvii. 5, 6; Ez. vi. 9; Ps. lxxiii. 27, cvi. 39; Ja. iv. 4.

c Le. xi. 44. 45; Ro. xii. 1; 1 Th. iv. 7; 1 Pe. i. 15, 16.

Fringes in the borders of garments.—As the children of Israel were to wear these fringes, to remind them of their duties towards God, so have we many like reminders of our duties to Him. Among our fringes of remembrance are—I. The Word of God. This we have constantly before us, to bring to our remembrance our duty to—1. God; 2. Our fellow-men. II. The example of good men around us. III. The warnings conveyed to us in the lives of sinners.[d]

The art of reflection.—Reader, you have been bred in a land abounding with men able in arts, learning, and knowledge manifold: this man in one, this in another; few in many, none in all. But there is one art of which every man should be a master—the art of reflection. If you are not a thinking man, to what purpose are you a man at all? In like manner, there is one knowledge which it is every man's duty and interest to acquire, namely, self-knowledge. Or to what end was man alone, of all animals, endued by the Creator with the faculty of self-consciousness?[e]

d W. H. Thomson. vv. 30, 31. *Dr. H. Sacheverell* (1708); *C. Simeon*, ii. 74.

vv. 32—36. *R. P. Buddicom*, ii. 116.

e Coleridge.

CHAPTER THE SIXTEENTH.

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1—5. (1) **Korah,** *see* Ex. vi. 18. **Dathan**[a] (*belonging to a fountain*). **Abiram** (*father of loftiness* or *renown*). **Eliab** (to whom *God is Father*). **On** (*strength*). **Peleth** (*swiftness*). **took,** *i.e.* perh. took *counsel*[b] (men, in ital., not in text). (2) **certain,** *etc.*, prob. belong. to var. tribes. (3) **against . . Aaron,**[c] he objected to influence of fam. of Aaron over rest of Levites. **wherefore,** *etc.*, it was God who had exalted them. (4) **when . . face,**[d] laying the matter bef. God. (5) **spake,** having first spoken to God. **even . . shew,**[e] he will leave the answer in higher hands. **whom . . him,** whom he has selected, and especially qualified as priests.

Korah's rebellion

a Nu. xxvi. 9.

b It may read, "Now, Korah... took counsel apart with Dathan," etc. See *Spk. Comm.*, or (see *v.* 2): "Now, Korah... took of the children of Israel two hundred and fifty," etc.

c Ps. cvi. 16.

d Nu. xiv. 5, xx. 5.

e 2 Pe. ii. 9, 10. Korah's object was not to abolish the distinction between the Levites and the people, but to win priestly dignity for himself and his kinsmen.

The policy of the place-hunter.—I. The place sought. The priesthood. Why? II. The plan adopted. 1. The Reubenites gained over; 2. Pretence of popular advocacy; 3. Attack upon Moses and Aaron. III. The plotters confronted. Moses refers them to God; and leaves the decision with Him.

The princes of the assembly.—They are styled, *Nesïe Eda Kerüe Moëd*, that is, "chiefs of the community, that are called to the convention." I notice this passage particularly, because it appears from it, that 250 persons of this description, who rose up against Moses, became to him objects of extreme terror; which they could not have been, if their voices had not been, at the same time, the voices of their families and tribes. Still more explicit, and to the point, is the passage, Deut. xxix. 9, where Moses, in a

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But this ultimate design is masked for the present in order to win the support of the Reubenites, by putting forward claims to spiritual equality on behalf of every Israelite." —*Spk. Comm.*

On *v.* 1 *Blunt, Scrip. Coin.* 75.

vv. 1—4. *Dr. R. Hawker*, v. 416.

v. 3. *T. D. Maurice, O. T.*, 197; *J. H. Gurney*, 85.

See also *Hall's Cont., and J. Saurin, Dis. Hist.*, ii. 405.

f Michaelis.

speech to the whole people, says, "Ye stand this day all of you before the Lord your God, your heads, your tribes (that is, chiefs of tribes), your elders, your scribes, all Israel, infants, wives, strangers that are in your camp, from the hewer of wood to the drawer of water." Now as Moses could not possibly speak loud enough to be heard by two millions and a half of people (for to so many did the Israelites amount, women and children included), it must be manifest that the first-named persons represented the people, to whom they again repeated the word of Moses. Whether these representatives were on every occasion obliged to collect and declare the sense of their constituents, or whether, like the members of the English House of Commons, they acted in the plenitude of their own power for the general good, without taking instructions from their constituents, I find nowhere expressly determined; but methinks, from a perusal of the Bible, I can scarcely doubt that the latter was the case. Who these representatives were, may in some measure be understood from Josh. xxiii. 2, and xxiv. 1. They would seem to have been of two sorts. To some, their office as judges gave a right to appear in the assembly; and these were not necessarily of the same family in which they exercised that office. Others, again, had a seat and a voice in the Diet, as the heads of families.[f]

Korah called to the trial

6—11. (6) **censers,**[a] *see* Le. x. 2. (7) **put .. morrow,**[b] undertake holiest function of priestly service. **choose,**[c] visible evidence of choice expected. (8) **ye .. Levi,** the title shows that Moses penetrated their design. (9) **but .. you,**[d] so small that you want to be higher. (10) **he .. him,**[e] itself honour enough. **seek .. also,**[f] this was their main object. (11) **cause,** personal, and selfish ambition.

a 2 Ch. xxvi. 19; 1 K. vii. 50; Ex. xxxvii. 16; He. ix. 4; Ez. viii. 11; Re. viii. 3—5.

b Ex. xxviii. 1; Le. xxi. 12.

c 1 S. ii. 28; Ps. cv. 26; 2 Ti. ii. 19.

d 1 S. xviii. 23.

e Nu. viii. 14; De. x. 8; Nu. iv. 17—20.

f Nu. iii. 10, 38.

Serm. on *v.* 7 by *W. Reading* (1728).

"Dreams indeed are ambition, for the very substance of the ambitious is merely the shadow of a dream. And I hold ambition of so light a quality that it is but a shadow's shadow."—*Shakespeare.*

"Ambition destroys the pleasures of the present in ardent aspirations after an imaginative future."—*Dr. Thomas.*

Competitive examination.—I. The test proposed, Korah, etc., to discharge one of the easiest duties of the office to which they aspired. II. The referee. The Lord, not Moses or Korah. III. The reason of the test and the referee, *i.e.* the true motive of the rebels.

The project of Themistocles.—Themistocles having conceived the design of transferring the government of Greece from the hands of the Lacedæmonians into those of the Athenians, kept his thoughts continually fixed on this great project. Being at no time very nice or scrupulous in the choice of his measures, he thought anything which could tend to the accomplishment of the end he had in view, just and lawful. In an assembly of the people one day, he accordingly intimated that he had a very important design to propose, but he could not communicate it to the people at large, because the greatest secrecy was necessary to its success; he therefore desired that they would appoint a person to whom he might explain himself on the subject. Aristides was unanimously pitched upon by the assembly, who referred themselves entirely to his opinion of the affair. Themistocles, taking him aside, told him that the design he had conceived, was to burn the fleet belonging to the rest of the Grecian states, which then lay in a neighbouring port, when Athens would assuredly become mistress of all Greece. Aristides returned to the assembly, and declared to them, that nothing could be more advantageous to the commonwealth than the project of Themistocles; but that, at the same time, nothing in the world could be more unfair. Without

inquiring further, the assembly unanimously declared, that since such was the case, Themistocles should wholly abandon his project.[g]

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g *Cheever.*

12—17. (12) **we . . up,**[a] fr. our tents to tab.; prob. they feared punishment. (13) **out . . honey,**[b] applying to Egypt the title of Land of Prom. (14) **put . . men?** fig. deceive: throw dust in eyes of. (15) **wroth,** being openly despised, and charged with being an ambitious deceiver. **I,** *etc.*,[c] self-vindication sometimes needful. (16) **be . . Lord,**[d] let Him decide. (17) **incense,**[e] *see* Ex. xxx. 34—38.

The challenge rejected.—I. The challenge. Dathan and Abiram summoned to the tabernacle to witness the trial of Korah and his company. II. The challenge rejected. 1. Probably they began to fear; 2. Or, since they had rebelled, they would resist authority at once; 3. They increase their guilt by the charge introduced by them against Moses, into their rejection. He had blinded the people.

The encroachments of presumption.—Every presumption is properly an encroachment, and all encroachment carries in it still a farther and a farther invasion upon the person encroached upon. It enters into the soul as a gangrene does into the body, which spreads as well as infects, and with a running progress carries a venom and a contagion all over the members. Presumption never stops in its first attempt. If Cæsar comes once to pass the Rubicon, he will be sure to march farther on, even till he enters the very bowels of Rome, and break open the Capitol itself. He that wades so far as to wet and foul himself, cares not how much he trashes farther.[f] *Presumption punished.*—A young man who had inherited an estate from an uncle was exhorted to seek Christ and said that he would do so as soon as he had paid off the debts that encumbered the estate. The pastor said, "Young man, beware! you may never see that day: while you are gaining the world, you may lose your soul." The young heir said, "I'll run the risk." He went into the woods, and was engaged felling a tree, when a falling limb caused his instant death, within a few hours of his bold presumption.

Dathan and Abiram refuse to obey

a Ex. ii. 14; Ac. vii. 35.

b 2 Pe. ii. 21, 22, iii. 3—9.

c 1 S. xii. 3; Ac. xx. 33; 2 Co. vii. 2.

d 1 Co. iii. 13.

e De. xxxiii. 10; 1 S. ii. 28; 1 Ch. ix. 30.

Serm. on *v.* 15, by *R. Standfast* (1676).

"Bad company is like a nail driven into a post, which, after the first and second blow, may be drawn out with little difficulty; but, being once driven up to the head, the pincers cannot take hold to draw it out, but which can only be done by the destruction of the wood."—*St. Augustine.*

f *Dr. South.*

18—22. (18) **and . . censer,** *etc.*,[a] they presumptuously accepted the challenge. (19) **glory,** *etc.*,[b] the Lord manifested *His* presence also. (20—21) **separate,** *etc.*,[c] the present safety of the wicked oft. depends on presence of the good.[d] They could not be consumed till Moses, etc., had withdrawn. (22) **God . . flesh,**[e] God the author and ruler of life and the soul. **shall . . sin,** Korah: or, prob. one = few. **wilt,** *etc.*, whose sin may have resulted fr. the influence of that one.

Dangerous companionships (*v.* 21).—I. The wicked are doomed to destruction. "God is angry with the wicked every day." "He that believeth not is condemned already." II. The presence of the good postpones, for awhile, the execution of the sentence; and "they grow together to the harvest." III. The good should seek to maintain distinction of character; and so prepare for the final separation.

The choice of companions.—In young minds there is commonly a strong propensity to particular intimacies and friendships. Youth, indeed, is the season when friendships are sometimes formed, which not only continue through succeeding life, but

Korah before the tabernacle

a Re. viii. 3—5.

b Ex. xvi. 7; Ex. i. 28, ii. 1—5.

c Ex. xxxii. 10, xxxiii. 5; He. xii. 28, 29.

d *e.g.*, case of Sodom; parable of tares.

e Ac. xvii. 24—26; Job. xii. 10; He. xii. 9.

"As it is madness to open our doors to those

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who bring the plague which infecteth our bodies, it is much greater madness to set open our doors to swearers, blasphemers, ribald talkers, and ungodly livers, who infect both soul and body."—*Cawdray.*

See *Dr. Williams, Old Test. Char.*, 123.

f Dr. Blair.

which glow to the last, with a tenderness unknown to the connections begun in cooler years. The propensity, therefore, is not to be discouraged, though, at the same time, it must be regulated with much circumspection and care. Too many of the pretended friendships of youth are mere combinations in pleasure. They are often founded on capricious likings, suddenly contracted and as suddenly dissolved. Sometimes they are the effect of interested complaisance and flattery on the one side, and of credulous fondness on the other. Such rash and dangerous connections should be avoided, lest they afterwards load us with dishonour. We should ever have it fixed in our memories, that by the character of those whom we choose for our friends, our own is likely to be formed, and will certainly be judged of by the world. We ought, therefore, to be slow and cautious in contracting intimacy; but when a virtuous friendship is once established, we must ever consider it as a sacred engagement.*f*

Dathan and Abiram swallowed up

a Ge. xix. 14; Is. lii. 11; 2 Co. vi. 17; Je. li. 6; Ac. ii. 40; Re. xviii. 4; Ex. xxxii. 26—28.

b De. xviii. 22.

c Nu. xxiv. 13.

d Zec. ii. 9, iv. 9; 1 S. xii. 15—18.

e Jo. v. 36.

Serm. on *vv.* 23—28, by *J. Moor* (1696); on *v.* 26, by *W. Bolton* (1683); and *R. Warneford* (1757).

"One rotten apple will infect the store; the putrid grape corrupts the whole sound cluster. If I have found any good companions, I will cherish them as the choicest of men, or as angels which are sent as guardians to me. If I have any bad ones, I will study to lose them, lest by keeping them I lose myself in the end."—*Feltham.*

f Bp. Coleridge.

23—30: (23, 24) **tabernacle,** tent. **Korah,** S. side of tab. **Dathan . . Abiram,** being Reubenites were in outer line of camp on S. side. (25) **Moses . . went,** on mission of mercy as well as judgment. **elders . . him,** his supporters and witnesses. (26) **from . . men,**[a] Dathan and Abiram. (27) **Dathan . . out,** Korah and his 250 had gone to E. side of tab. where Aaron and the priests were. **stood . . children,** full of fear, wonder: conscience-stricken. Perh. defiantly. (28) **hereby,**[b] by a sign wh. he descr. **works,** including the separation of Aaron, etc., to the priesthood. **for . . mind,**[c] it is not nepotism or favouritism, as ye suppose. (29) **then . . me,** the Lord sparing them would be evidence of the Lord's approving of them. (30) **but if,** *etc.*,[d] he proposes a test wh. could not be of his contriving. **then . . Lord,**[e] fr. whom alone such a judgment could come.

The perils of society.—I. The danger: "Lest ye be consumed," etc. Men may be said to be consumed—1. When their estates are wasted; 2. When their characters are injured (*Ill.* How many lost property and reputation through association with the notorious Orton); 3. When the wicked are punished finally. II. The duty. 1. Immediate separation; 2. Entire separation "from their tents" may suggest the forsaking of the company of the wicked, their friendship, and their customs.

Forming friendships.—Be cautious with whom you associate, and never give your company or your confidence to persons of whose good principles you are not certain. No person that is an enemy to God can be a friend to man. He that has already proved himself ungrateful to the Author of every blessing, will not scruple when it will serve his turn, to shake off a fellow-worm like himself. He may render you instrumental to his own purposes, but he will never benefit you. A bad man is a curse to others; as he is secretly, notwithstanding all his boasting and affected gaiety, a burden to himself. Shun him as you would a serpent in your path. Be not seduced by his rank, his wealth, his wit, or his influence. Think of him as already in the grave; think of him as standing before the everlasting God in judgment. This awful reality will instantly strip off all that is now so imposing, and present him in his true light, the object rather of your compassion, and of your prayers, than of your wonder or imitation.*f*

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31—35. (31) **as . . words,** suddenly responding to them. (32) **all . . Korah,** *i.e.* Korah's coadjutors in this part of the camp. (33) **they,** *etc.*, themselves, families, tents, etc. **they . . congregation,**[a] leaving only their infamous memory behind. (34) **lest . . also,** the chasm was so great; and they, not without sin. (35) **fire . . Lord,** *see* Le. x. 1—7. **consumed,** *etc.*,[b] thus Aaron was established in his priesthood at the tab., while the authority of Moses was vindicated in the camp.

the destruction of the rebels

a Job xxxi. 3; Ps. cvi. 17; Is. xxviii. 21; Ps. lv. 15; Jude 11.

b Ps. cvi. 18; Is. xxxiii. 10—14; Job iv. 8, 9.

The punishment of the conspirators.—It was—I. Sudden. II. Complete. III. Awful. IV. Superhuman. They died by the visitation of God. V. Instructive. 1. It vindicated the official position of Aaron and Moses; 2. It was a warning for all time.

The certainty of punishment.—As you stood some stormy day upon a sea-cliff, and marked the giant billow rise from the deep to rush on with foaming crest, and throw itself thundering on the trembling shore, did you ever fancy that you could stay its course, and hurl it back to the depths of ocean? Did you ever stand beneath the leaden lowering cloud, and mark the lightning's leap, as it shot and flashed, dazzling athwart the gloom, and think that you could grasp the bolt, and change its path? Still more foolish and vain his thought, who fancies that he can arrest or turn aside the purpose of God, saying, "What is the Almighty that we should serve Him? Let us break His bands asunder, and cast away His cords from us!" Break His bands asunder!—how He that sitteth in the heavens shall laugh![c]

Serm. on *v.* 34 by *J. Williams* (1756). "As a father will not willingly suffer his child to come into a place where he may be in danger, either by infection of the plague or otherwise, much more a Christian father is bound to keep his child and the rest of his family from wicked company, where their souls should be hurt and poisoned."—*Cawdray.*

c Dr. Guthrie.

36—40. (36, 37) **yonder,** afar off. **hallowed,**[a] hence not to be used for common purposes. (38) **sinners . . souls,**[b] lives: all sin destroys the soul's true life. (39) **broad . . altar,** so "God's altar was *protected* by the means which had been used to *violate* its sanctity." (40) **memorial,** and a warning for ever. **that . . Korah,**[c] in sin and punishment.

the rebels' censers made into a memorial

a Le. xxvii. 28.

b Pr. xx. 2, viii. 36; Hab. ii. 10; Ez. xiv. 8.

c 2 Ch. xxvi. 16—20.

Korah's rebellion.—Let us consider—I. The history before us. Korah, Dathan, and Abiram raised a rebellion against Moses and Aaron, because they envied their power and dignity, and were ambitious for themselves. Their rebellion, in reality, was against God. II. The instruction to be gathered from it. It shows us—1. That sin is an act of hostility against our own souls; 2. That opposition to constituted authorities is highly displeasing to God; 3. That a rejection of Christ must prove fatal to the soul.[d]

d C. Simeon, M.A.

The spirit of ambition.—Ambition is the most troublesome and [illegible] passion that can afflict the sons of men. Virtue hath [illegible] much trouble in it, for it sleeps quietly, without [illegible] affrighted fancies: it looks cheerfully, smiles with [illegible], and though it laughs not often, yet it is ever [illegible] the apprehension of some faculty. It fears no [illegible]thing, nor is it ever discomposed, and hath no con[illegible] the great alterations of the world, and entertains [illegible] friend, and reckons the issues of it as the greatest [illegible]. But ambition is full of distractions; it teems with [illegible] is swelled with expectations as with a tympany. [illegible] as the wind in a storm, still and quiet for a [illegible] may burst out into an impetuous blast till the [illegible]heartstrings crack. It fears when none is nigh, [illegible]gs that never had intention, and falls under

Bible Examples of Ambition.—Adam and Eve (Ge. iii. 5, 6); Builders of Babel (Ge. xi. 4); Miriam and Aaron (Nu. xii. 2); Absalom (2 S. xv. 4, xviii. 18); Adonijah (1 K. i. 5); Sennacherib (2 K. xix. 23); Shebna (Is. xxii. 16); Sons of Zebedee (Ma. xx. 21); Antichrist (2 Th. ii. 4); Diotrephes (3 Jo. 5).

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See *J. Fletcher, Wks.* 1; *R. P. Buddicom*, ii. 139.

the inevitability of such incidents, which either could not be foreseen or not prevented. It is an infinite labour to make a man's self miserable, and the utmost acquist is so goodly a purchase, that he makes his days full of sorrow to enjoy the troubles of a three years' reign. Therefore, there is no greater unreasonableness in the world than in the designs of ambition; for it makes the present certainly miserable, unsatisfied, troublesome, and discontented, for the uncertain acquisition of an honour, which nothing can secure; and besides a thousand possibilities of miscarrying, it relies upon no greater certainty than our life; and when we are dead, all the world sees who was the fool.[e]

e Bp. J. Taylor.

the people complain concerning the death of the rebels

a Ps. cvi. 25.

b Nu. xx. 6.

c Ex. xx. 5, xxxii. 34; 1 S. xii. 23—25.

Serm. on *v.* 41, by *T. Pile* (1716).

v. 41. *R. Warner, Old Ch. Principles*, ii. 89.

vv. 44—49. *W. Gouge, God's Three Arrowes*, 1.

d T. Brooks.

41—45 (41) **ye . . Lord,**[a] they looked upon Moses' prayer, not Korah's sin, as the cause of death. (42) **Moses . . looked,** *etc.*, they looked in the right direction for comfort and defence. **behold,** *etc.*, God showed Himself ready to help His servants. (43) **Moses,** *etc.*,[b] they appealed fr. the people to God. (44, 45) **get . . moment,**[c] non-intervention would have resulted in their immediate and full vindication. **and . . faces,** in intercession for their enemies.

Murmuring a mother sin.—As the river Nile bringeth forth many crocodiles, and the scorpion many serpents at one birth, so murmuring is a sin that breeds and brings forth many sins at once. It is like the monster Hydra—cut off one head, and many will rise up in its room. It is the mother of harlots—the mother of all abominations—a sin that breeds many other sins (Num. xvi. 41, xvii. 10), viz., disobedience, contempt, ingratitude, impatience, distrust, rebellion, cursing, carnality, yea, it charges God with folly, yea, with blasphemy. The language of a murmuring soul is this: Surely God might have done this sooner, and that wiser, and the other thing better.[d]

the plague is stayed

a Ps. ciii. 7.

b He. vii. 22—26; Is. liii. 12.

"Aaron, by his acceptable ministration and his personal self-devotion, foreshadows emphatically in this transaction the perfect mediation and sacrifice of himself made by Christ."—*Spk. Comm.*

c Ps. cvi. 29; 1 Ch. xxvii. 24.

d Ps. lxviii. 18—20.

Serm. on *v.* 46 by *J. Hunter* (1666); *vv.* 47, 48 by *Dr. G. Horne* (1778); and *G. Watson* (1756).

e Dr. Laiging.

46—50. (46) **take,** *etc.*,[a] personal intercession followed by official act. God's method of atonement fully recognised. **the . . begun,** Moses knew that God meant what He said: the cry of the people reached Him. (47) **ran,** earnest loving zeal on behalf of his foes. (48) **between . . living,** to stay the spread of the contagion. **and . . stayed,**[b] note the dif. betw. the weakness of the self-elected priests and the Divinely-appointed ones: *those* could not save themselves, *these* saved others. (49) **now,** *etc.*,[c] this manifests the sinfulness of their sin, and the greatness of the Divine anger. (50) **returned,** *etc.*,[d] there to await the further commands of God.

The plague stayed.—I. The scene of awe presented to us in the text. Disobedience and rebellion were the causes of the plague. II. The courageous and generous act of Aaron. Neither the rage of the whole throng, highly incensed against him, nor the violence of the awful pestilence, dismayed his pious soul. Learn—1. Let us be deeply impressed with the hatefulness of sin in God's sight; 2. Let us entertain a just and humiliating sense of our own weakness and insufficiency; 3. Let us be thankful to God for the great work of redemption; 4. Let us imitate Aaron's strength of faith; 5. Let us also imitate him in his love to his brethren; 6. For our encouragement in the path of duty, let us remember that we, too, have a great High Priest, whose merits and intercession will avail on our behalf.[e]

The danger of ambition.—When once a man has been touched

with the ambition of the presidency, he never gets over it. There is no hospital that can cure him. There is no physician that can cure him. There is nothing that can cure him. Everything in him is transformed. His judgment ceases to be reliable. All his life has gone out from the ordinary courses and rules of men. And when circumstances at last bring home the unwelcome and long-combated conviction that the end of life itself is lost, his sun goes down in darkness. And if I were endowed with the descriptive power of a Dante, methinks I could raise up a nobler Inferno than those which he has rendered immortal upon the pictured page. I would draw the proportions of one of nature's noblemen—sublime of reason, instinct with moral conceptions, full of wonderful powers, walking in the very prime and strength and grandeur of life, in a round of night, and in a realm of bitterness, because he had placed his mind upon an earthly ambition, and had utterly lost the chance of realising that ambition; and I would show how he was gnawed at the soul, and how he became a suicide. For not he alone is a suicide who takes the cord and suspends himself by the beam. Not he alone is a suicide who drives home the dagger. He who commits suicide by instalments, and day by day drowns his care and grief in the intoxicating cup, is a suicide, killing himself by inches.[f]

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"No attribute so well befits the exalted seat supreme, and power's disposing hand, as clemency. Each crime must from its quality be judged; and pity there should interpose, where malice is not the aggressor."—*Sir Wm. Jones.*

vv. 47, 48. *Bp. Hall Cont.*; *Bp. Horne*, ii. 175; *M. Anderson*, 201; *A. Arthur, M.A.*, i. 285.

v. 48. *J. Slade*, vi. 37; *C. Bradley*, 224; *Dr. A. M'Caul*, 33.

f H. W. Beecher.

CHAPTER THE SEVENTEENTH.

the question of the priesthood settled

1—5 (1, 2) **rod,**[a] or staff. **write . . rod,**[b] this, for their own satisfaction, they were to do themselves. (3) **Aaron's . . Levi,** yet he was not the nat. head of the tribe.[c] (4) **testimony,**[d] the ark. (5) **that . . blossom,**[e] a sign that none could gainsay. **make . . murmurings,** by this most unanswerable sign.

The murmurers silenced. — I. Divine knowledge illustrated. All murmuring known to God. II. Divine purpose stated. To vindicate and defend Moses. III. Divine test explained. 1. None could say it was one-sided; 2. All were tried alike.

The punishment of ambition.—The builders of Babel were confounded in their speech, scattered abroad in the earth, and their work left as a monument of their folly. Abimelech was killed with a millstone cast upon his head by a woman. Absalom was hanged by the hair of his head in the wood, while seeking the throne from his father. Haman was hanged on a gallows which he had prepared for Mordecai. Nebuchadnezzar was thrust from his throne and his palace into the condition of a beast in the wilderness. Semiramis was slain in a brutish passion by the hand of her own son. Cæsar was gored with many stabs of daggers in the senate-house. Pompey, after he had caused golden mountains to be carried in triumph, finding no more land to conquer, he having gained so much, wanted five or six feet of ground to make him a sepulchre. Another, who had taken for ensign a world, with the helm of a ship, and his motto, *Hoc opus*, showing that his ambitions transported him not to any lower pitch than the world's conquest, found himself to be in a worse state than if he had been a swabber in a ship. Macrinus, a hunter, a fencer, a scrivener, became an orator, then a fiscal, next prætor of the

a Nu. i. 4.

b 1 Co. xi. 3; Ep. iv. 15; Col. i. 17, 18.

c Aaron was the s. of Amram, the s. of Kohath, the *second* s. of Levi. The eldest was Gershon (Ex. vi. 16—20).

d Ex. xxv. 22, xxix. 43.

e Is. xi. 1, xlii. 1; Zec. vi. 12, 13.

"Ambition is at distance a goodly prospect, tempting to the view; the height delights us, and the mountain top looks beautiful, because 'tis nigh to heaven: but we ne'er think how sandy 's the foundation, what storms will batter, and what tempests shake it."—*Otway.*

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palace, then emperor, and lastly was massacred by his son Diadumenus. Ablavius, most powerful under Constantine, was torn in pieces under Constantius, as a victim.[f]

f N. Caussin.

the twelve rods

6—9. (6) **Aaron . . rods,** distinguishable fr. the rest by the name only. (7) **rods . . Lord,** leaving the result wholly with Him. (8) **Aaron . . budded,**[a] the rest were barren stocks. **and . . buds,** *etc.*,[b] prob. dif. parts of rod showed those dif. stages of fructification. (9) **looked,** had ocular proof of the mir. **took . . rod,** and thus admitted wh. were theirs, and wh. was Aaron's.

a Ro. i. 3, 4; 1 Co. xv. 20, 21; 2 Ti. i. 10; Ep. i. 18—23; Jo. xii. 24; Col. iii. 3, 4.

b Heb. word for almond, *shaked* = "to make haste," "to awake early." Said to be first tree to *awake* fr. sleep of winter. Called in *Vulg.* *virgam vigilantem,* a waking rod. A.'s rod *made haste* to bud bef. the others. See *Topics* i. 97. *Serm.* on *v.* 8 by *T. Stephens* (1660).

Aaron's rod, or the priests for the people. — There are three facts suggested by the history contained in this chapter. (1) That the people require priests; (2) That they are liable to be imposed upon by false priests; (3) That there are men whom God appoints as priests for them. They are the true priests, who, like Aaron's rod, develop—I. Life; we mean, of course, spiritual life. Life is—1. A resisting; 2. An appropriating; 3. A propagating force. Where there is life there will be the charm of individuality and variety. II. Beauty. The priest must not only bud, but blossom. Two kinds of beauty—the sensational and the moral. The one is the poetry of the eye and ear, the other of the intuitional soul. It is the moral beauty that the true priest exhibits, "the beauty of holiness." Not elegance of dress, polish of manners, nor flowers of speech, but the natural unfolding of the spiritual life. There is the blossom of—1. A meek and humble spirit; 2. Tender sympathy with suffering; 3. Magnanimity. III. Fruit. Aaron's rod produced almonds as well as budded and blossomed. A true priest not only lives and unfolds a noble disposition, but is really useful. His usefulness is—1. Spiritual; 2. Affected by the natural influence of his life.[c]

c Dr. Thomas.

"This was a fit emblem of the Messiah's resurrection, as declarative of His priesthood's being acceptable to God,—nothing being more fit to represent one raised from the dead than a dead branch restored to vegetable life, and made to bud, and blossom, and bring forth fruit."-*Maclaurin.*

Aaron's rod.—The mir. wh. God wrought here as the Creator of nature, was at the same time a significant symbol of the nature and meaning of the priesthood. The choice of the rods had also a bearing upon the object in question. A man's rod was the sign of his position as ruler in the house and congregation; with a prince the rod becomes a sceptre, the insignia of rule (Ge. xlix. 10). As a severed branch, the rod could not put forth shoots and blossom in a natural way. But God could impart new vital powers, even to the dry rod. And so Aaron had nat. no pre-eminence above the heads of the other tribes. But the priesthood was founded not upon nat. qualifications and gifts, but upon the power of the Spirit, wh. God communicates acc. to the choice of His wisdom, and wh. He had imparted to Aaron through his consecration with holy anointing oil. It was this wh. the Lord intended to show to the people, by causing A.'s rod to put forth branches, blossom, and fruit, through a miracle of His omnipotence, whereas the rods of the other heads of the tribes remained as barren as bef. In this way, therefore, it was not without deep significance that A.'s rod not only put forth shoots, by wh. the Divine election might be recognised, but bore even blossom and ripe fruit. This showed that A. was not only qualified for his calling, but administered his office in the full power of the Spirit, and bore the fruit expected of him. The almond rod was especially adapted to exhibit this, as an almond tree flowers and bears fruit the earliest of all the trees, and has received its name of *shaked*, "awake," from this very fact (Jer. i. 11).

d Keil.

v. C. Neat, 139. "A party spirit is that disposition which envenoms and contracts so many hearts, separates so many families, divides so many societies, and undermines real religion; party spirit not only incapacitates for sweet communion with God, but by encouraging pride, and many evil passions, it frequently excites to malice and barbarity, and the most bitter persecutions."—*Saurin.*

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Aaron's rod

10—13. (10) **kept . . rebels,**[a] but it was also the token of their priestly intercessor. **quite . . murmurings,** by calls to repentance, and making atonement. (11) **Moses,** *etc.*, always, and in all things, obedient. (12, 13) **we die,** *etc.*,[b] if not a fruit of faith, this fear of death would yet be salutary.

Aaron's rod that budded.—We shall show—I. What God did to confirm the Aaronic priesthood (*vv.* 1—9). The use of Aaron's rod was not confined to that generation; it remained to future ages—1. An evidence of God's decision; 2. A memorial of His mercy; 3. A witness for Him, in case he should be hereafter compelled to inflict His judgments upon them. II. What He has done to confirm the priesthood of Christ. Two things particularly show the Divine nature of our Saviour's appointment. 1. His resurrection; 2. The spread of His Gospel.[c]

The end of worldly ambition.—Look to the end of worldly ambition, and what is it? Take the four greatest rulers, perhaps, that ever sat upon a throne. Alexander, when he had so completely subdued the nations that he wept because there were no more to conquer, at last set fire to a city and died in a scene of debauch. Hannibal, who filled three bushels with the gold rings taken from the slaughtered knights, died at last by poison administered by his own hand, unwept and unknown, in a foreign land. Cæsar, having conquered 800 cities, and dyed his garments with the blood of one million of his foes, was stabbed by his best friends, in the very place which had been the scene of his greatest triumph. Napoleon, after being the scourge of Europe, and the desolater of his country, died in banishment, conquered and a captive. So truly "the expectation of the wicked shall be cut off."[d]

a "It seems not to have been preserved till Solomon's days (1 K. viii. 9). But the rod of A.'s Divine antitype, Jesus Christ, is preserved for ever more." — *Wordsworth.* "A.'s rod was prob. lost when the ark was taken by the Philistines." — *Spk. Comm.* "In this way the staff became a sign to the rebellious which could not fail to stop their murmuring."—*Keil.*
b Job xiv. 1, 2; Ja iv. 14; Is. lxiv. 6; Ja. i. 13—15; Ro. vi. 23, v. 12. *Serms.* on *v.* 10 by *E. Mores* (1702) and *Bp. Womock* (1675); on *v.* 12 by *J. Martin* (1664).
c C. Simeon, M.A.
d G. S. Bowes.

CHAPTER THE EIGHTEENTH.

the charge of the priests and Levites

1—7 (1) **bear . . sanctuary,** guilt constantly incurred by the people in relation to their religious observances, imperfect offerings, etc. **bear . . priesthood,**[a] through neglect of duty, etc. (2) **brethren,** *etc.*, *see* Nu. iii. 6—10. **thou,** *etc.*, Aaron and his sons only. (3) **charge,** *etc.*, *see* Nu. iii. 25, 31, 36; Nu. iv. 15, 17—20. (4) **they . . thee,** the Levites to minister to the priests, the priests to the Lord. **and . . you,** all but Levites excluded. (5) **that . . Israel,**[b] through illegal departure fr. prescribed lines of duty. (6) **given . . Lord,**[c] hence they were to be conscientiously employed by Aaron in the Lord's service. (7) **given . . gift,**[d] "This office, wh. brought them into the closest fellowship with the Lord, was a favour accorded to them by the grace of God."[e]

The fidelity of one, the safety of many (*v.* 5).—This applies—I. To ministers of the Gospel, who are—1. To preach the whole truth; 2. To guard the ordinances of religion; 3. To urge the performance of duty, that the people of their charge may be saved from sin and wrath. II. To civil rulers, who are to make and enforce laws to maintain and increase the tone of public morality. III. To heads of families, who, by example and precept, should seek to form good characters, and correct evil habits in their children and servants.

An illustration of fidelity.—The fidelity of the keepers of the

a Ex. xxviii. 36—38; Ps. lxxxix. 19; Job xxxiii. 24; Is. liii. 11, 12; Ro. iv. 6-8, 23—25; He. viii. 1, 2, vii. 26-28.
b Ex. xxx. 1—7; Nu. xvi. 46.
c Nu. viii. 19, iii. 9, 12.
d Ps. lxv. 4; 1 Co. xii 4-6; Ro. xi. 29; 1 Co. vii. 7; He. ii. 4; Ep. iv. 7—12; 1 Co. xiv. 1, 12; Ja. i. 16,

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17; 1 Pe. iv. 10, 11.

e Keil.

See *Origen*, Op. ii. 301; *S. Mather, M.A., Figures and Types*, 527.

f J. M. Reid.

lighthouse once on Minot's Ledge, near Boston, may well be imitated. In the terrible April gale of 1851, this beautiful structure was destroyed. Two men were in it at the time; and a vast multitude were gathered upon the shore, waiting, in anxious distress, for the expected catastrophe. Every hour, however, the bell tolled the time, and ever the light pierced the dark raging storm, and bid the sailor beware. No howling blast could silence the one, or rising wave extinguish the other. At last, one giant wave, mightier than the rest, rose up and threw its arms around the tower, and laid it low in the waves. Then alone was the bell silent; then alone did the light cease to shine.*f*

the priests' portion

a Le. vii. 32.

b He. viii. 3, 5; Nu. v. 9; Le. ii. 3, xiv. 13.

c Ex. xxiii. 19; Mi. vii. 1; De. xviii. 4; Ne. x. 35—38; Pr. iii. 9.

"The want of consistency in professing Christians has done more harm to Christianity than all the ravings of infidels from the day of Cain to the time of Paul."—*J. A. James.*

v. 8. *Bp. Pearson, Ad Clerum, Minor Wks.* ii. 69.

d Dr. Arnold.

8—14. (8) **by . . anointing,** or, "for a portion."[a] (9, 10)[b] *see* Le. x. 12, 13; Le. vi. 16—29. (11) **heave-offering,** *see* Ex. xxix. 27. (12) **all . . best,**[c] *lit.* all the fat. (13) **whatsoever,** the quantity left to the offerer. (14) **devoted,** *see* Le. xxvii. 28.

Corruption of our calling.—For although the actual occupation in which many men are engaged is in itself the very line of their duty, yet they themselves make it unworthy of an heir of immortality by the spirit with which they enter on it. Earthly things are precious when we use them as the materials with which we may build up for ourselves a heavenly habitation, and the humblest and most ordinary trade or employment may be carried on with such a temper and such a heart, that it may advance us daily on our way to heaven, and the angels themselves may behold us engaged in it with respect and love. But when pursued only for its own sake, without a single thought or hope reaching beyond it, and the practice of it sullied with all the unworthy principles and bad passions of the world, then what was before sound and wholesome becomes at once corrupt and injurious, like the manna, which, although given by God for the support of His people in their way through the wilderness, yet bred worms and became loathsome so soon as it was not used according to the will of its Giver.[d]

law of the firstborn

a Ex. xxii. 29; Le. xxvii. 26; Nu. iii. 13.

b Ex. xiii. 13; 1 Pe. i. 18, 19.

c De. xv. 19; Le. iii. 2—5; Ep. v. 2.

d Le. ii. 13; 2 Ch. xiii. 15.

"Covenants were ordinarily cemented in the E. by rites of hospitality; of wh. salt was the obvious token, entering as it does into every article of diet. It indicates perpetuity."—*Spk. Comm.*

15—19. (15) **every thing,** *etc.*,[a] *see* Ex. xiii. 2. (16) **and those,** *etc.*,[b] *see* Nu. iii. 47. (17) **but,** *etc.*,[c] these came under the law relating to clean beasts, *see* Le. xxvii. 26, 27. (18) **as . . breast,** *see* Ex. xxix. 26—28. (19) **a . . salt,**[d] *i.e.* indissoluble, inviolable.

The covenant of salt.—It seems to refer to an agreement made, in which salt was used as a token of confirmation. We shall give an instance from Baron du Tott. "He (Moldovanji Pacha) was desirous of an acquaintance with me, and seeming to regret that his business would not permit him to stay long, he departed, promising in a short time to return. I had already attended him half way down the staircase, when stopping, and turning briskly to one of my domestics who followed me, 'Bring me directly,' said he, 'some bread and salt.' I was not less surprised at this fancy, than at the haste which was made to obey him. What he requested was brought; when, taking a little salt between his fingers, and putting it with a mysterious air on a bit of bread, he ate it with a devout gravity, assuring me that I might now rely on him. I soon procured an explanation of this significant ceremony; but this same man, when become vizier, was tempted to violate this oath thus taken in my favour. Yet if this solemn

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contract be not always religiously observed, it serves, at least, to moderate the spirit of vengeance so natural to the Turks." The Baron adds in a note: "The Turks think it the blackest ingratitude to forget the man from whom we have received food, which is signified by the bread and salt in this ceremony."

the priests' inheritance

20—24. (20) **Aaron,** he is here addressed representatively. **thou,** *i.e.* the priests. **thou . . land,** the mind of the priest not to be occupied with worldly affairs. **I . . part,**[a] and will that thou art provided for. (21) **tenth,**[b] tithes now instituted, had been paid in patriarchal times. (22) **lest . . die,** *see* Le. xxii. 9. (23) **they . . iniquity,** *i.e.* of the people whom they represented. The people thus protected would the more readily support the Levites. (24) **among . . inheritance,** their time wholly occupied with affairs of religious worship, etc.

The priests' inheritance.—I. What it was not. 1. It was not material wealth; 2. It was not houses and lands; 3. It was not the result of trade or commerce; 4. Hence the usual avenues to wealth were closed to them, and they were denied the usual elements of wealth. II. What it was. God: "I will be," etc., *v.* 20. 1. In all the defences of My strength; 2. In all the resources of My providence; 3. In all the riches of My grace; 4. I, to whom all else belongs.

The bounty of God.—A tree was so laden with fruit, that it bent its branches to the ground, and offered it to men in handfuls. Gotthold beheld it with pleasure, praised God for the blessing, and approached to take some. The force which he used shook the slender bough, and the consequence was, that several dropped at his feet. "Fair tree," he exclaimed, "how generous thou art! Thou givest me more than I desire; reminding me thereby of the incomprehensible and unmerited goodness of God, which presents its blessings upon loaded branches."[c]

a De. x. 9, xiv. 27, xviii. 1, 2; Ps. xvi. 5; La. iii. 24; Ps. lxxiii. 25, 26.

"Acc. to *Michaelis* every male adult Levite was supplied with as much as would maintain five grown-up persons. *Hooker* states that the worldly estate of the Levites was four times as good as any of the tribes of Israel."—*Eccles. Pol.* vii. 23, 4.

b Le. xxvii. 30, 32; He. vii. 5; Re. xiii. 7; Ma. xxii. 21, xxiii. 23.

c *Scriven.*

the Levites' perquisite

25—32. (25, 26) **tenth . . tithe,** as the whole tithe was the people's offering to the Levites, so this was the Levites' offering to the priests. (27) **unto you,** or, by you. (28) **give . . priest,** the Levites were not exempt, by reason of their service, fr. the need of priestly intercession. (29) **all . . thereof,** as they among the people, so their offerings were to be the best of the best. (30) **when,** *etc.*,[a] not till they had offered their tenth might they reckon the remainder theirs. (31) **ye . . place,** *i.e.* in any place, thus they had more liberty than the priests. (32) **ye . . it,**[b] *i.e.* by reason of eating it in their own families at home. **neither,** *etc.*, they were comforted by the assurance that they could so partake of it without sin.

The Levites' privilege (*v.* 31).—I. The provision referred to. 1. It was a gift to them; 2. Its true source acknowledged by the offering of part to God, *v.* 26; 3. It was a Divine recompense for the honest discharge of prescribed duty. II. The privileged enjoyment of it. 1. The priest might eat his portion only in the holy place, the Levite in any place; 2. Their households were to join them; 3. All were to regard it as a reward for work.

Living without God.—The high and the low, the young and the old, the busy and the idle, alike shun acquaintance with God, as if His very name brought uneasiness, and disturbed our comfort and repose. If we mention God to the young, we too often seem to be troubling them with what they had rather forget in such

a Je. xxxi. 14; Lu. x. 7; 1 Co. ix. 13; 1 Ti. v. 18.

b Le. xxii. 2, 15; Mal. i. 6—13; Ma. xxi. 33—41.

"A good Christian does not only court his happiness, and cast now and then a smile upon it, or satisfy himself merely to be contracted to it; but with the greatest ardours of love and desire, he pursues the solemnity of the just nuptials, that he may be wedded to it, and made one with it."—*John Smith.*

You all know some true Chris-

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tian. You have never, it is true, seen one who in everything comes up to the Divine ideal. There is, and always will be, in some points, a falling short; yet you know that the Christian has a life within him which the world has not.
c *Bp. Sumner.*

early days: while the aged dislike to be reminded of their misfortune, that their time on earth is drawing near to an end. If we mention God to the gay and happy, we appear to be interfering with their pleasures. If we mention Him to the great and to the learned, they will intimate that such subjects belong rather to a humbler class and station. But the poor and laborious, on their part, refer us to those who have more information and more leisure. Thus a large portion of mankind, in all classes, strive to keep God out of their thoughts, and to live, so far as in them lies, without Him in the world. Yes, without Him who, as the Apostle says, "is not far from any one of us: for in Him we live, and move, and have our being." Why should they act so strangely and unreasonably, if they believed that acquaintance with God would give them peace?[c]

CHAPTER THE NINETEENTH.

the red heifer

a Song iv. 7; Ps. xlv. 2; He. ix. 13, 14.

"Red, in order to shadow forth man's earthly body, even as the name Adam bears allusion to the red earth of wh. man's body was fashioned." —*Theodoret.*

b Le. xxiv. 14; He. xiii. 11, 12.

c 1 Pe. i. 19; De. xxi. 3; He. xii. 14.

d Le. iv. 12; Ex. xxix. 14.

e He. ix. 19; Is. l. 18.

Cyrillus Aex. Op. i. 400.

f *Arminius.*

1—6. (1, 2) **red .. spot,**[a] only case in wh. colour of victim is specified. (3) **Eleazar,** whom it rendered unclean for the day, hence high priest not employed. **that .. camp,**[b] camp not to be defiled. **and .. face,** the priest to see that it was done. (4) **before,**[c] towards. (5) **burn,** *etc.,*[d] defilement being external, the whole body of the animal was consumed. (6) **shall take,** *etc.,*[e] *see* Le. xiv. 4, 6, 49.

The red heifer. — I. A merciful provision against possible uncleanness. 1. Men may, like Hazael or Peter, in moments of self-confidence, think certain kinds of wrong-doing impossible; 2. The conduct of men often proves how little they know the sinfulness of their heart, or the weakness of their memory; 3. God knows and will have the remedy at hand. II. Similarly there is a remedy at hand for us. "If any man sin," etc. 1. Christ has made atonement for sins committed; 2. His cleansing blood is ever available.

The holiness of God.—It appertains to the essence of God, to be divided from every other thing; and to be incapable of entering into the composition of any other thing. While some persons ascribe this property to the simplicity, and others to the unity of God's essence, several attribute it to both. But on reading the Scriptures, we find that holiness is frequently ascribed to God, which usually designates a separation or setting apart; on this account, perhaps, that very thing by which God is thus divided from others, may, without any impropriety, be called by the name of Holiness (Josh. xxiv. 19; Isa. vi. 3; Gen. ii. 3; Ex. xiii. 2; 1 Pet. ii. 2—9; 1 Thess. v. 23). Therefore God is neither the soul of the world, nor the form of the universe; He is neither an inherent form, nor a bodily form.[f]

the water of separation

a 2 Co. v. 21.

b He. x. 22; 1 Pe. iii. 21; Jo. xiii. 3—10.

c Zec. xiii. 1; Jo. xix. 34; 1 Jo. i. 7; Is. lii. 14, 15; Je.

7—10. (7) **priest .. even,** Lev. priesthood imperfect: comp. with Christ our great H. Priest.[a] (8) **and he,** *etc.,*[b] having contr. impurity. (9) **water of separation,**[c] *lit.* water of sin. **it .. sin,** ref. to intended use of the water. (10) **he .. ashes,**[d] a clean person. **unclean,** the ashes not being yet regarded in relation to their ultimate use.

The purity of the Divine character.—If God's conscience is pure, and supreme over all consciences; if God's moral senti-

ments are themselves the very fountains from which our moral sentiments flow; if His wisdom is supreme and unerring; if His love is broader, deeper, higher, wider, and more full of bounty than any other love, these qualities raise Him to supremacy. But the mere fact that God made men, is no more an argument that He owns them, than is the fact that I have children an argument that I own them. I have obligations to rear them; but when they come to man's estate, is the mere fact of paternity a reason why I may wring their necks off, or why I may make a slave of one, and put one in hateful preference over another? Paternity gives no one a right to set at nought the great moral distinctions which love and conscience have established in the world. It does not among men, and still less does it in God. Those doctrines, therefore, are inconsistent with a cheerful reliance upon the will of God, which have taught that God had a right to reign simply because He had power to do it, that we had no business to question that Divine power, and that when men set up their images of ideas, their idols of teaching, saying, "This is God," if men questioned them, they questioned the real God because they questioned these theoretic gods. And this idea that God had a right to reign simply because He was able to do it, would be despotism in heaven, as much more hateful than despotism is upon earth, as the sphere is broader, and the Being wiser and more comprehensive.[d]

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xxxiii. 8; Is. liii. 6.

The ashes might be regarded "as the quintessence of all that purified and strengthened life, refined and sublimated by the fire."—*Leyrer.*

d Is. lii. 11; Re. iii. 4; Jude 23; 1 Ti. v. 22.

"The ashes thus collected were to serve the congregation; lit. as water of uncleanness; in other words, as water by wh. uncleanness was to be removed."—*Keil.*

d H. W. Beecher.

11—16. (11) **toucheth,** *etc.,*[a] *see* Le. xxi. 1, etc. (12) **he . . it,**[b] *i.e.* with the water. (13) **defileth,** *etc.,*[c] *see* Le. xv. 31. (14) **this,** *etc.,*[d] note the infection and contagion of sin wh. death symbolised. (15) **unclean,** the smell of the corpse having penetrated. (16) **toucheth,** *etc.,*[e] *see v.* 11.

the purifying of the unclean

a Nu. v. 2; ix. 6; Hag. ii. 13.

b Nu. xxxi. 19; Is. l. 16; Ac. xxiv. 16; 2 Co. i. 12.

c 1 Co. iii. 16, 17.

d Job xv. 14—16; Hab. i 13.

e 1 S. xx. 25, 26.

Holiness of God.—Had not the covenant of mercy been infinitely holy, man could never have been saved. We stand in need of holiness as well as mercy. The grace of God in the child of God is infinitely more glorifying to God than the sun which shines by day, or the moon and stars which govern the night. Holiness raises man more highly above his fellow-men, than reason elevates him above the brute creation. The holiness of God reigns in hell, and ever will reign there: nor is the holiness of God less glorified in the condemnation of the wicked than in the salvation of the righteous. The law which executes the criminal is just as holy as the law which declares, "Thou shalt not kill."[f]

f Howels.

17—22. (17) **running,**[a] living.[b] (18) **clean,** lest uncleanness mar the ceremony, and more guilt be incurred. (19) **he . . clothes,**[c] *i.e.* he who has been sprinkled. (20) **shall . . himself,**[d] wilful or thoughtless neglect. (21) **he . . clothes,** self-sacrifice in discharge of duty. (22) **soul . . it,**[e] whatever it be that the unclean had touched. Note—the indirect communication of evil: and duty of constant watchfulness.

a Ge. xxvi. 19; Jo. iv. 10, vii. 38, 39; Re. xxii. 1.

b "Prefiguring the gift of the Holy Ghost."—*Wordsworth.*

c Nu. xxxi. 20, 23; Ps. li. 7; Ex. xxxvi. 25; 1 Co. vi. 11.

d Nu. viii. 5—7; 1 Ti. i. 5, 19.

e Tit. i. 15; Ja. iii. 17; Ps. cxix.

The law of purification.—Consider—I. The typical import of this law. 1. The preparation of the heifer for its destined use. We see here a striking type of Christ's preparation for the atonement for man's sin; 2. Its application to that use. Here we see a type of the Holy Spirit co-operating with Christ in effecting the redemption of a ruined world. II. Its instructive tendency. Learn from it—1. Our universal need of a remedy against the

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140, xix. 7—11; Phi. iv. 8.

defilement of sin: 2. The mysterious nature of that remedy provided for us in the Gospel; 3. The precise manner in which that remedy becomes effectual; 4. The indispensable necessity of resorting to it; 5. Its efficacy when duly applied.[f]

The fatherhood of God an encouragement to men.—The simple conduct of a child towards its parent, when it has done wrong, and when it is sorry for the wrong, and grieves over it, and throws itself into the mother's bosom—that epitomises the coming back to God of sinners better than any possible explanation that can be given. And why should you take the familiar experience that belongs to the family, and cloud it, and darken it, by bringing in a conception of God as a Governor, with a whole train of doctrinal issues? I hold that you are, by representing God as a Governor instead of as a Father, embarrassing and not helping men in their endeavours to become Christians. It is said that these views make stronger Christians. Yes, very much as, among Indians, children are made strong by killing the weak ones, and leaving those that are so tough that nothing can kill them! If it is right to destroy twenty men to get one strong Christian, then these views are right; but if I understand the spirit of the Gospel, it was sent to the poor. "Him that is weak in the faith," the Apostle says, "receive ye; but not to doubtful disputations." And any view that destroys twenty, if it does make the twenty-first a stronger man, is not the Gospel view.[g]

f C. Simeon, M.A.

"Adorn the doctrine of God, your Saviour, not by fellowship with His people only, but by winning men to worship Him by the spectacle of your diligence, your industry, your purity, your truth, your charity, gentleness, patience, faith, and hope in God."

g H. W. Beecher.

CHAPTER THE TWENTIETH.

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death of Miriam

1—6. (1) **in . . month,** *i.e.* of the fortieth year of the Exod. **Kadesh,**[a] *see* Nu. xiii. 26. **and . . there,**[b] this is *all* the particulars we have of the death of Miriam.[c] (2) **and . . water,** prob. the spring (xiii. 26) did not yield enough for all. **they . . Aaron,** as in the 1st yr., so in the 40th. (3) **the . . Moses,** as at Rephidim.[d] **would . . Lord,** a most impious wish: the death of their brethren was a punishment for sin.[e] (4) **why,** *etc.*, they forgot that their stay in the wilderness was the fruit of their sin. (5) **it . . seed,** *etc.*, whose fault was it that they were not in the Land of Promise? (6) **and . . Moses,** *etc.*,[f] the old trial and the old refuge.

The death of Miriam.—I. A death that terminated a wonderful life. How many events lay between her girlhood and her old age. 1. The girl watching her infant brother; 2. The woman awaiting in Egypt the deliverance of her people by that brother; 3. The prophetess leading forth the songs and dances of a freed nation; 4. The proud woman ambitious of equality with her great brother; 5. A leprous woman healed at the intercession of the brother she had saved in his babyhood. II. The death of a great historical character recorded in a line. However long the life and wonderful, death is brief and simple.

A happy death.—This excellent woman resided at Charleston, in America. When she had nearly closed her eyes in death, her physician came and found the family in tears. "Well, doctor," said Mr. Legare, "what do you think of the scene in the next room?" "Indeed, sir," said he, "I know not what to think of

a Nu. xxxiii. 36.

b Nu. xxvi. 59; Ex. xv. 20, ii. 4—8.

c Acc. to *Jos. Ant.* iv. 4, 6, her sepulchre was on a mt. called Zin.

d Ex. xvii. 1—3.

e Nu. xvi. 49.

f Nu. xvi. 5 *ff.*

"Miriam, the prophetess, died in the earlier part of 40th yr.; Aaron, the priest, died in the 5th month of same yr. (xxxiii. 38); and Moses, the lawgiver, died in the latter part of same yr. (De. i. 3, xxxiv. 5), *i.e.* in the last yr. of the wandering, and a little time

it; it is all a mystery to me. I have seen numbers of men in all the vigour of health, and thirsting for martial honour, rush into a field of battle, and in that confused scene, put on the appearance of fortitude, not one of whom could face the gradual approaches of death, or a sick bed, without visible horror; but here is a poor emaciated woman, whose whole nervous system is unstrung by long disease, welcoming the grim messenger with the utmost serenity, composure and joy, though approaching in all the horrors of the most gradual progress imaginable (for she was three days in the agonies of death). Indeed it is a mystery, and I know not how to account for it." "Do you not, sir?" asked Mr. Legare; "go, then, to Calvary. You see us dissolved in tears, but I do not believe there is a tear in the room extorted by grief: no, sir, they are tears of joy." The doctor went downstairs, and met a gentleman at the door, who inquired after Mrs. L., to whom he replied, "Just gone, sir." "Well," said he, "Mr. Legare is a philosopher, and I hope he will bear the stroke like one." "Philosophy!" replied the doctor; "I have thought as much of philosophy as any man, but the scene within beats philosophy hollow."

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bef. the entrance into Canaan under Joshua."—*Wordsworth.*

"All was ended now, the hope, and the fear, and the sorrow; all the aching of heart, the restless, unsatisfied longing; all the dull, deep pain, and constant anguish of patience!"—*Longfellow.*

See *J. Saurin, Dis. Hist.* ii. 419; also his *Dissertations*, 579.

7—11. (7) **saying,** their Divine friend always prompt and faithful. (8) **rod,**[a] the old rod of power. **assembly,** prob. the elders (Ex. xvii. 6.) or chiefs of the murmurers. **rock,**[b] Heb. *sela* = cliff. (9) **from . . Lord,** prob. the rod was laid up, bef. the Lord, in the tab. (10) **rebels,**[c] murmurers. (11) **smote . . twice,** he was told to *speak*, *v.* 8: this smiting, and the words, "Hear now," etc., *v.* 10, were evidences of irritation wh. Aaron did not check. Hence he too was at fault.

The sin of Moses.—I. What there was sinful in Moses. 1. Disobedience to the Divine command; 2. Immoderate heat and passion; 3. Unbelief; 4. All this was publicly displayed, and so the more dishonouring to God. II. What we may learn from this story. 1. What a holy and jealous God is ours; 2. The Lord's children need not think it strange if they are much exercised in that grace in which they most excel; 3. Let us not be surprised to see or hear saints failing under such tests; 4. Never think yourselves secure from falling till you are at the end of your race; 5. Learn the need we have to constantly guard our unruly passions; 6. Though God pardons the iniquity of His servants, yet He will take vengeance on their inventions.[d]

Anger.—Mr. P—, a solicitor in London, had a shrewd little son, of about six years old. The child was playing one day, when his father came into the room in a violent passion, a thing unusual with him. The child was amazed to see his father so agitated; he dropped his playthings, looked at his father for a moment, and walked up to him and caught his hand, and said, with an earnest look, "Why, father, you are in a passion, are you not?" This rebuke instantly dispelled his father's violence, and for years afterwards the effect of it remained, and checked any improper heat of temper.

the sin of Moses

a Ex. vii. 8 *ff.*, viii. 5 *ff.*, xvii. 5 *ff.*

b Ne. ix. 15; Ps. lxxviii. 15, 16; cxiv. 8, xliii. 20, xlviii. 21.

c Ps. cvi. 33.

Bible examples of anger: Cain (Ge. iv. 5, 6); Esau (Gen. xxvii. 45); Simeon and Levi (Ge. xlix. 5, 7); Balaam (Nu. xxii. 27); Saul (1 S. xx. 30); Ahab (1 K. xxi. 4); Naaman (2 K. v. 11); Asa (2 Chr. xvi. 10); Uzziah (2 Ch. xxvi. 19); Haman (Est. iii. 5); Nebuchadnezzar (Dan. iii. 13); Jonah (Jon. iv. 4); Herod (Ma. ii. 16); Jews (Lu. iv. 28); High Priest (Ac. v. 17, vii. 54).

d T. Boston.

12—13. (12) **because . . not,**[a] one word instead of two blows: "must *we*," etc., *v.* 10, and ref. to God: perturbation instead of calmness. **to . . Israel,**[b] proving that I am faithful and mighty as ever. **ye . . them,**[c] a sad illustration of the effects of unbelief. (13) **Meribah** (*strife*): called Mirabeh-

On *v.* 11, *Blunt, Scrip. Coin.* 8.

Meribah

a Nu. xxvii. 14; De. i. 37, iii. 23—26.

b Le. x. 3; Ps.

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xcix. 8; Ez. xx. 41, xxxvi. 23; 1 Pe. iii. 15.

c De. xxxii. 48—51.

d Nu. xxvii. 14; De. xxxii. 51.

e Ex. xvii. 2 ff.

f Ps. xcv. 8, lxxxi. 7; De. xxxiii. 8; Ps. cvi. 32, 33, xcix. 5.

g H. Brett.

"As the natural disobedience of Adam conveyed itself by natural propagation, fr. him to all his offspring for ever, even so the obedience of Christ pertains to those who are spiritually begotten of Him by a lively faith."—*Cawdray.*

On v. 12, *Blunt, Scrip. Coin.* 97.

Kadesh,[d] to dis. fr. the other Mirabeh.[e] **and . . them,**[f] he vindicated this holiness by not sparing even Moses and Aaron.

Moses and Aaron not to enter Canaan.—Learn from this sad history—I. That the best of men are not infallible: they are not precluded, by their goodness, from the possibility of committing sin. II. That with God there is the strictest impartiality. Although Moses was so much "the friend of God," yet God punished him for sin, as well as others. III. That a seemingly small sin will often be followed by a great punishment.[g]

Effects of disobedience.—"Let the sickles alone," said a farmer to his son, who was left in the field while the reapers went to dinner. James obeyed his father for a time: but at length he grew lonesome, and took up a sickle "just to look at it." He then felt its edge, and then thought he would cut "one handful." In so doing, he cut his little finger, inflicting a wound which rendered the middle joint useless for the rest of his life. When it was healed, an ugly scar, and a stiff finger, were lasting mementoes of his disobedience. Disobedience to his heavenly Father leaves a scar on the sinner's soul, and lessens his capacity for virtue. What a frightful appearance would many a soul present could its scarred and maimed condition be made visible! Unseen facts are as real as those which are seen by the eye. Every sin leaves its mark on the soul. Every sin increases the soul's tendency to sin, and lessens its power for virtue. Every sin thus effects a change for the worse in the condition of the soul. It is not merely registered in the book of God's remembrance; it is registered in the very condition of the soul.

the message to Edom

a Ge. xxxii. 3—7, xxxvi. 40—43; De. xxiii. 7.

b De. xxvi. 6; Ac. vii. 19.

c Ex. ii. 23, iii. 2, 7, xiv. 19, xxiii. 20, xxxiii. 2; Is. lxiii. 9.

"The term (angel) is to be understood as importing generally the supernatural guidance under wh. Israel was."—*Spk. Comm.*

d De. ii. 4—6, 27, 28.

e Moses doubtless sought a passage by the Wady Ghuweir; leading E. through the heart of the mts. of Edom to the table-land above. This valley has still excellent pasture and many springs."—*Spk. Comm.*

f *Macmichel.*

14—17. (14) **Edom,** the country lying round the S. and S.E. of Dead Sea. **brother,**[a] the Edomites being desc. fr. Esau were kin to Israel. **knowest,** the strange hist. of Israel must have been widely known. **travel,** adventure, history. (15) **how,** *etc.*,[b] see Ex. i. 11—16, etc. (16) **angel,**[c] messenger; Divine guide, the bush: the cloud. (17) **pass . . country,**[d] to reach Canaan fr. the E. by a circuit of the Dead Sea. **we . . wells,** the march of such a host might do serious damage. **we . . way,**[e] keep to the lawful road. **we . . left,** we will respect property and boundaries.

The embassage to Edom.—I. This history presents us with the record of a reasonable request. 1. It might have been a demand for a way home. (a) Their journey had, so far, been marked by the overthrow of those who opposed them—Egypt, Amalek, (b) by the constant help of God in great emergencies; 2. It was a civil request—(a) urged by family relations, (b) by the memory of great trials, (c) by promise of harmless march. II. This history presents us with a reminder of what the Church asks of the world. Simply a passage through it to the better country.

Refusing water to travellers.—At twelve o'clock the spy came back and reported that our enemy had posted his men to guard the stream, on both sides of the valley, in such a manner that he would not allow the shepherds of our sheikh to water their flocks. We now sent a message to Abou-Zeitun, with a proposal that if they would allow us to pass, we would not touch their water; but he returned for answer, that we should neither pass through their lands nor drink of their water. This occurred in the land of Edom.[f]

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18–21. (18) **Edom,** *etc.*,[a] hence the name E. bec. odious; and sig. of enemy of God and His Church. (19) **Israel,** *etc.*, again simply stating what they required. (20) **came . . people,** to check the advance of Israel: who while the ambassadors were treating, had advanced, *see v.* 22. (21) **turned . . him,** going E., and *round* Edom.

Edom's churlishness.—I. Perhaps the remembrance of an old wrong, *i.e.* that of Esau, their ancestor, at the hands of Jacob. Note—the hereditary feuds of nations and families. II. Perhaps envy at the rising prospects of Israel. III. So the world would have no place in it for the Church. At the world's hands the Church, like its Master, would have granted to it no place even to lay its head.

The value of water in the East.—The scarcity of water, and the great labour and expense of digging away so much earth, in order to reach it, render a well extremely valuable. As the water is often sold at a very high price, a number of good wells yield to the proprietor a large revenue. Pitts was obliged to purchase water at sixpence a gallon; a fact which illustrates the force of the offer made by Moses to Edom; "If I, and my cattle, drink of thy water, then will I pay for it." It is properly mentioned as a very aggravating circumstance in the overthrow of Jerusalem, that the ruthless conqueror forced the Jews to purchase with money, the water of their own wells and the wood of their own trees: "We have drunken our water for money; our wood is sold unto us." Even a cup of cold water cannot always be obtained in Syria, without paying a certain price. It is partly on this account our Lord promises, "Whosoever shall give to drink unto one of those little ones, a cup of cold water, in the name of a disciple, should in no wise lose his reward."[b]

22–26. (22) **journeyed,** their messengers not yet returned, *see on v.* 21. **Hor**[a] (*mountain*), identified with *Jabel Neby Harûn*[b] on E. of the Arabah and W. of Petra. (23) **by . . Edom,** just within the borders of Edom. (24) **shall . . people,**[c] hint of a future state. **because,** *etc.*, *see v.* 12. (25) **Eleazar,** as witness of the death, and successor in office. (26) **strip . . garments,** titles and offices of earth not recognised in Heaven.[d] **put . . son,** solemn transference of office. The *man* goes, the *office* remains.

Aaron on Mount Hor, or a minister's death-scene.—This is the record of a striking death-scene. It presents to us—I. The common destiny of our race: "Aaron shall be gathered unto his people." This phrase denotes the twofold change which death effects in our condition. 1. The corporal; 2. The spiritual. II. The rigorousness of moral rule. The reason why Aaron was required to die now was, because he had committed a sin at Meribah. III. The agency of God in man's dissolution. Aaron died from the determination of the Divine mind. All existence depends upon God's will. IV. The termination of life in the midst of labour. V. The promptitude of Providence in supplying the place of the dead. This fact is—1. Encouraging to our faith; 2. Humbling to our pride. VI. The severe trials of human friendship. Here are three men, bound together by relationship and friendship, about to be separated by death. VII. The tears of a congregation over the grave of their minister. Well might they mourn![e]

Edom's reply

a Jud. xi. 16–18; Ob. 10, 12; Lu. ix. 56.

"As the tree is known by its fruits, the gold by the touch, and the bell by the sound, so is a man's birth by his benevolence, his honour by his humility, and his calling by his courtesy. As the peg straineth the lutestrings, so courtesy stretcheth the heart-strings." — *Cawdray.*

"As the sword of the best-tempered metal is most flexible, so the truly generous are most pliant and courteous in their behaviour to their inferiors."—*T. Fuller.*

b Paxton.

Mount Hor

a Nu. xxxiii. 37.

b i.e. the mt. of of the prophet Aaron.

c Nu. xxvii. 13; De. xxxii. 50.

d Ez. xxi. 26.

Hor, 4,800 ft. high, of sandstone, with double top. Aaron said to have died in the hollow betw. the two peaks. On the highest, to the N., is a building 28 ft. by 33 ft., with two apartments, in the lower of wh. is a recess, regarded as A.'s tomb. See *Stanley, S. and P.* 86; *Ritter*, i. 448.

e Dr. Thomas.

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"The more we sink into the infirmities of age, the nearer we are to immortal youth. All people are young in the other world. That state is an eternal spring, ever fresh and flourishing. Now, to pass from midnight into noon on the sudden; to be decrepit one minute and all spirit and activity the next, must be a desirable change. To call this dying is an abuse of language."—*Jeremy Collier.*

f Stanley.

Mount Hor.—Mount Hor is one of the very few spots connected with the wanderings of the Israelites which admits of no reasonable doubt: the mountain is marked far and near by its double top, which rises like a huge castellated building from the lower base, and on one of these is the Mohammedan chapel, erected out of the remains of some early and more sumptuous building over the supposed grave. There was nothing of interest within, only the usual marks of Mussulman devotion, ragged shirts, ostrich eggs, and a few beads. These were in the upper chamber. The great high priest, if his body be really there, rests in a subterraneous vault below, hewn out of the rock, and in a nook now cased over with stone, wood, and plaster. From the flat roof of the chapel we overlooked his last view—that view which was to him what Pisgah was to his brother. To us the northern end was partly lost in haze, but we saw all the main points on which his eye must have rested. He looked over the valley of the "Arabah," consecrated by its one hundred watercourses, and beyond over the white mountains of the wilderness they had so long traversed; and on the northern edge there must have been visible the heights through which the Israelites had vainly attempted to force their way into the Promised Land. This was the western view. Close around him on the east were the rugged mountains of Edom, and far along the horizon the wide downs of Mount Seir, through which the passage had been denied by the wild tribes of Esau, who hunted over their long slopes. A dreary moment and a dreary scene; such, at any rate, it must have seemed to the aged priest.[f]

death of Aaron

a Nu. xxxiii. 37—39 *cf.* Ex. vii. 7.

b De. x. 6.

"A cone irregularly truncated, having three ragged points or peaks, of wh. that upon the N.E. is the highest, and has upon it the Mohammedan Wely, or tomb of Aaron." *Robinson, Bib. Res.* ii. 419 *ff.* *See* also *Burckhardt, Syr.* 715 *ff.*

c J. Parsons.

"There can be no doubt as to the general correctness of this tradition; for even if the Mahom. trad. concerning A.'s grave is not well accredited, the sit. of this mt. is in perfect harmony with the statement in *v.* 28 and xxxiii.

27—29. (27) **did . . commanded,** painful, yet still a duty. **they . . congregation,** how must the people have been affected by this ascent of the two aged brothers. (28) **died,** not fr. physical decay, since he was able to climb the mt., but bec. of the will of God. **in . . mount,** aged ab. 123 yrs.,[a] and there he was buried.[b] (29) **saw . . dead,** the most momentous and solemn death that had occurred since leaving Egypt. **mourned,** against whom, when living, they had oft. rebelled. A common thing for men to despise the living and honour the dead.

The removal of a devoted servant of God (*on vv.* 25—29).—In this death there were—I. The express appointment and arrangement of God. The departure of God's servants is never accidental or unforeseen. II. The last attentions and ministrations of pious friendship. Such ministrations and attentions are a privilege to—1. Those about to depart; 2. Those who for a season are to survive. III. The tokens of Divine favour. In one respect Aaron's death was a sign of Divine displeasure, but this displeasure was only partial. He was allowed to go to the place of his death in his robes of office. IV. The pledge of perpetuity to the Divine cause. A successor was immediately, authoritatively, and unquestionably secured to the office that Aaron held. V. The prospect of immortal happiness. Mount Hor was near enough to permit a vision of Canaan.[c]

An Oriental story.—Mogheeth related, on the authority of Kāderee tradition, how the famous Ahmed-el-Ghazalee said one day to his disciples, "Go and bring me new and white garments, for the king has summoned me into his presence." They went, and returning with the objects required, found their master dead.

was a paper, on which were written the following

friends, who behold me dead,
and mourning my loss awhile,
t this corpse before you myself :
se is mine, but it is not I.
ndying life, and this is but my body,
my house and my garment of change ;
d, and this body was my cage,
ed my flight elsewhere, and left it for a token.
rl, and this is my shell,
and abandoned to worthlessness ;
ure, and this was a spell
e, till the treasure was released in truth.
od, who has deliver'd me,
l me a lasting abode in the highest.
the day conversing with the happy,
ce to face unveiled Deity ;
mirror, wherein I see and read
nd whatever remains to be.
, are mine, yet both are one ;
im who is worthy to know.
t of taste" that I drink ;
t the pure milk of a mother.
ing aright, for the secret
f symbol and figure.
d left you behind ;
bode of your halting-stage !
d break my cage in pieces,
h with kindred illusions ;
l once thrown over me ;
eave them alike forgotten.
it is in truth
l our longings.
ose name is Love.
come on secure of fear.
ndying spirits like myself
d you as I d

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37, viz., that the Israelites had reached the border of the land of Edom."—*Keil*. But this traditional site of Mt. Hor is rejected by *Mr. Wilton* in his book, *The Negeb*, 126—134.

"Death has no terrors for me; it is an event I always look to with cheerfulness, if not with pleasure: and be assured, the subject is more grateful to me than any other. There is a spot near the village of Dauphiny where I should like to be buried. Suffer no pomp to be used at my funeral, no monument to mark the spot where my dust lies. [illegible]"

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ments of pottery are still found there."—*Spk. Comm.* See also *Stanley S. P.* 161; *Bonar, L. of Promise*, 25, 26; *Wilton, Negeb*, 198.

b Jos. xii. 14; Jud. i. 17.

The most malignant of the serpent tribe is the *leffah;* it is ab. a foot long, it is not always the same colour, but varies acc. to the earth, etc., where it is found. The modern name is derived from an Arabic word="to burn," whence some think that the fiery serpents were *leffahs*, or vipers.

c R. Hall, M.A.

See *J. Saurin, Dis. Hist.* ii. 429; *Diss.* 585.

v. 4. *R. Hall*, vi. 117.

d Wilton's Negeb.

the brazen serpent

a Ps. lxxviii. 34; 1 S. xii. 19, xv. 30, 31; Ac. viii. 24.

b Jo. iii. 14, 15, xii. 32; Re. xii. 9; 1 Jo. iii. 8; 2 K. xviii. 4.

Serms. on *vv.* 5—9, *Bp. Osbaldeston* (1748); on *vv.* 6—9, *T. Watson;* on *v.* 7 by *Bp. Hackett* (1675).

"A type is a fact precedent to some other greater than itself, designed to prepare the way for it, and to be a voucher for it as pre-ordained and brought to pass by the Divine wisdom and

The discouragements of pious men.—I. Some discouragements that the Christian meets with, though he is in the way to heaven. 1. The way is circuitous; 2. It is through a wilderness: it has no natural tendency to nourish spiritual life: it has much intricacy; 3. It lies through a hostile country; 4. The false steps that are taken are discouraging; 5. The total defection of some from the way; 6. The length of the way. II. Some considerations to remove discouragement. 1. It is the right way; 2. God is with His people in it; 3. There is no other way that leads to heaven.[c]

Serpents in the south country of Palestine.—In this very neighbourhood Captain Frazer met with a reptile of the adder species, called *hannish;* and he adds, "All the Arabs say there are flying serpents here, three feet long, very venomous, their bite deadly; they have no wings, but make great springs" (Forster's *Sinai*, pp. 137, 138). Niebuhr found, near Basrah (Burseirah) a venomous species called Heie Thiare, *i.e.* "flying serpent," because it was said to fling itself from one tree to another (*Cycl. of Bibl. Lit.*, art. "Serpent"). This latter statement furnishes a satisfactory explanation of one epithet applied to these serpents. The other ("fiery"), if indeed it denotes the burning sensation produced by the bite (which is the rendering of the Arabic version), is also not without its appropriate illustration. Mr. Churton, when S.W. of the Dead Sea, fell in with a large red-coloured serpent, which issued from a hollow tree; it was accounted dangerous by his Arab guides, who first fired at it, and then hewed it to pieces with swords (*Land of the Morning*, page 130). Schubert also states, in his journey to Mount Hor, that "a large and very mottled snake was brought to us marked with fiery spots and spiral lines, which evidently belonged, from the formation of its teeth, to one of the most poisonous species. . . . . The Bedawins say that these snakes, of which they have great dread, are very numerous in this locality."[d]

7—9. (7) **people . . said,** *etc.*,[a] as usual, and, as usual, he interceded. (8) **make . . serpent,** in appearance *like* the serpents wh. bit the people. **set . . pole,** to be easily seen. **looketh . . live,** the look of faith: the cure, Divine. (9) **brass,**[b] that shining in the sun it might be seen afar, and also resemble the living serpents. **beheld,** looking with *faith* in the promise. **lived,** healthily, fearlessly, at once.

The brazen serpent an emblem of heaven's antidote in the Gospel of Christ.—In Jo. iii. 14, 15, we get a warrant for regarding the extraordinary incident in the text as an illustration of the spiritual state of humanity and heaven's merciful interposition on its behalf. Regarding it in this light, we observe that the antidote provided in the Gospel—I. Is for a most lamentable evil. This affliction of the Jews—1. Resembles sin in three respects. (1) It was imparted: they received it from the bite of the serpents; (2) It was painful: it was a "fiery" bite; (3) It was mortal: multitudes died. 2. Differs from it in three respects also. (1) One was material, the other is spiritual; (2) One was a calamity, the other is a crime; (3) The one would necessarily end in death, the other might continue for ever. II. Originated in the sovereignity of God. Between the remedy provided for the Jews, and that for us, there are several points of difference. 1. One was apparently arbitrary, the other is manifestly adapted;

2. One was insensible to the sufferer, the other is filled with sympathy; 3. One was local in its aspect, the other is world-wide in its bearing; 4. One was temporary in its efficacy, the other is perpetual. III. Requires the personal application of the sufferers. The personal application is—1. Most simple; 2. Most unmeritorious; 3. Most indispensable; 4. Ever efficacious.[c] *The brazen serpent* (read also Jo. iii. 14, 15).—In these passages we have—I. An historical fact Divinely acknowledged. II. An intimate connection clearly revealed. 1. Each Divinely appointed; 2. Each met a terrible necessity; 3. Benefit in each case secured by faith. III. A great necessity insisted upon. IV. A blessed purpose crowning all. 1. A calamity fr. wh. we may be delivered; 2. A blessedness to wh. we may attain; 3. The means of deliverance; 4. The universality of the statement; 5. The only way of mercy and salvation.[d]

Fiery serpents.—"In January, 1834, I was walking with Mr. Rogers in a forest near the River Padang Bessie, about a mile from the spot where the above was killed, when, stopping for a moment to admire an immense tree, covered as with a garment of creepers, I beheld a serpent fly from it, at the height of fifty or sixty feet above the ground, and alight upon another, at the distance of forty or fifty fathoms. Its velocity was as rapid as that of a bird; its motion that of a serpent swimming through water; it had no appearance of wings. Its course was that of a direct line, with an inclination of ten or fifteen degrees to the horizon. It appeared to me to be three or four feet long. The one killed by the native chief was about the same length, was of slender proportions, dark-coloured back, light below, and was not characterised by any peculiarity which would make it remarkable to a stranger. Thus was I convinced of the existence of flying serpents; and, on inquiry, I found some of the natives, accustomed to the forest, aware of the fact. Those acquainted with the serpent called it *Ular tampang hari*, or *Ular apie*, the fiery serpent, from the burning pain and mortal effect of its bite, so that the fiery flying serpent of the Scriptures was not an imaginary creature, though it appears now extinct in the regions it formerly inhabited."[e]

10—16. (10) **Oboth** (*water skins*), supp. to be the present el-Ahsa,[a] one of the halting-places on the pilgrim route betw. Mecca and Damascus. (11) **Ije-abarim** (*ruins of Abarim*) or *Ilim.*[b] (12) **the . . Zared,** *lit.* the brook of Zared, or Zered[c] (*osier*), now called *Wady Ain Franjy.*[d] (13) **Arnon** (*a noisy stream*), now called the *Wady el-Mojeb.* (14) **book . . Lord,** of wh. nothing beyond this notice is known. (15) **Ar** (*city*), ab. 10 ms. S. of the Arnon.[e] Also known as Rabbath Moab and Areopolis. Ruins still called *Rabba.* (16) **Beer** (*a well*), prob. the same as Beer-Elim[f] (*the well of heroes*).

The well of heroes.—May be regarded as a type of the Word of God. I. It is a well of refreshing water. II. Moral heroism derives invigoration from it. III. That it may yield abundant and true refreshment, men must dig into its meaning and appropriate its contents.

Well-digging (*v.* 18).—Michaelis observes on this passage, that Moses seems to have promised the Israelites that they would discover in this neighbourhood, and that by ordinary human industry and skill, a spring hitherto unknown; and that this promise was

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power. It is the shadow of a coming truth projected far before it, showing its figure rather than its substance, its image, not its properties."—*G. Steward.*

c Dr. Thomas.

d J. James.

"Naturalists observe, that the sight of the brazen serpent tended, of itself, rather to increase the disease, and to fill them with greater anguish, by disturbing their imaginations. If so, it was the more proper to convince the Israelites that their medicine came from God, who made that, whose aspect was hurtful, to be a means of their cure."—*Jameson.*

See *Hall's Cont.; N. Alexander, Hist. Eccl.* ii. 407; and below.

e Ward.

the well of heroes

a Near S. end Dead Sea, and E. of Edom.

b Nu. xxxiii. 45.

c De. ii. 13.

d "The name Wady Safsâf—'willow brook'—still clings to the trib. wh. unites with Wady Ain Franjy below Kerak. Poss. one of these is identical with the 'brook of the willows' of Is. xv. 7."—*Spk. Comm.*

e Is. xv. 1. Prob.

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it was to this city that Balaam was brought (Nu. xxii. 36).

f Is. xv. 8.

vv. 4—9. *Dr. R. Hawker*, v. 445; *Dr. R. Gordon*, ii. 104; *Bp. Hackett*, 823; *R. P. Buddicom*, ii. 186; *G. N. G. Lawson*, 99; *M. Anderson*, 233.

g Rosenmuller.

fulfilled. The discovery of springs, which often flow at a considerable depth below the surface of the earth, is of great importance to a country so poor in water as Arabia. Often a spot that is dry above has even subterraneous lakes, to reach which it is necessary to dig to some depth. We have a remarkable instance in a part of Africa, which Shaw describes at the end of the eighth chapter of his geographical remarks on Algiers:—"The villages of Wadreag are supplied in a particular manner with water; they have, properly speaking, neither fountains nor rivulets; but by digging wells to the depth of a hundred, and sometimes two hundred fathoms, they never want a plentiful stream. In order, therefore, to obtain it, they dig through different layers of sand and gravel till they come to a flaky stone, like slate, which is known to lie immediately above the *bahar tâht el erd*, or the sea below the ground, as they call the abyss. This is easily broken through, and the flux of water, which follows the stroke, rises generally so suddenly, and in such abundance, that the person let down for this purpose has sometimes, though raised up with the greatest dexterity, been overtaken and suffocated by it." In some parts of Arabia, as at Faranard in the valley of Dschirondel, water is found, according to Niebuhr, on digging only a foot and a half deep.[g]

the song of the well

a Ps. cv. 2, cvi. 12. "In after times it may have been the water-drawing song of the maidens of Israel."—*Spk. Comm.*

b Mr. Grove.

c Nu. xxii. 41; Jos. xiii. 7; Is. xv. 2. On the Moabite stone Mesha says he rebuilt Beth-Bamoth.

d De. xxxii. 49, xxxiv. 1.

e Nu. xxiii. 28.

f C. H. Spurgeon.

"Here, quench your thirst, and mark in me an emblem of true charity; who, while my bounty I bestow, am neither seen, nor heard to flow."—*one.*

17—20. (17) **song,**[a] expressive of faith, joy, zeal. (18) **by . . lawgiver,** *lit.* with the lawgiver's sceptre: that is under the direc. of Moses. **Mattanah** (*a gift*), not identified. (19) **Nahaliel** (*valley*, or *brook of God*), perhaps the *Wady Encheyle*.[b] **Bamoth**[c] (*heights*), or Bamoth-Baal. (20) **Pisgah** (*part, piece*), a summit in the mts. of Abarim on E. of Dead Sea. Also called Nebo.[d] **Jeshimon**[e] (*the waste*), prob. some high waste land to the E. of Dead Sea.

The well of Beer in the wilderness.—Famous was the well of Beer in the wilderness, inasmuch as it was—I. The subject of a promise. The people needed water, and it was promised by their gracious God. II. The cause of a song. Before the water gushed forth, cheerful faith prompted the people to sing; and as they saw the crystal fount bubbling up, the music grew yet more joyous. III. The centre of prayer: "Spring up, O well!" What God has engaged to give, we must inquire after, or we manifest that we have neither desire nor faith. IV. The object of effort: "the nobles of the people digged it with their staves." The Lord would have us active in obtaining grace.[f]

Songs of the well.—The Eleusianian women practised a dance about a well, which was called callichorus, and their dance was also accompanied by songs in honour of Ceres. These songs of the well are still sung in other parts of Greece, as well as in Syria. De Guy mentions them. He says that he has seen the young women in Prince's Island, assembled in the evening at a public well, suddenly strike up a dance while others sung in concert to them. The ancient poets composed verses which were sung by the people while they drew the water, and were expressly denominated songs of the well. Aristotle, as cited by Winkelmann, says, "The public wells serve as so many cements to society, uniting the people in bands of friendship, by the social intercourse of dancing so frequently together around them. This may serve to explain the cause of the variety of beautiful

lamps, pitchers, and other vessels of terra-cotta, which have been found at the bottom of wells in different parts of Greece." [g]

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g *Clarke's Travels.*

the message to Sihon and the reply

21—25. (21) **Sihon**[a] (*sweeping away*). (22) **let,** *etc., see* xx. 17. (23) **Jahaz**[b] (*a place trodden down*), not yet identified. (24) **smote .. sword,** utterly defeated and routed his army. **Jabbok**[c] (*a pouring out*), now called the *Zerka* (*blue river*), a trib. of Jordan ab. halfway betw. Lake Tiberias and Dead Sea. (25) **Heshbon**[d] (*reason, device*), of wh. the ruins, called *Hesbân*, still remain at 20 ms. N. of Dead Sea.

Sihon's overthrow.—I. It was self-incurred—1. Being preceded by Israel's mild request; 2. And by their own churlish reply; 3. And their own impotent defiance. II. It was most complete. III. It was judicial. 1. The punishment of idolatry; 2. The punishment of inhospitality. IV. It was an image of the world's resistance to and overthrow by truth.

Cruelty to man.—I know that there has been much incarnated justice in laws and institutions; I know that there has been a great deal of domesticity even in jungles and barbaric wildernesses; but of all the things that have had record in the world, of the many sources of violence, injustice, and cruelty, I do not know anything else that is so cruel as man. Lions are not, tigers are not, wolves are not, serpents are not. A lion was made to eat meat, but he never kills any more than he wants, and he does not kill that for cruelty. He makes use of his power simply for the purveyance of his own necessities. It is only man that revenges. It is only man that studies cruelty, and makes it exquisite, and prolongs it, and carries it out with appliances of art. From the despot on the throne to the despot of the household, all men alike carry vengeance, bitterness, wrath, hurtfulness, as characteristic of the race. There has been enough blood shed by the hand of man to bear up the navies of the globe. When a lion sheds blood, he laps it up. When man sheds blood, he does not eat it; it falls to the ground, and cries for vengeance. The earth has been wet with blood. Tears have flowed like rivers. This has not occurred merely once in some great cycle. It has been the constant history of mankind. Time has walked ankle-deep in tears and blood on the face of the earth from the beginning.[e]

a De. ii. 26, 27; Ju. xi. 19.

b Jos. xiii. 18, xxi. 36; Jer. xlviii. 21; 1 Ch. vi. 78.

c Ge. xxxii. 22, 23; De. ii. 37, iii. 16; Jos. xii. 2; Jud. xi. 13, 22.

d Nu. xxxii. 3, 37; De. i. 4, ii. 24—30, iii. 2, 6, iv. 46, xxix. 7; Jos. ix. 10, xii. 2, 5, xiii. 10—27, xxi. 39; Jud. xi. 19, 26; 1 Ch. vi. 81; Is. xv. 4, xvi. 8, 9; Jer. xlviii. 2, 34, 35, xlix. 3.

"I will govern my life and my thoughts as if the whole world were to see the one and to read the other; for what does it signify to make anything a secret to my neighbour, when to God, who is the Searcher of hearts, all our privacies are open?"—*Seneca.*

On *v.* 22, *Blunt, Scrip. Coin.* 64.

e *H. W. Beecher.*

Sihon defeated

26—33. (26) **all .. Arnon,** *i.e.* the part. sit. on the N. of the Arnon. (27) **they .. proverbs,** those who observe and compare: poets, historians, bards. (28) **fire,** *etc.*, all. to the devastations of Sihon. (29) **Chemosh**[a] (*subduer*), the national god of Moabites: by some identified with Mars, by others with Saturn. (30) **Dibon**[b] (*a pining, wasting*), some ruins in the Rom. road, 3 ms. N. of the Arnon, are still called *Dhibân*. **Nophah**[c] (*windy place*), **which .. unto,** *lit.* with fire unto. **Medeba**[d] (*waters of quiet*), ab. 4 ms. S.E. of Heshbon; and the ruins still called *Mâdeba*.

Historical taunts (*v.* 27).—I. Showing the folly of men in giving occasion of reproach and scorn. II. Showing the facility with which men carve epithets, and proverbs of reproach. III. Showing the place of proverbs in popular philosophy. 1. Cautions for the boastful; 2. Encouragements to the timid and oppressed.

God's hatred of cruelty.—How should you feel if you were to

a Jer. xlviii. 7, 13, 46; Jud. xi. 24; 1 K. xi. 7, 33; 2 K. xxiii. 13, iii. 26, 27.

b Nu. xxxiii. 3, 34, Jos. xiii. 9, 17; Is. xv. 2; Jer. xlviii. 18, 22.

c Perh. *Arneibah*, 10 ms. S.E. of Mâdeba.

d Jos. xiii. 9, 16; 1 Ch. xix. 7; Is. xv. 2.

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vv. 27-30. *Origen*, Op. ii. 311; *Bp. Horsley*, Ode on the Conquest of Sihon's Kingdom in *Biblical Criticism*, ii. 405.

enter the room where your child is sleeping, and find upon it a stealthy cat, stationed at the portal of life, and stopping its very breath? How should you feel were you to find upon your child a vampire that had fastened into its flesh his blood-sucking bill, and was fast consuming its vitality? How do you feel when one of your children tramples upon another? or when your neighbour's children crush yours; or when ruffian violence strikes against those whose hearts for ever carry the core of your heart? Judge from your own feelings how God, with His infinite sensibility, must feel when He sees men rising up against their fellow-men; performing gross deeds of cruelty on every hand; waging wars that cause blood to flow like rivers throughout the globe—when, in short, He sees them devastating society by every infernal mischief that their ingenuity can invent.[e]

e H. W. Beecher.

Og defeated

31—35. (31) **dwelt**, encamped, as conquerors. (32) **Jaazer**[a] (whom *He*, *i.e.* God, *helps*), prob. now es-Sîr, ab. 10 ms. N. of Heshbon. (33) **Bashan**[b] (*light sandy*, or *plain*, *rich soil*), prob. included all Gilead and distr. extending to Hermon. **Og**[c] (*? long-necked*). **Edrei**[d] (*strong*), prob. now *Edhra'âh*, or *Der'a*; but some[e] say *Edr'a*. (34) **fear . . not**, a seasonable encouragement, fr. authoritative source. **for . . hand**, *etc.*, hence no room for fear. **thou**, *etc.*, *i.e.* utterly rout and conquer. (35) **until . . alive**, of his family, and army. **and . . land**, this completed the conquest of the tribes E. of Jordan.

a Nu. xxxii. 35; Jos. xxi. 39; 1 Ch. xxvi. 31; Is. xvi. 8, 9; Jer. xlviii. 32.

b 1 Ch. v. 11; De. iii. 1—10; Jos. xiii. 29—31, xxii. 9; Jud. xx. 1; 1 K. iv. 13; 2 K. x. 32, 33, xv. 29.

For Bashan see *Porter's Giant Cities of Bashan*, Also *Jour. of Sac. Lit.* 1854. p. 313 Also *Cambridge Essays*, 1858, 155—164.

c Nu. xxxii. 33; De. i. 4, iii. 1—13, iv. 47, xxix. 7, 8, xxxi. 4; Jos. ii. 10, ix. 10, xii. 4, 5, xiii. 12, 30, 31; 1 K. iv. 19; Ne. ix. 22; Ps. cxxxv. 11, cxxxvi. 20.

d De. i. 4, iii. 10; Jos. xii. 4, xiii. 31.

e Porter, Damascus, 271 *ff.*

Seasonable encouragement (*v.* 34).—Fear not. I. The "fear nots" of the Bible, all seasonable. II. They had reason to fear, since they were sinful, etc. III. They were likely to fear since—1. They had before them a powerful foe, warlike and well posted; 2. They were weakened by previous battles; 3. They had enemies behind and around them. IV. But they were not to fear, because they had the promise of victory from their covenant God. V. The absence of fear one condition of successful perseverance.

Courage strengthened by past deliverances.—Sir Francis Drake, being in a dangerous storm in the Thames, was heard to say, "Must I, who have escaped the rage of the ocean, be drowned in a ditch!" Will you, experienced saints, who have passed through a world of tribulation, lie down and die of despair, or give up your profession because you are at the present moment passing through some light affliction? Let your past preservation inspire you with courage and constrain you to brave all storms for Jesus' sake.[f] *True courage.*—A distinguished general said to Luther, as the latter was about to enter the presence of his judges at the Diet of Worms, "Poor monk! Thou art now going to make a nobler stand than I or any other captains have ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." Of John Knox, the Scottish Luther, it was said by one who stood by his grave, "Here lies one who never feared the face of man!"

H. Spurgeon.

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CHAPTER THE TWENTY-SECOND.

the story of Balaam

Balak takes counsel

1–4. (1) **on .. Jericho,** *lit.* across the Jordan of Jericho. (2) **Balak**[a] (*emptier, spoiler*). **Zippor** (*a little bird*). (3) **was .. because,** *lit.* shrank fr. bef. them. (4) **elders**, or kings,[b] or princes.[c] **Midian**, S. of Moab. **as .. licketh**, note the accuracy of this comp. **Balak .. time**, perh. himself a Midianite who had recently conquered Moab.

The phrase "lick up."—A native gentleman, who has many people depending upon him, says, "Yes, they are all grazing upon me. If I am not careful, they will soon graze up all I have." Of people who have got all they can out of one rich man, and who are seeking after another, "Yes, yes, they have done grazing there, and are now looking out for another place." "These bulls are grazing in every direction."[d]

Fearful and fearless.—

Here is depicted plainly to the eye,
The wicked fleeing when no foe is nigh.
The thunder echoing in its deep-toned peals,
Alarms his conscience and awakes his heels.
The wind low whistling through the hollow tree,
A call from justice is, from which they flee;
The rolling torrent in its murmur loud,
Appears the shout of the pursuing crowd;
Each object looming through the gloom of night,
His fear increases, and augments his flight.
Not so the righteous; see him walk along,
Bold as a lion, as a mountain strong.
Courageous heart, he fears no rude surprise,
He trusts in Jesus and all else defies.[e]

a Jos. xxiv. 9; Jud. xi. 25; Mic. vi. 5.

b Nu. xxxi. 8.

c Jos. xiii. 21.

d *Roberts.*

"Fear is that uneasiness of mind which arises from an apprehension of danger, attended with a desire of avoiding it."—*C. Buck.*

Origen, Op. ii. 316; *J. Saurin, Dis. Hist.* ii. 446, and *Diss.* 597; *Bp. Newton, Pro.* i. 66; *Bp. Horsley, Bib. Crit.* ii. 407.

e *Holmes.*

Balak sends for Balaam

5–8. (5) **Balaam**[a] (*foreigner*, or *destruction of people*), a soothsayer.[b] **Beor**[c] (*torch*), or Bosor.[d] **Pethor** (*? a table*), prob. in Mesopotamia.[e] **river .. people**, Euphrates. (6) **curse**, *etc.*,[f] superstitious belief in efficacy of curse or blessing when pronounced by a priest.[g] **I wot**, *etc.*, sugg. of the great fame of Balaam. (7) **rewards .. hand**, that was their view of the work for wh. they wished to hire B. (8) **night**, in wh., as he expected, he might have a vision. **Lord .. me**, his knowledge of the true God acc. for by his residence in Mesopotamia.

Balaam.—I. We see in the fact of Balaam's inspiration, although he was a heathen soothsayer, an evidence and witness to the wider relations that God holds with man than is sometimes supposed. II. His character and history teach us that, in dealing with men by His Spirit, the Lord has regard to the moral and spiritual standpoint at which each man may be found. III. Notice how broad is the distinction between spiritual endowments and spiritual character.[h]

Use of magicians in the East.—The Orientals, in their wars, have always their magicians with them to curse their enemies, and to mutter incantations for their destruction. Sometimes they secretly convey a potent charm among the opposing troops, to cause their destruction. In our late war with the Burmese, the

a Jos. xxiv. 9; De. xxiii. 4; Ne. xiii. 1, 2.

b Jos. xiii. 22.

c Nu. xxiv. 3, 15, xxxi. 8; De. xxiii. 4; Jos. xxiv. 9; Mi. vi. 5.

d 2 Pe. ii. 15.

e Nu. xxiii. 7; *cf.* De. xxiii. 4.

f Jer. xvii. 5.

g Hist. speaks of whole armies being devoted to destr.

For Balaam see *Jos. Ant.* iv. 6, 5; *Sherlock, Works.*

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v.; *Waterland, Scr. Vindicated*, 107 *ff.*; *Hist. of Balaam, by Rev. W. Roberts*; *Bp. Butler's Serm.*; *Dr. J. H. Newman's Serm.* vol. iv.

h W. Roberts.

i Roberts.

k Milton.

generals had several magicians, who were much engaged in cursing our troops; but as they did not succeed, a number of witches were brought for the same purpose.[i]

Spells of magicians.—

I oft have heard, but ne'er believed till now,
There are, who can by potent magic spells
Bend to their crooked purpose nature's laws,
Blot the fair moon from her resplendent orb,
Bid whirling planets stop their destined course,
And through the yawning earth from Stygian gloom,
Call up the meagre ghost to walks of light.[k]

God forbids Balaam to go

a Nu. xxiii. 20; Ge. xxii. 17; Ec. xi. 29.

b Ps. xxix. 4.

On *vv.* 10—12, *Dr. Waterland*, ii. 245; *v.* 12, *Dr. Jortin's Serms.* 171.

"'Tis not the curses that come from the poor, or from anybody, that hurt me because they come from them, but because I do something ill against them that deserves God should curse me for it. On the other side, 'tis not a man's blessing that makes me blessed: he only declares me to be so; and if I do well I shall be blessed, whether any bless me or not."—*Selden.*

"I have heard a good man say that a curse was like a stone flung up to the heavens, and most like to return on his head that sent it."—*Sir W. Scott.*

c Motley.

9—14. (9) **came,** prob. a vision. **what . . thee?** provoking consideration of their character and object. (10, 11) **Balak,** *etc., see vv.* 5, 6. (12) **thou . . them,** thy curses will not avail: they shall not be encouraged in their opposition. **blessed,**[a] and by One who will not permit the impious ravings of man to reverse the blessing. (13) **for . . you,**[b] he does not state all the truth: does not declare himself unwilling. (14) **Balaam . . us,** the truth still further concealed: acc. to their reply, the going or staying of B. was his own act alone.

Divine inquiries into life's companionships (*v.* 9).—I. Urge this inquiry upon good men who sometimes yield to the fascinations —so-called—of worldly society. You will be beguiled of your integrity, piety, etc. II. Urge this inquiry upon worldly men who are surrounded by the institutions of Christianity. You must one day give an account of how you have treated them.

Cursing instead of blessing.—Was hand or voice raised (in the Netherlands) against clerical encroachment, the priests held ever in readiness a deadly weapon of defence; a blasting anathema was thundered against their antagonist, and smote him into submission. The disciples of Him who ordered His followers to bless their persecutors and to love their enemies invented such Christian formulas as these:—"In the name of the Father, the Son, the Holy Ghost, the blessed Virgin Mary, John the Baptist. Peter and Paul, and all other saints in Heaven, do we curse and cut off from our communion him who has thus rebelled against us. May the curse strike him in his house, barn, bed, field, path, city, castle. May he be cursed in battle, in praying, in speaking, in silence, in eating, in drinking, in sleeping. May he be accursed in his taste, hearing, smell, and all his senses. May the curse blast his eyes, head, and his body, from his crown to the soles of his feet. I conjure you, Devil, and all your imps, that you take no rest till you have brought him to eternal shame: till he is destroyed by drowning or hanging, till he is torn to pieces by wild beasts, or consumed by fire. Let his children become orphans, his wife a widow. I command you, Devil, and all your imps, that even as I now blow out these torches, you do immediately extinguish the light from his eyes. So be it—so be it. Amen. Amen." So speaking, the curser was wont to blow out the two waxen torches which he held in his hands.[c]

Balak sends again

a Hengstenberg thinks that Balak regarded Balaam's resistance

15—17 (15) **Balak,** knowing only a part: thinking he had only human resistance to overcome. **more,** *etc.*, in number and higher in station: Balaam's self-importance flattered. (16) **nothing,**[a] human or Divine: the possibility of an adverse result not anticipated. (17) **honour,** *etc.*, how many, with a truer

knowledge of God, find the world's fair promises too much for them.

Balaam; or spiritual influence—human and Divine.—I. The influence of a bad man upon society: Balaam, a pretender to spiritual endowments: his influence on Balak, who "sent" princes more and more honourable. This influence shows—1. That a man's influence in the world is no proof of his moral worth; 2. That society, in relation to true intelligence and right sympathy, is in a very lamentable state; 3. The high probability of a future retributive economy. II. The influence of the great God upon a bad man. Observe—1. That God does exert a spiritual influence over the minds of bad men; 2. That this spiritual influence is of a restraining character; 3. That it is for the good of society.[b]

Ground of promotion.—Moses Stuart was pastor in New Haven when he was nominated for the Professorship of Sacred Literature in Andover Theological Seminary. Rev. Dr. Samuel Spring of Newburyport visited New Haven to make inquiries touching the candidate. Among others whom he interrogated relative to the qualifications of Mr. Stuart was Pres. Dwight. "He is the very man for the place," said Pres. Dwight; "but we cannot spare him." "Sir," responded Dr. Spring, "we do not want a man that can be spared."[c]

18—21. (18) **cannot,** *etc.*,[a] "the inability flowed fr. moral awe of God, and dread of His punishment."[b] (19) **know,** *etc.*,[c] the wages of unrighteousness make him anxious to go if he can. (20) **rise . . them,** his evident desire is granted. **word . . do,**[d] Balaam, blinded by avarice, did not see the peril this involved. (21) **saddled,** prob. girded his cloak on the beast. **ass,** prob. one of the white sprightly animals that persons of rank were accus. to ride.[e] **went,** to his sin and death in Moab.

Balaam's character.—We will show—I. The inconsistency of Balaam's character. Notice the contrariety which there was between—1. His sentiments and desires; 2. His professions and conduct. II. The consequences resulting from it. Look at those which resulted to—1. His employers; 2. Israel; 3. Himself. Learn—(1) The danger of indulging any besetting sin; (2) The necessity of acting conformably with our principles and professions.[f]

Value of all the gold in the world.—Estimate the yard of gold at £2,000,000, which it is in round numbers; and all the gold in the world might, if melted into ingots, be contained in a cellar twenty-four feet square and sixteen feet high. All the boasted wealth already obtained from California and Australia would go into an iron safe nine feet square and nine feet high—so small is the cube of yellow metal that has set populations on the march, and roused the whole world to wonder.[g]—*The asses of the East.*—We learn from Niebuhr, that in Egypt the asses are very handsome, and are used for riding by the greater part of the Mohammedans, and by the most distinguished women of that country. The same variety serves for the saddle in Persia and Arabia; and must therefore have been common in Palestine. They are descended from tamed *onagers*, which are taken young, and sold for a high price to the nobles of Persia and the adjacent countries for their studs. They cost seventy-five ducats; and Tavernier says that fine ones are sold in Persia dearer than horses, even to a hundred

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"as the remains of a weakly fear of God, or simply as a *ruse*, adopted for the purpose of obtaining better conditions."

b Dr. Thomas.

Honour: according to Owen, honour is derived from the Hebrew word *hon* (riches) and the French *or* (gold). Bion, the philosopher, says, that riches are the nerves of all human actions, and that neither valour nor nobility could subsist without them.

c Life of Dr. Spring.

God permits Balaam to go conditionally

a He. iv. 12, 13; Da. iv. 35.

b Keil.

c Jer. xlii. 4—6, 19—21.

d Is. xlvi. 9—11.

e Port. Comm.

On *v.* 18, see *W. Reading's Serms.* iii. 221; *J. H. Newman's Serms.* iv. 18; *Dr. T. Leland*, i. 185; *A. G. Spencer*, 302.

f C. Simeon, M.A.

v. 20. *W. H. Marriott*, 77.

On *v.* 21, *Serms. by James Murray* and *Robt. Swynfen.*

g Timbs.

"Fr. begin. to end this fact was firmly estab. in B.'s mind, viz., that in the work to wh. Balak summoned him he could do nothing at all, except through Jehovah. This

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knowledge he had acquired by virtue of his nat. gifts as seer, and his previous experience. But this clear knowledge of Jehovah was completely obscured again by the love for the wages wh. ruled in his heart." — *Baumgarten.*

"Gold can gild a rotten stick, and dirt sully an ingot."—*Sir P. Sidney.*

crowns each. He distinguishes them properly from the baser race of ordinary asses, which are employed in carrying loads. These saddle asses, the issue of *onagers*, are highly commended by all travellers in the Levant. Like the wild ass, they are extremely swift and rapid in their course; of a slender form, and animated gait. They have vigorous faculties, and can discern obstacles readily; at the sight of danger they emit a kind of cry; they are obstinate to excess, when beaten behind, or when they are put out of their way, or when attempts are made to control them against their will: they are also familiar and attached to their master. These particulars exactly correspond with several incidents in the history of Balaam's ass; from whence it may be inferred, that he rode one of the superior breed, and by consequence, was a person of considerable wealth and eminence in his own country. The high value which people of rank and fashion in the East set upon that noble race of asses, excludes them from the purchase of the commonalty, and restricts the possession of them to the great or the affluent. This fact is confirmed by the manner in which the sacred writers express themselves on this subject.

an angel withstands him

a 1 S. ii. 3, xvi. 7.
b Ez. xxxviii. 34; Is. xxxvii. 28, 29.
c Ex. xiv. 19.
d Jos. v. 13.
e Je. viii. 7; Is. i. 3; Job xii. 7.
f 2 K. vi. 15—17; Da. x. 7; Ac. xxii. 9.
g *Martin* on *Second Sight*, in *Passavant's* work on *An. Magnetism and Clairvoyance*, quoted by *Hengstenberg* in his *Balaam*, 385. See *Keil*.
h *D. G. Watt, M.A.*
i *Buchanan*

22—27. (22) **anger .. went,**[a] he being influenced chiefly by sordid motives. **angel .. way,**[b] the leader of Israel:[c] capt. of Lord's host.[d] **for .. him,** against the purpose and wish of his heart: this mercifully designed to open his eyes. **two .. him,** he went with some state. (23) **ass .. way,** beasts often see (instinct) more of the will of God than man with his boasted reason.[e] **sword,** evidence of Divine anger. **went .. field,** started, left the road. (24) **wall .. side,** so that the an. could no longer leave the way. (25) **she .. wall,** to pass the angel. **he .. again,**[f] but did not consider the cause of this unusual conduct of his beast. (26) **way,** *etc.*, the walls more closely approached ea. other. (27) **she .. Balaam,** fell down in fear. "That horses see it (the second sight) is also evident fr. their violent and rapid snorting, when their rider has had a vision of any kind either by day or night. And in the case of the horse it may also be observed, that it will refuse to go any further in the same road until a circuitous course has been taken, and even then it is quite in a sweat."[g]

Balaam and his ass; or restraints from sin.—Let us notice. concerning restraints from sin—I. Their forms. They appear in—1. External appliances; 2. Addresses to the understanding; 3. Stirrings of conscience: 4. Excitements of the emotions. II. Their characteristics. They are—1. Frequent; 2. Progressive; 3. Near, though oft unnoticed.[h]

Narrow passages in the East.—In the neighbourhood of Ain-Yebrûd (on the way from Jerusalem to Samaria), which abounds in vineyards, we rode for nearly two miles, hemmed in all the way between long lines of walls, rudely formed of the stones gathered out of the adjacent vineyards (Isa. v. 1), and where there was often hardly space for one horseman to pass another. No doubt it was in just such a position that the angel of the Lord obstructed the progress of Balaam.[i]—*Another illustration.*—The narrow road leading through fields and vineyards along which we passed often had on either side of it a stone wall. The animals on which we rode seemed perpetually inclined, whenever they encountered a slough, or any strange appearance, to rush up

against the sides of one of these walls, and it was only by using the greatest precaution that we prevented our feet several times from being crushed. This propensity in our donkeys strongly reminded me of Balaam's adventure in going to the king of Moab.

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lucre to the holy calling of God?" —*Calvin.*

28—31. (28) **opened . . ass,** to reprove the madness of the prophet.[a] (29) **said,** *etc.*, at the first he was blind even to this mir. (30) **ass said,** *etc.*, having been always faithful and obedient, should you not reflect on the true reason of this unusual conduct? (31) **opened . . . hand,**[b] by opening first the mouth of a dumb creature He opened the eyes of this blind man. **fell . . . face,** in awe and terror. "Here is another evidence of the miserable effects of disobedience to God's will and word."[c]

Balaam's ass reproves him

a 2 Pe. ii. 16.

"As the ass was corporeally and externally visible, its speaking must have been externally and corporeally audible."—*Kurtz.*

b 1 Ch. xxi. 15—20.

c Wordsworth.

Balaam obstructed by the angel. — I. God often mercifully interposes to obstruct sinners in their ways. II. His most signal interpositions often excite only the wrath of those for whose benefit they are sent. III. Those interpositions which are acknowledged to have been sent in mercy, produce, for the most part, a very transient effect.[d]

The ass speaking.—"He might have reproved him by the words of the angel; but because the rebuke would not have been sufficiently severe without some deep humiliation, He made the beast his teacher."[e] "God made use of the voice of an ass, both because it was fitting that a brutish mind should be taught by a brute, and also, as *Nyssenus* says, to instruct and chastise the vanity of the augur (Balaam), who was accustomed to observe the meaning of the braying of the ass and the chirping of birds."[f] "Homer, a good judge of human nature, has not represented Achilles as astonished by the voice of his horse, whose mouth was opened by Herè; but has made him reply to the horse without any notice of the prodigy. Achilles was in too eager and impetuous a mood to do anything else. (Hom. Il. xix. 404—420).[g]

On *v.* 28, *J. Jenkins's Serms.* ii. 55; *The Ass's Reproof; N. Alexander, Hist. Eccl.*, ii. 413; *Dr. G. Townsend*, 396.

d C. Simeon, M.A.

e Calvin.

f C. A. Lap.

g Wordsworth.

"The reproof of a good man resembles fuller's earth: it not only removes the spots from our character, but it rubs off when it is dry."—*Wilkinson.*

Animals subject to man.—

If man's convenience, health,
Or safety interfere, his rights and claims
Are paramount, and must extinguish theirs.
Else they are all—the meanest things that are—
As free to live, and to enjoy that life,
As God was free to form them at the first,
Who in His sovereign wisdom made them all.[h]

h Cowper.

32—35. (32) **wherefore . . times,**[a] whose act saved thy life: and should have led thee to reflection. **perverse,** *lit.* headlong.[b] (33) **turned,** *etc.*, *lit.* "perhaps it turned out bef. me; for otherwise I should surely have killed thee, and let her live."[c] (34) **if . . thee,**[d] had he not just heard (*v.* 32) that his way was perverse? (35) **go . . men,**[e] hence it was not the journey that displeased. **only . . speak,** showing that B. had it in his mind to somehow evade speaking *that* word. **so . . Balak,** but thoroughly cautioned by the King of kings.

the angel admonishes him

a Pr. xii. 10.

b "For the way leads headlong into destr. bef. me."—*Keil.*

c Ibid.

d Ex. ix. 27; Jos. vii. 20, 21; 1 S. xv. 20—24; Job xxxiv. 31, 32; 1 K. viii. 38, 39; Ma. xv. 7, 8; Je. xvii. 9, 10; Ps. vii. 9; 1 Ch xxviii. 9.

Unwilling helpers of the good (*v.* 35).—I. Consider Balaam as a type of those who, at all hazards, will keep their own welfare before them as their one aim in life. II. Consider Balaam as a type of those who while pursuing, as they think, their own aims are overruled by God for the carrying forward of His purposes.

The dumb ass speaking.—The miracle by which the dumb ass

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e Ps. cvi. 15; Ro. ix. 17—22.

"Balaam, no longer a faithful servant of God, was henceforth overruled in all his acts, so that he might subserve the Divine purpose as an instrument."—*Spk. Comm.*

f *Dr. Badie.*

the meeting of Balak and Balaam

a "The higher the rank of the expected guest, politeness requires a greater distance to be gone to welcome his arrival."—*Port. Comm.* "At Areopolis."—*Keil.*

b 1 K. xxii. 14.

c "The great city wh. is the city of Sihon, wh. is Birosha."—*Targums.* Perh. marked by ruins, called *Shihân*, ab. 4 ms. S.W. of sup. site of Ir, of wh. the ruins called *Rabba*, are ab. 10 ms. S. of the Arnon.

d *Keil.*

e Nu. xxi. 19, 20; De. xii. 2.

Balak started with the supposition that B. must necessarily have the Israelites in view, if his curse was to take effect."—*Hengstenberg.*

f *Dr. Newman.*

v. 38. *J. H. Newman, Par. Ser.* iv. 21; *A. Williams, M.A.*, i. 291.

Rev. Henry Martyn used to lay down this rule for himself, to know when to speak, and when to abstain from

was enabled to speak with a man's voice has been the frequent subject of cavil and ridicule with unthinking men; but when we consider that the power of God alone gave to any of His creatures the faculty of speech, and might as easily have given it to the brute as to the human race, we need not wonder that He should, in a single case and for a specific purpose, confer that power on a dumb animal. Certainly we must admit that the miracle was most significant and appropriate to the occasion, for as God was about to restrain the tongue of Balaam, and make him say what it was not in his heart to say of Israel, it was well to show him how entirely the power of thought and speech was within Divine control. And indeed, as Bishop Newton has well observed, the ass being merely passive, the restraint of Balaam's tongue was a greater miracle than the freedom of the tongue of the ass.[f]

36—41. (36) **heard . . come,** bringing as he believed a blessing with him. **went . . him,** and welcome his deliverer. **a . . Moab,** *lit.* Ir-Moab; perh. Ar-Moab. **which . . coast,**[a] farthest limit of Moab. (37) **did,** *etc.*, he gently chides B. for his hesitation. **am . . honour,** a worldly-minded man can think of no higher motive. (38) **Balaam,** the warning still in his mind. **have . . thing,** a prophet or enchanter must speak as the spirit—Divine or demoniacal—shall urge. **the word,** *etc.*,[b] wh. might not be cursing aft. all. (39) **Kirjath-huzoth**[c] (*city of streets*), or Kirjath-chuzoth. (40) **offered . . Balaam,** "supplicatory offerings for the success of the undertaking bef. them."[d] (41) **high . . Baal,** Bamoth-Baal.[e] **that . . see,** *lit.* and thence he saw. **the . . people,** *i.e.* the edge of the camp nearest to Moab.

Obedience without love.—Consider—I. Balaam's character, and relations to God. He was—1. High in God's favour; 2. Very conscientious: observe how he *obeys* God, besides *talking* about religion; 3. Also, in another sense, under God's displeasure. II. The meaning of this startling exhibition of God's ways. No strictly conscientious man can be displeasing to Him. But a man may be *generally* conscientious, and yet be destitute of religious fear. This was Balaam's case. He obeyed God, not from fear and love, but from a sense of its being right to do so. Hence God's displeasure with him. Reflections:—(1) See how little we can depend, in judging of right and wrong, on the apparent excellence and high character of individuals. (2) Notice the wonderful secret providence of God, working while all things seem to go on according to the course of this world. Balaam did not see the angel, though he came out as an adversary. (3) When we have begun an evil course, we cannot retrace our steps. (4) God gives us warnings now and then, but does not repeat them. Balaam's sin consisted in not acting upon what was told him *once for all.*[f]

The influence of position.—

'Tis from high life high characters are drawn:
A saint in crape is twice a saint in lawn;
A judge is just; a chancellor juster still;
A gownman learn'd; a bishop what you will;
Wise, if a minister; but if a king,
More wise, more learned, more just, more everything.
Court virtues bear, like gems, the highest rate,
Born where Heaven's influence scarce can penetrate:

In life's low vale, the soil the virtues like,
They please as beauties, here as wonders strike.
Though the same sun with all-diffusive rays
Blush in the rose, and in the diamond blaze,
We prize the stronger effort of his power,
And justly set the gem above the flower.[g]

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speaking, in reproving sin: when he felt some love to the person, and hatred of the sin.
g Pope.

CHAPTER THE TWENTY-THIRD.

God tells Balaam what to say

1—5. (1) **build . . altars,** wh. Balak, a heathen, might think in honour of Baal. **seven,** mystic number. (2) **offered,**[a] Balak to Chemosh: Balaam to Jehovah. (3) **stand,** *etc.*, prob. went to look for an omen, or portent. **and . . place,** whence he might better see the earth and heavens. (4) **met,** but for a dif. purpose to that wh. he seemed to expect. (5) **put . . mouth,**[b] prob. he did not himself know the word until he began to speak.

Superstition defined.—Superstition is generally defined to be the observance of unnecessary and uncommanded rites and practices in religion; reverence of objects not fit for worship; too great nicety, fears, or scrupulousness; or extravagant devotions; or religion wrongly directed or conducted. The word may be applied to the idolatry of the heathens, the traditions of the Jews, the unscriptural rites of the Catholics; to the dependence placed by many on Baptism, the Lord's Supper, and other ceremonies.[c] It may be extended to those who, without any evidence, believe that prophecies are still uttered, or miracles are performed. It is also applied to those who believe in witchcraft, magic, omens, &c. —*Additional illustrations.*—1. From an inanimate instrument of music sweet sounds may be produced—the noblest compositions of the noblest musician. A parrot may speak words he does not understand. So the prophets often spoke what they did not understand. As beauty dwells often in the cups of poisonous flowers, so selfish and corrupt man may utter words of the highest wisdom, as in Balaam's case. He had a base heart, and yet uttered holy words. 2. "The death of the righteous." Blissful and hopeful! A dying man said to his wife, "Come not to my grave in the evening, when all nature is sad; come in the morning, when the sun shines and the birds sing, and nature is full of gladsomeness. This is the time to visit a Christian's grave."

3. And can he choose but fear,
Who feels his God so near,
That when he fain would curse, his powerless tongue
In blessing only moves?
Alas! the world he loves
Too close around his heart her tangling veil has flung.

a Ps. l. 16, 17.
b Je. i. 9.
"It is an excellent thing when men's religion makes them generous, free-hearted, and open-handed, scorning to do a thing that is paltry and sneaking." — *Matthew Henry.*"
c C. Buck.
"By the very constitution of our nature, moral evil is its own curse."—*Chalmers*
See on this cap., *Bp. T. Cooper, A Brief Exposition.*

6—10. (6) **he . . sacrifice,** quite confident the reply would be favourable. (7) **parable,**[a] Heb. *mashal*, similitude. **Aram,**[b] (*high region*). **saying,** defining what I should say. (8) **how,** *etc.*,[c] He could speak only what God permitted. (9) **for,** *etc.*, the only portent he beholds is the camp of a great people. **shall . . alone,**[d] having no political, social, or religious alliances. (10) **count,** *etc.*,[e] ref. to vast number of Israel. **let . . righteous,**[f] only happy as it closed a holy life. **let . . end,**[g] my last estate, reward in the future.

v. 4. "The sacrifices offered are alleged by Balaam as a ground for looking that God on his part would do what was expected and desired by the donor. The spirit of these words is thoroughly that of a heathen worshipper expecting in all his devotions his 'quid pro quo.'"—*Spk. Com.*

Balaam's parable and wish

a Ps. lxxxii. 2; Ez. xvii. 2; Mi. ii. 4; Hab. ii. 6; Is. xlvii. 12, 13.
b Ge. xxvi. 10.
c Job xxxiv. 29.
d Ex. xxxiv. 12—

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16, viii. 22, 23; De. xxxiii. 28; Est. iii. 8.

e Ge. xiii. 16, xxii. 17.

f Ps. cvi. 15; Re. xiv. 13.

g Pr. xi. 7; Nu. xxxi. 8.

h J. H. Crowder, M.A.

"The host of Israel dwelt by itself in a separate encampment upon the plain. In this his spirit discerned the inward and essential separation of Israel fr. all the heathen."—*Baumgarten.*

Serms. on *v.* 10. *W. Agar* (1759), *C. Allestre* (1695), *J. Barclay* (1777), *R. Bundy* (1740), *Bp. Butler* (1749), *Dr. Calamy* (1726), *Dr. N. Carter* (1738), *S. Catherall* (1692), *T. Cawton* (1675), *Abp. Dawes* (1733), *T. Dorrington* (1703), *S. Eccles* (1757), *J. Jeffery* (1751), *Dr. Knight* (1699), *Dr. Maynard* (1724), *Dr. Moss* (1737), *Bp. Sherlock* (1772), *Z. Taylor* (1695), *J. Wesley* (1771), *Dr. St. J. Pawlett* (1737).

i Dr. Sibbes.

k W. Roberts.

"For two reasons B. could not curse Israel: 1. They were a people outwardly and inwardly dif. fr. other nations; 2. They were a people richly blessed and highly favoured by God."—*Keil.*

l F. J. Durand.

"Balaam desires for himself the entire, full, in-

Balaam's wish.—I. The Scriptural meaning of a "righteous" man. God has given the Bible as a rule of faith and practice. Conformity to it is righteousness. II. This wish, so very generally uttered—1. Is a most proper wish for every Christian to make; 2. Is most common; 3. Is uttered by the true believer in a very different spirit from this in the text.[h]—*Balaam's wish.*—Consider—I. That the righteous men die, and have an end as well as others. Christ came not to redeem our bodies from death, but our souls from damnation. II. That the state of the soul continues after death. It was in vain for Balaam to desire "to die the death of the righteous" but in regard of the subsistence of the soul. The soul discovers, indeed, that it hath a distinct life and excellency in itself—1. By reason that it thwarts the desires of the body when it is in the body; 2. In that, when the outward man is weak, as in sickness, etc., then the understanding, will, and affections, the inward man, is most sublime, and rapt unto heaven, and is most wise; 3. By the projects that it hath of the time to come. III. That the estate of righteous men in their end is a blessed estate, widely different from the death of the wicked. Hence, here it is the desire of Balaam. The godly, in their death, are happy in—1. Their disposition; 2. Their condition; 3. Their future. IV. That even a wicked man, a wretched worldling, may see this; he may know this happiness of God's people in death, and for ever; and yet, notwithstanding, may continue a cursed wretch. God will sometimes stir up the hearts of wicked men to admiration of the excellent estate of His children. This he does—1. To convince them the more of their own rebellion; 2. To keep them in better order, to awe them, that they do the Church good service.[i]—*The fate of Balaam.*—I. In the *comparison* of a good man's and a bad man's end, we see that death is indeed the testing time of life. It is the thing that tries and manifests our character. We may exaggerate its importance, may treat it as more important than life, whereas its chief importance is in relation to life. In this relation its importance is scarcely to be exaggerated. II. In the *contrast* of these two, we see the terrible disadvantage, in the hour and article of death, of having lived a sinful and unholy life.[k]—*The death of the righteous.*—I. The extent and meaning of Balaam's wish. The righteous die physically like other men, but morally, or in point of character, there is great difference. They die in—1. Faith, which has wrought hopes of immortality; 2. Repentance; 3. Charity. II. The happiness of this death. They experience—1. Deliverance from all the evils of earth, whether of body or spirit, whether from their own or other's sins; 2. Inestimable blessings and countless benefits. Application:—(1) The wish to die as the righteous, without conformity to his life, is vain and foolish; (2) The only safe and sure course is to seek at once the character and consolation of the righteous.[l]

Not afraid to die.—My first convictions on the subject of religion, says the late Rev. R. Cecil, were confirmed by observing that really religious persons had some solid happiness among them which I felt the vanities of the world could not give. I shall never forget standing by the bedside of my sick mother. "Are you not afraid to die?" I asked. "No." "No! Why does the uncertainty of another state give you no concern?" "Because God has said, 'Fear not; when thou passest through the waters

I will be with thee; and through the rivers, they shall not overflow thee.' 'Let me die the death of the righteous.'"—*Sudden death.*—Quick riddance out of life is often both requested and bestowed as a benefit. Commonly, therefore, it is for virtuous considerations that wisdom so far prevaileth with men, as to make them desirous of slow and deliberate death against the stream of their sensual inclination; content to endure the longer grief and bodily pain, that the soul may have time to call itself to a just account of all things past, by means whereof repentance is perfected; there is wherein to exercise patience, the joys of the kingdom of heaven have leisure to present themselves, the pleasures of sin and this world's vanities are censured with uncorrupt judgment, charity is free to make advised choice of the soil wherein her last seed may most fruitfully be bestowed, the mind is at liberty to have due regard of that disposition of worldly things which it can never afterwards alter; and, because the nearer we draw unto God, the more we are oftentimes enlightened with the shining beams of His glorious presence, as being then even almost in sight, a leisurable departure may in that case bring forth, for the good of such as are present, that which shall cause them for ever after, from the bottom of their hearts, to pray, 'O let us die the death of the righteous, and let our last end be like theirs.' All which benefits and opportunities are by sudden death prevented.[m]

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destructible, and inalienable blessedness of the Israelite, of wh. death is both the close and completion, and also the seal and attestation."—*Kurtz.*

Serm. on *vv.* 7, 8, *W. Reading* (1728); on *v.* 9, *T. Boston* (1773).

v. 10. *Dr. R. Sibbes, Evang. Sac.; Bp. Smallridge,* 592; *Bp. Beveridge,* vii. 19; *Bp. Butler,* 65; *J. Fawcett,* i. 344; *Bp. Heber,* i. 354; *H. Alford,* iii. 218; *Bp. Mant,* ii. 365.

m Hooker.

11—13. (11) **Balak,** *etc.,*[a] the heathen king thought his money would secure Balaam; and B.'s power the co-operation of his God. (12) **answered,** *etc.,*[b] as a true prophet I can only utter the words given to me. He would have willingly uttered other words. (13) **come . . place,**[c] he superstitiously imagines that the spot is unfavourable. **see . . them,** as if B. had simply been confounded by the vast number. **curse . . thence,** wh. will be poss. when your mind is deliv. fr. the terrible influence of numbers.

Balak reproves Balaam

a Ge. xxvii. 29, 33.

b Jo. xix. 11.

c Jud. xvii. 5, 13.

"Balak seems to hope that the prophet's words, "who can count," etc., reflected the impression conveyed by the scene bef. him at the moment of the augury: and so that the sight of a mere few straggling Israelites in the utmost part of the camp might induce a dif. estimate of their resources and prospects."—*Spk. Comm.*

vv. 11, 12. *F. D. Maurice,* Old Test. 216.

"Malevolence is that disposition of mind which inclines us to wish ill to any person. It discovers itself in frowns and lowering counte-

Man proposes, God disposes (*v.* 11).—I. It is a question whether either Balak's curse, or Balaam's blessing, could do Israel either much harm or much good. The curse of impotent rage: the blessing of covetousness. II. We may regard this as an illustration of God's mode of instructing ungodly men. Balak may learn, if he will, God's will concerning Israel.

Wrong actions.—Remorse does but add to the evil which bred it, when it promotes not penitence but despair. To have erred in one branch of our duties does not unfit us for the performance of all the rest, unless we suffer the dark spot to spread over our whole nature, which may happen almost unobserved in the torpor of despair. This kind of despair is chiefly grounded on a foolish belief that individual words or actions constitute the whole life of man; whereas they are often not fair representatives of portions even of that life. The fragments of rock in a mountain stream may tell much of its history, are, in fact, results of its doings, but they are not the stream. They were brought down when it was turbid; it may now be clear; they are as much the result of other circumstances as of the action of the stream; their history is fitful; they give us no sure intelligence of the future course of the stream, or of the nature of its water; and may scarcely show more than that it has not been always as it is. The actions of men are often but little better indications of the men

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nance, in uncharitableness, in evil sentiments, hard speeches to or of its object, in cursing and reviling, and doing mischief either with open violence, or secret spite, as far as there is power."

themselves.—*Danger of curses.*—Diogenes warned a child, whom he saw throwing stones at random among the people, to take heed he did not hit his own father. Such is the condition of all cursing men, whose tongues run with great speed on the Devil's errands; whose maledictions are shot out of their mouths like fools' bolts, not regarding where they light; whereas many times they fall upon their friends, their children, and often themselves; or like guns which, while men discharge at others, recoil on their own heads. If every curse should stick a visible blister on the tongue, as it doth insensible ones on the soul, how many men's tongues would be too big for their mouths, and their mouths as an open sepulchre full of dead men's bones!

Balaam taken to the top of Pisgah

a Mr. Grove sugg. its identity with Mizpah of Moab.

b Je. i. 9; Jud. iii. 20.

"This is the curse of every evil deed, that, propagating still, it brings forth evil."—*Coleridge.*

"There is more evil in a drop of sin than in a sea of affliction."

14—17. (14) **Zophim**[a] (*watchers*). **Pisgah** (*part, piece*), *see* xxi. 20. **built,** *etc.*, as bef. *v.* 1. (15, 16)[b] *see on vv.* 3—5. (17) **Balak said,** *etc.*, his question betrays anxiety.

The field of watchers (*v.* 14).—Zophim an image of the world. Full of watchers. I. Covetous eyes. II. Angry eyes. III. Superstitious eyes. IV. Anxious eyes. V. The eyes of the saints watch for the Lord's coming.

Exposure of superstition.—When John Knox began the work of reform in Glasgow, the idea prevailed that if a heretic should but touch the great bell in the church there, he would be struck dead instantly. He accepted the test on condition that the bell should be lowered into the street. He declared that it should either kill him, or he it. Then he stood over it, anathematised the Church of Rome, the Pope, and the wicked priests. The superstitious crowd looked in vain to see the bold heretic fall dead. Instead, men armed with hammers, at Knox's order, broke the bell in fragments. Thus a great imposture was detected, Romanism defeated, and Protestantism established.

Balaam's reply to Balak

a Job. xxiii. 13; Ro. xi. 29; Tit. i. 2; Ja. i. 17; 1 S. xv. 29; Mal. iii. 6.

b Ge. xii. 2. xxii. 17; Pr. xvi. 4; Ex. ix. 16.

"The unchangeableness of the Divine purposes is a necessary consequence of the unchangeableness of the Divine nature."—*Keil.*

v. 19. *T. Lowdear* (1756); *E. Whitaker*, i. 223; *J. Slade*, iv. 18; *C. A. Thurlow*, iii. 393.

"Long suffering is a virtue by which God suspends His anger, lest it should instantly hasten to

18—20. (18) **rise . . hear,** a call to close attention. (19) **God . . lie,** or permit His servants to do so for their own ends. **repent,**[a] change his mind. (20) **I . . it,**[b] I have no authority to alter or qualify his words.

The veracity of God.—Introduction.—Remarks on the character of Balaam, and the circumstances that led to the utterance of his prophecy. Here is—I. A purpose presupposed. He saw—1. Israel as the objects of the Divine protection, so that all the devices of their enemies were rendered vain [illegible] in the face of all opposition; 3. T[illegible] perity, in the tokens of the D[illegible] which they were accompa[illegible] asserted. 1. God *Himse*[illegible] will and purpose; 3. [illegible] Inferences:—(1) [illegible] proof of the inco[illegible] alone we may s[illegible] God's providen[illegible]

Righteousn[illegible] eternal and c[illegible] To God Hi[illegible] belongs to i[illegible] its acts. [illegible] and in it[illegible] Rom. iii. [illegible]

fold, disposing and remunerative. The former is that according to which God disposes all the things in His actions through His wisdom, according to the rule of equity which has either been prescribed or pointed out by His wisdom. The latter (remunerative righteousness) is that by which God renders to His creature that which belongs to it according to his work through an agreement into which He has entered with it (Heb. vi. 10, 17, 18; Ps. cxlv. 17; 2 Thess. i. 6; Rev. ii. 23).[c]

21—24. (21) **iniquity,**[a] Heb. *aven* = vanity: perh. idolatry is meant:[b] or it may mean perh. no unpardoned sin. The people were at this time prob. obeying Moses. **perverseness,** Heb. *amal* = labour: *i.e.* resistance of God. **shout . . them,** people rejoicing in a present God. (22) **unicorn,**[c] Heb. *reem*, prob. rhinoceros, but may be an an. of buffalo or antelope kind. (23) **no . . Israel,**[d] that can prevail. **according . . Jacob,**[e] *lit.* in its appointed season it shall be told, etc. (24) **rise . . lion,**[f] strong, prudent. **young lion**, eager, bold, furious. **he . . prey,** persevering ardour. **and . . slain,** vengeance. Israel shall not rest till Canaan is conquered.

The prophecies of Balaam.—We have here—I. A declaration of the principles that lie at the foundation of all true national and church life. 1. The absence of all that iniquity and perverseness which is the root and substance of *all* iniquity and perverseness, viz., the denial of God's presence, and a refusal to submit to Him; 2. Separation from the rest of the earth (*see vv.* 8, 9); 3. The principle of order. II. The blessedness of those in whom these principles are realised and embodied. III. The dignity and majesty of those who are thus blessed. Every symbol of strength and vigour, of safety and security, is here attributed to them. IV. The advantages that may be enjoyed by those who are only somewhat remotely related to the people of God (*see* x. 29). There is such a thing as being blessed by being related to the blessed (*v.* 9).[g]

What hath God wrought!—Many years ago an old man might have been seen walking the streets of Gloucester leaning upon the arm of a younger friend. As they reached a certain place, "Stop," said the aged man; and, so saying, he stood, uncovered his white head, and passed some moments in silent prayer. That place was the site of the first Sabbath-school; that venerable man was Robert Raikes, its founder. The tears rolled thick and fast down his cheeks as he said to his companion, "This is the spot on which I saw the destitution of the children and the desecration of the Sabbath, and first asked, 'Can nothing be done?' A voice answered, 'Try.' I did try; and see what God hath wrought!" —*Drinking the blood of the slain.*—Captain Franklin, who visited Shiraz, says that "a person there assured him that he saw a Turkoman soldier not only bathe his hands in the blood of some man who had been killed, but taking some in his joined palms, he drank a little, and with the remainder he washed his beard, exclaiming, 'Shooker Allah,' or thanks be to God. The savage, by this action, meant to recommend himself to the monster he served, as one that delighted to drink the blood of the enemies of his chief."[h]

25—30. (25) **neither,** *etc.*, if to speak was to bless, silence would be preferable. (26) **all,** *etc.*,[a] I must speak, and speak as

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the depulsion of the evil, as soon as the creature has by his sins deserved it."—*Arminius.*

c Arminius.

Balaam blesses Israel

a Ro. iv. 7, 8.
b Wordsworth: and we have *idolum* in the Vulg.
c De. xxxiii. 17; Job xxxix. 10, 11; Ps. xxii. 21, xcii. 10.
Unicorn, should be (*Spk. Comm.*) wild bull. See also *Tristram, Nat. Hist. of Bib.* 146 *ff.*
d Ex. vii. 10—12, viii. 16—19; Ez. xxi. 21—23.
e Ps. cxxvi. 1—3, xxxi. 19, xliv. 1.
f Ju. xiv. 18; Pr. xxx. 29, 30, xxviii. 1; Ge. xlix. 9; Re. v. 5; Je. l. 43—46.
The *Spk. Comm.* sugg. that perh. it was a lion coming up in his strength fr. the swelling of Jordan that furnished B. with the augury he awaited, and so dictated the final similitude of the parable.
Serm. on *v.* 23, *J. Barker* (1722), *Dr. Berriman* (1721), *Dr.* [illegible], *Bradley* (1861), [illegible], *Bradbury* (1772), *M. Fox* (1716), [illegible], *Jacob* (1707), [illegible], *Johnson* (1696), *W.* [illegible], *Longford* (1739), *P. Wagener* (1716), *J. Wesley* (1777), *G. Whitefield* (1771).
g W. Roberts.
h Malcolm.

Balaam is led to the top of Peor

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commanded. (27) **I . . place,** superstition attaching importance to places. **thou . . thence,** as if the standpoint of the seer could affect the covenant relations of God and His people. (28) **Peor**[b] (*cleft*), a N. peak of mts. of Abarim. **Jeshimon,** *see* xxi. 20. (29, 30) **build,** *etc.*,[c] sacrifices as bef., *see vv.* 1, 2, 14.

The policy of indifference (*v.* 25).—I. Balak did not reflect that his curse could do no harm; but he feared the blessing might do some good. II. He did not consider that Israel might be equally indifferent and still march forward to Canaan. III. The world, or certain sections of it, still affects a lofty contempt for the people of God, and they pursue the even tenor of their way.

Difference between cunning and wisdom.—Cunning differs from wisdom as twilight from open day. He that walks in the sunshine goes boldly forward by the nearest way; he sees that where the path is straight and even, he may proceed in security, and where it is rough and crooked, he easily complies with the turns, and avoids the obstructions. But the traveller in the dusk fears more as he sees less; he knows there may be danger, and therefore suspects that he is never safe; tries every step before he fixes his foot, and shrinks at every noise, lest violence should approach him. Wisdom comprehends at once the end and the means, estimates easiness or difficulty, and is cautious, or confident, in due proportion. Cunning discovers little at a time, and has no other means of certainty than multiplication of stratagems and superfluity of suspicion. The man of cunning always considers that he can never be too safe, and, therefore, always keeps himself enveloped in a mist, impenetrable, as he hopes, to the eye of rivalry or curiosity.[d]

a Am. iii. 4–8.
b Jos. xiii. 20; De. iii. 29, iv. 46.
c Pr. xxix. 1, xvi. 25.
Clericus, quoting fr. *Suetonius*, *Curtius*, *Gellius*, etc., observes, "it was the opinion of the heathen that what was not obtained through the first, second, or third victim, might, nevertheless, be secured through a fourth."
"The wisdom of this world resembles augury and divination. The Church of God, wh. is in possession of His word, has no need of it, and it only leads its followers to destruction, fr. inability to discern the will of God." —*Hengstenberg.*
d *Johnson.*

CHAPTER THE TWENTY-FOURTH.

Balaam's eyes are opened

1–4. (1) **saw . . Israel,** he was slow to see this: greed had blinded him. **he . . times,** *see* xxiii. 3–15. **enchantments,**[a] auguries. **he . . face,** heart and mind went with that steadfast gaze. **wilderness,** whitened with the tents of Israel grouped ab. the tabernacle.[b] (2) **spirit . . him,**[c] with illuminating power. (3) **parable,** *see* xxiii. 7. **man . . open,** at last, to see clearly the will of God. (4) **but . . open,**[d] with bodily eyes beholding the tents, etc.; with spiritual vision seeing the purposes of God.

A prophet in spite of himself.—I. What his carnal eyes saw. The lords who came. The king who received him. The wealth and honour awaiting him. II. What his opened eyes beheld. A great people living in peace as an organised community. The purpose of God concerning that people.

Serpent worship.—"He went not to seek for enchantments." So it is translated in our English Bibles: but the word "Nachashim" means, more properly, serpents. The ancient Hindoos supposed the infernal regions to be tenanted by these Nagas, as they called them, and the sovereign of those realms bore the title of Seshanaga, or the King of Serpents. The Egyptians, who borrowed many of their religious, or rather superstitious, rites from them, seem to have entertained the same opinion upon this point, and there is a sketch upon a mummy-case in the British Museum, representing a human figure in the act of supplication before

a Nu. xxiii. 23; Is. xliv. 24–26; Ac. xvi. 16–18; Ez. xiii. 22, 23; 2 K. xix. 21, 22.
b Nu. ii. 1 *ff*, iii. 38.
c Nu. xi. 25; 1 S. x. 10, xix. 20–24; 2 Ch. xv. 1.
d Ge. xv. 12; Ez. i. 28; Da. viii. 18, x. 15, 16; 2 Co. xii. 2–4; Re. i. 10–17; Ac. x. 9, 10.
"B. describes himself as the man with closed eye with ref. to his state of ecstasy, in wh. the closing of the outer senses went hand in hand with the

three fierce creatures of this description! Nothing is more common in Egyptian monuments than representations of this sort; and the serpents have very often the symbols of government and royalty upon their heads, denoting the important niche which they occupy in the mysterious pantheism of that people. A learned work was published not long since, entitled, *Serpent Worship Universal*, which proves very clearly that almost every nation has fallen into the awful error of doing homage to the very symbol of the prince of darkness! But this fact, whilst it exhibits very forcibly the lamentable extent of sinful principle, shows us not only the value of that Word which teaches us to deny ungodliness, but proves that it was known in very remote times, and is consequently as ancient as we believe it to be, since the practices of which we have just spoken seem to have originated in mistaken and perverted views of those matters which it contains.

5—9. (5) **goodly,** in appearance, order, number; in the eye of God. (6) **valleys . . forth,** wide-reaching; fruitful. **gardens . . side,** cultivated, well situated. **trees . . aloes,**[a] *i.e.* trees of aloe-wood. Ref. to fragrance, incense, sacrifice. **cedar,** strength, majestic beauty, durability. (7) **buckets,** *lit.* his two buckets:[b] all. to unfailing and Divine sources of blessing. **seed . . waters,** overspreading and fertilising the country. **Agag**[c] (*fire, flaming*), prob. a gen. title of kings of Amalekites. **exalted,**[d] Israel to bec. a great political power among the nations. (8) **unicorn,**[e] *see* xxiii. 22. (9) **who . . up?**[f] *i.e.* none shall have the temerity to provoke the wrath of Israel. **blessed,**[g] *etc.*, the relation of men to God's people involves their own weal or woe.

Balaam blessing Israel.—Consider these words in reference to —I. The Jewish nation. To them, in their primary sense, the words must certainly refer. But, when we read such a solemn declaration respecting them, we are naturally led to ask—1. How can we account for it? 2. How was it fulfilled? II. The spiritual Israel. If only we reflect, that this declaration was a repetition of the promise made to Abraham and to Jacob, its application to the *spiritual* seed of Abraham will be obvious and undeniable. Let us consider, then—1. What is implied in this declaration; 2. The ground on which we may expect its accomplishment. Learn—(1) The importance of ascertaining our true character; (2) The blessedness of being Israelites indeed.[h]

Hints for teachers.—1. The Church a beautiful garden, Num. xxiv. 6. The Christian a tree, Ps. i. 3. 2. The Star. The polar star guiding over the sea of life.

3. Sceptre and Star Divine,
Who in Thine inmost shrine
Hast made us worshippers. O claim Thine own;
More than Thy seers we know—
O teach our love to grow
Up to Thy heavenly light, and reap what Thou hast sown.[i]

4. H. Kirke White's "Star of Bethlehem." 5. Sceptre. Compare with Queen Esther's approach to the king, Esther iv. 11, v. 1—4. *The lign-aloe.*—Gabriel Sionita, a learned Syrian Maronite, thus describes the cedars of Mount Lebanon, which he had examined on the spot. "The cedar-tree grows on the most elevated part of

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opening of the inner."—*Hengstenberg.*

"It profiteth us nothing to be peaceful towards all men, if we be at war with God; it is no good to us if all men approve, and the Lord be offended; neither is there any danger, though all shun and hate us, if with God we find acceptance and love."—*St. Chrysostom.*

Balaam once more blesses Israel

a Ge. xxvii. 27; Ps. i. 3; Je. xvii. 8; Ps. civ. 16, 17. Lign-aloes, fr. Lat. *lignum*, wood; and aloes. Prob. the fragrant wood of *Aquilaria Agallochum.* "The aroma of the tree is said to arise when it becomes old, fr. the thickening of the oily particles into resin within the trunk." The wood is used in the E. for scenting dresses and rooms, is given as a cordial in fainting or epileptic fits; also used in embalming. Jo. xix. 39, 40. See *Topics*, i. 87; also *Balfour, Plants of Bible*, 87; *cf.* Ps. xlv. 8; Pr. vii. 17; Song, iv. 14.

b In B.'s country water carried in buckets at two ends of a pole. Heavy human labour. God would refresh Israel Himself.

c 1 S. xv. 32, 33.

d Ge. xvii. 4—8.

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15—20; 2 S. v. 12; 1 Ch. xiv. 2; Da. ii. 44; Is. ix. 6, 7; Lu. i. 31—33; Ac. v. 30, 31.
e Nu. xiv. 9; Ps. ii. 4—12, cx. 2, xlv. 5; 1 Co. xv. 25.

f Ge. xlix. 9; Re. v. 5.

g Ge. xii. 3, xxvii. 28, 29, xxii. 17, 18. *Serm.* on *v.* 5, by *D'Astor de Lausac* (1700).

vv. 5, 6. *Dr. R. Balmer, Lect.* ii. 236.

h C. Simeon, M.A.

i Keble.

"Speech is divine, but silence Deity. As sleep in life, and dreams in sleep, is truth in dreams to man."—*Bailey.*

Balak threatens Balaam and is counselled

a Ez. xxi. 14, 17; Job. xxvii. 33.
b La. ii. 15.
c De. xxiii. 4, 5; Jos. xxiv. 9, 10; Ne. xiii. 2.
d Keil.
e Ma. xxiv. 25; Nu. xxii. 18; Jude 11.
f Da. ii. 28, x. 14.
g "Balaam's view stretches into the distant future, far beyond David. His aspirations become, in a wide sense, Messianic; they long for and foretell a glorious time of conquest, of wh. David's was but the prelude."—*Dr. Davidson.*
Serm. on *v.* 13, by *Rice Adams* (1736); on *v.* 11,

the mountain; is taller than the pine, and so thick, that five men together could scarce fathom one. It shoots out its branches at ten or twelve feet from the ground; they are large, and distant from each other, and are perpetually green. The cedar distils a kind of gum, to which different effects are attributed. The wood of it is of a brown colour, very solid, and incorruptible if preserved from wet; it bears a small apple, like that of the pine." De la Roque relates some curious particulars concerning this tree, which he learned from the Maronites of Mount Libanus: "The branches grow in parallel rows round the tree, but lessen gradually from the bottom to the top, shooting out parallel to the horizon, so that the tree is, in appearance, similar to a cone. As the snows, which fall in vast quantities on this mountain, must necessarily, by their weight on such a vast surface, break down these branches, nature, or rather the God of nature, has so ordered it, that at the approach of winter, and during the snowy season, the branches erect themselves, and cling close to the body of the tree, and thus prevent any body of snow from lodging on them." Maundrell, who visited Mount Libanus in 1697, gives the following description of the cedars still growing there: "These noble trees grow among the snow, near the highest part of Lebanon, and are remarkable, as well for their own age and largeness, as for those frequent allusions to them in the Word of God. Some of them are very old, and of a prodigious bulk; others younger, and of a smaller size. Of the former I could reckon only sixteen, but the latter are very numerous. I measured one of the largest, and found it twelve yards and six inches in girth, and yet sound: and thirty-seven yards in the spread of its branches. At about five or six yards from the ground it was divided into five limbs, each of which was equal to a great tree."

10—14. (10) **and . . together,** in token of great rage;[a] it sometimes sig. horror.[b] **altogether,**[c] without qualification. (11) **flee . . place,** anxious to be rid of the seer that he was once desirous to propitiate. **the . . honour,** "the irony with wh. Balak scoffs at B.'s confidence in Jehovah is unmistakable."[d] (12, 13) **and,** *etc.*,[e] B. reminds Balak of what he had said at the first. (14) **I . . people,** I will return as you desire. **advertise,** *lit.* I will advise thee, not simply 'inform,' or 'make known,' but tell to sug. advice. **what . . days,**[f] sup. to ref. to times of the Messiah.[g]

An Assyrian Machiavelli (*v.* 14).—For key to this advice, *see* Re. ii. 14. I. The nature of the advice given by Balaam. Balak was to corrupt a people whom he could not hope to conquer. The next chap. further explains it. II. The reason of it. Balaam saw that the strength of Israel lay in their alliance with God: and that this, though conditioned on a covenant relation, might be effected by their moral character. III. The motive of it. The desire to appease the king, and secure worldly wealth and honour. Learn—1. The corruptions of nations imperil their existence—Rome, Persia, France; 2. This true of individuals; hence, watch against the seductions of the world.

Niccolo di Bernardo dei Machiavelli, the famous Florentine diplomatist, whose name has become a synonyme for all that is base and treacherous in political intrigue, and whose works, *The Practice of Politics*, and *The Prince*, are stigmatised as "the most pernicious maxims of government, founded on the vilest

policy," was born in 1469, and died in 1527. "The terms in which he is commonly described would seem to import that he was the Tempter, the Evil Principle, the discoverer of ambition and revenge, the original inventor of perjury." Maurice, of Saxony, is said to have learned all his fraudulent policy from that execrable volume, *The Prince*. Out of his surname our countrymen have coined an epithet for a knave, and out of his Christian name a synonyme for the Devil.

"Nick Machavel had ne'er a trick
Though he gave his name to our old Nick."[h]

Of him, Macaulay says: "It is indeed scarcely possible for any person, not well acquainted with the history and literature of Italy, to read without horror and amazement the celebrated treatise which has brought so much obloquy on the name of Machiavelli. Such a display of wickedness, naked, yet not ashamed; such cool, judicious, scientific atrocity, seemed rather to belong to a fiend, than to the most depraved of men. Principles which the most hardened ruffian would scarcely hint to his most trusted accomplice, or avow without the disguise of some palliating sophism, even to his own mind, are professed without the slightest circumlocution, and assumed as the fundamental axioms of all political science."[i]

15—19. (15, 16) *see* xxiv. 3, 4. (17) **now,**[a] *lit.* though he be not now. **star,**[b] *i.e.* a king. **sceptre,** *i.e.* kingly office. **corners,** *lit.* two sides. **all . . Sheth,** *lit.* all the sons of confusion. (18) **Seir,**[c] anc. name of mts. of Moab. (19) **he . . dominion,** bear rule, exercise authority.

A Star out of Jacob (*v.* 17).—The star our emblem of the Messiah. I. A light given. II. Morning star, harbinger of joy. III. A great ornament of the heavens. IV. A useful guide. V. Shines towards the end of night.

Balaam's prophecy.—Every candid interpreter of prophecy will confess that this prediction could not be understood at the first, as afterwards, when the accomplishment of it in the mission of Christ supplied its interpretation; nor could it direct men's ideas, either as to the character of the person whom it foretold, or the nature of his mission, so strongly, when it stood by itself, as when supported by other predictions relating, or seeming to relate, to the same general subject. But yet it was a vivid prophecy, and adapted to keep men's minds and hopes intent, and prepare them for something beyond the law, and that of no small importance, since it was to be ushered in by a person of a remote advent, whose symbols, a star and a sceptre, imported most naturally the display of some new revelation, and a dominion combined with it.[d]—*Renwick the martyr.*—Mr. Renwick, the last of the Scottish martyrs, speaking of his sufferings for conscience' sake, says, "Enemies think themselves satisfied that we are put to wander in mosses, and upon mountains; but even amidst the storms of these last two nights, I cannot express what sweet times I have had, when I had no covering but the dark curtains of night. Yea, in the silent watch, my mind was led out to admire the deep and inexpressible ocean of joy, wherein the whole family of heaven swim. Each star led me to wonder what He must be, who is the Star of Jacob, of whom all stars borrow their shining."

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by *Dr. Coney Fam. Lect.* ii. 784.

v. 13. *R. Warner, Old Ch. Prin.* ii. 104.

"Cunning leads to knavery; it is but a step from one to the other, and that very slippery: lying only makes the difference; add that to cunning, and it is knavery."—*La Bruyère.*

"Craft once known doth teach fools wit; leaves the deceivers none."—*Middleton.*

h Butler.

i Macaulay's Essay.

Balaam's prophecy concerning Israel

a Job. xix. 25—27; Re. 1, 7.

b Ma. xiii. 25, 26; Re. vi. 13—17; Ma. ii. 2; Re. xxii. 16; Ge. xlvi. 10; Lu. xxiv. 27.

"A star is so nat. an image and symbol of imperial greatness and splendour, that it has been employed in this sense in almost every nation; and the fact that this figure and symbol are so nat. may serve to explain the belief of the anc. world, that the birth and acces. of great kings was announced by the app. of stars."—*Hengstenberg.*

c Ge. xxxvi. 8; De. ii. 1; 2 S. viii. 14; 1 Ch. xviii. 12, 13; Ps. lx. 8—12; Ez. xxv. 12—14; Is. lxiii. 1—4.

d Davison On Prophecy, 152.

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his prophecy concerning Amalek, etc.

a Ex. xvii. 14—16.

b Knobel.

On *v.* 22. "The words are not as they appear in A. V., a prediction of evil to the Kenites, but a promise, on the contrary, of safety to be long continued."—*Spk. Comm.*

c H. W. Beecher.

20—22. (20) **Amalek . . nations,**[a] "as belonging to the most distinguished and foremost of the nations in age, power, and celebrity."[b] (21) **and . . rock,** prob. the Kenites were nomads of the hill-country. (22) **the . . wasted,** *lit.* for Kain shall surely not be destroyed. **Asshur,** the Assyrian imperial power.

The destruction of heathendom.—We have here—I. Three typical nations—Amalek, Kenites, Asshur; chief of nations, strong in situation, etc. II. The agents of their destruction. One destroys the other, and is presently destroyed himself.

Periodic changes in nations.—Nations seem to have their periods like the year. Neither in civilisation nor in Christian elements do they seem to mount up with a steady growth. They move, rather, as it were, in spirals. They often return as if falling back, and yet their progress, on the whole, is onward. There are times of struggle, of darkness, and of disaster in the history of every nation. And we have had our hours in this nation, young as we are, of apathy, of winter. But, God be thanked, though it be this blowing, blustering March of our affairs, the winter has gone, the spring has come, and the sound of birds is in the air. Summer is not yet. Now is the time for sowing seeds; now is a time of expectation. The past—let it not be forgotten; but let us not take our lessons of joy from that. The autumn is ended, the winter is gone, the spring has come, and virtue, religion, justice, liberty, truth, and the freedom that truth gives to its children, are ours.[c]

Balaam returns to his own place

a Je. ix. 1; La. i. 15, 16.
b Ge. x. 4; Da. xi. 30; Ge. x. 21—25; Is. x. 12.
c "Hebrews" in Vulg. and LXX.
d Keil.
e Keil.
It has been sugg. (*Blunt, Coincidences,* 86) that B. had been hired by two parties—Moab and Midian; that now, having finished with Balak, he went to the other, and gave that advice wh. first succeeded against Israel, and at last recoiled upon himself.

"Look not mournfully into the past,—it comes not back again; wisely improve the present,—it is thine; go forth to meet

23—25. (23) **when . . this,**[a] the seer beholds a judgment, in the dist. future, falling upon his own people. (24) **Chittim,**[b] Cyprians, prob. used to represent that unknown west, fr. whence the conquerors of the east should come. **Eber,** the posterity of Shem,[c] "the W. Shemites, the peoples that sprang fr. Arphaxad, Lud, and Aram."[d] (25) **went . . place,** *lit.* went and turned back *towards* his place, *i.e.* "he went out to return. Balak also went his way,—without, however, saying that he actually completed his journey homewards."[e]

The parting of the plotters (*v.* 25).—I. They parted dissatisfied with each other. II. They parted to take different paths—Balak to follow the advice given; Balaam to be tortured by remorse, to be execrated by the good, to die on the field of battle. III. They parted to meet again at the Judgment day, and receive the reward of their doings.

Knowledge of future ill events.—We may add, concerning ill events, it is not only needless to foreknow them, but better to be ignorant. Think what a case we were in had we the prospect lying distinctly before us of all the evils that shall befall us through our whole life. "Such a day I shall have a terrible fit of the cholic or the stone; such a day my house will be burnt, or I shall be undone, and reduced to beggary; and such a day my husband, wife, or this or that pleasant child, will die; at such a time I shall break a bone, or be in prison," etc. Were this knowledge a felicity? "Some may think," says Cicero, "it were of great concernment to us to know what shall happen. But," he adds, "Dicæarchus wrote a great book to show it is better to be ignorant." . . How unsuitable were the knowledge (of the future) we are apt to covet, to our impotency and imprudence! as monstrous

as the head of a giant joined to the body of a child! The increase of such knowledge would certainly but increase our sorrow, and be to us but an engine of torture, a Medusa's head—always affrighting us with its own ideas, that would be worse to us and more tormenting than snakes and serpents. Divine mercy in these respects keeps us ignorant. Thereto it is fit we should attribute it; not to ill-will, as the devil first suggested.*f*

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the shadow'y future without fear and with a manly heart."—*Longfellow.*

f J. Howe.

CHAPTER THE TWENTY-FIFTH.

1—5. (1) **Shittim**[a] (*acacias*), verdant valley with acacia trees on E. side of Jordan. **began . . Moab,** perils fr. licentious neighbours. (2) **they,** the women who had beguiled them. **bowed . . gods,**[b] strange women led to strange gods. (3) **Baal-Peor** (*lord of the opening*), or *Peor*,[c] identified with *Priapus*: his worship associated with fornication, etc. (4) **heads,** chiefs. **hang . . sun,**[d] openly, in the light of day. (5) **slay . . men,**[e] *i.e.* such of the evil-doers as belonged to his jurisdiction.*f*

A lesson for libertines (*v.* 3).—The just anger of the Holy One. I. What caused it? II. How was it manifested? III. What it teaches us.

Losing modesty.—Shame at first is a restraint to sinners, but that too soon wears off; and when any have lost their innocence, then modesty will not be long after: for impudence then comes on with vice, and grows up with it, and especially great crimes make persons shameless; and those who, after a course of sin, have the heart to do bad things, seldom want the face to bear them out.*g*

True and false modesty.—

True modesty is a discerning grace,
And only blushes in the proper place;
But counterfeit is blind, and skulks through fear,
Where 'tis a shame to be ashamed to appear:
Humility the parent of the first,
The last by vanity produced and nursed.*h*

Israel is seduced by Moab

a Nu. xxxiii. 49; Jos. ii. 1; see *Miss Corbaux, Journ. of Sac. Lit.*, 1852, 98 *ff*; and *Bonar, Ld. of Prom.* 286.
b Ps. xvi. 4.
c Nu. xxv. 3, 5, 18; De. iv. 3; Jos. xxii. 17; Ps. cvi. 21; Hos. ix. 10.
d De. xxi. 22, 23.
e Ex. xviii. 21, 25, xxxii. 27; De. xiii. 6—15; Ma. x. 37.
f "This command of Moses to the judges was not carried out, however, bec. the matter took a dif. turn."—*Keil.*
g Scragg.
h Cowper.

6—9. (6) **behold,** even when the anger of God was known. **one . . Israel,** *see v.* 14. **in . . Moses,** unblushingly, defiantly. **weeping,**[a] mourning bec. of Divine wrath, and impending punishment. (7) **javelin,** spear. (8) **and . . through,**[b] caught and killed them in the act. (9) **were . . thousand,** St. Paul said 23,000:[c] he prob. foll. the trad. wh. deducted 1,000 for those slain by hands of their brethren.[d]

The doom of seducers.—I. Their sin. They had tempted others from the way of holiness. II. Their punishment. 1. Ordered of God; 2. Inflicted by those whose ruin they sought. III. Their testimony to all ages. Hearken to the voice of wailing from the barren and depopulated wastes of Moab.

Definition of zeal.—Zeal may be defined as the heat or fervour of the mind, prompting its vehemence of indignation against anything which it conceives to be evil—prompting its vehemence of desire towards anything which it imagines to be good. In itself it has no moral character at all. It is the simple instinct of energetic nature, never wholly divested of a sort of rude nobility, and never destitute of influence upon the lives and upon

the zeal of Phinehas

a Joel ii. 17.
b Ps. cvi. 30; De. iv. 3; Nu. xxxi. 16.
c 1 Co. x. 8.
d Spk. Comm.

"Every man is to be a Phinehas to himself, and to mortify and kill his own sinful affections and lusts, and then the plague of God's wrath will cease."—*Bp. Andrews.*

"Zeal and discretion united together are like the two lions

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which supported the throne of Solomon, and he which hath them both is like Moses for mildness, and like Phinehas for his service; therefore, as wine is tempered with water, so let discretion temper zeal."—*Henry Smith.*

e Dr. Punshon.

the characters of others. The word "zeal" is used indiscriminately in Scripture in order to denote a strong feeling of the mind, whether bent upon evil design, or on cultivating the things which are of good report and lovely. Hence in the 17th verse of the 5th chapter of the Acts of the Apostles, we read that "the high priest and they that were with him were filled with envy,"—with zeal, as it is in the original; while in the Book of Numbers, Phinehas is commended for the zeal with which he rose up against those who had violated the law of the Lord; and when once, just once, in the Redeemer's incarnate life, His disciples saw His holy indignation burn as the merchandise was scattered and the baffled money-changers driven from the temple they had profaned, they remembered the place where it is written—"The zeal of Thine house hath eaten Me up."[e]

God rewards Phinehas

10—15. (10, 11) **Phinehas,** *etc.*,[a] he risked his own life for the honour of God. (12) **my .. peace,** "The assurance of peace with God is appropriately bestowed on the man who had regained this peace for others."[b] (13) **even .. priesthood,** to the captivity[c] (save time of Eli)[d] the priesthood was in the line of P.,[e] and aft. the captiv. Ezra restored it.[f] (14) **Zimri** (*celebrated in song*). **Salu** (*weighed*). **prince,** *etc.*, hence his sin and punishment; and zeal of Phinehas the more conspicuous. (15) **Cozbi** (*lying*). **Zur** (*rock*), aft. slain by the Israelites.[g] **he .. Midian,** how vile the people, and their religion, whose princesses could play the harlot.

The zeal of Phinehas.—Consider—I. The nature of a godly zeal. It is a holy ardour for the honour of God. It expresses itself in—1. Grief that He should be dishonoured; 2. Holy indignation against such as dishonour Him; 3. A desire of removing the disgrace brought upon His cause. II. The acceptableness of such a principle to God. Improvement:—Let me (1)—urge the importance of this principle upon such as have it not; (2) Direct its course in those who have it.[h]

Holy earnestness.—Do we want examples of holy earnestness—earnestness calmly surveying the path of duty, and then, with the full knowledge of all its roughnesses, difficulties, and trials, cheerfully hastening along it? Turning over the pages of the Old Testament, we light on the name of a Noah—an Abraham—a Moses—a David—a Hezekiah—an Elijah—and a Daniel, all of whom, in their day, wrought deeds of godly prowess in the service of their Lord. Then coming to the New Testament, among many others of lesser note, we find one pre-eminent example of burning zeal, in that man of unrivalled piety and unprecedented labours, the Apostle Paul. What earnestness was his! How it made him smile at reproach, scorn suffering, and welcome death! But oh! even his name is eclipsed by that of another—the God-man Jesus. He only could say, of all that ever lived, "The zeal of Thine house hath eaten Me up. My earnestness has preyed upon My vitals like a consuming flame!" Beloved friends, here, then, are our models. Christ first—after Him, those who come nearest to Him.[i]

Israel commanded to vex Moab

16—18. (16, 17) **vex .. them,**[a] the Midianites were prob. the *chief* offenders. (18) **wherewith,**[b] of the like nature as.

Retribution.—At Lerida, Spain, the banker, Jose Nunez, had two strong-rooms, one of which was only had recourse to when

a Ps. cvi. 31.
b *Spk. Comm.*, Ep. ii. 13, 14; He. ii. 17.
c 1 Ch. vi. 4—15.
d Who was of the line of Ithamar.
e 1 S. xxii. 18; 1 K. ii. 27; *cf.* 1 Ch. vi. 4.
f Ez. vii. 1, 5.
g Nu. xxxi. 8; Jos. xiii. 21.
"The hist. of the sin and punishment of Cozbi is related with such minuteness by the sac. histn. as to confirm the belief that it is not only a true hist., but has also a spiritual meaning. *Wordsworth;* who sugg. that Cozbi is a fig. of a corrupt church. He asks, 'Is it not also the Church of Rome, like a spiritual Cozbi (*a lie*), the dau. of Zur (*a rock*), even in her name?'"
Serm. on *vv.* 10—13, by *W. Reading* (1780); on *v.* 11, by *Bp. Browne* (1698).
h *R. Cecil, M.A.*
i *C. M. Merry.*

a "In order that

any heavy payments in gold had to be made. Originally there were two keys, but some time ago one was lost. A few days back a necessity arose to visit this safe, when the cashier found a key in the lock. He informed his employer, and they opened the door, and found the corpse of a man formerly employed in the bank. He had probably stolen the key, and visited the depository with the intention of robbery, but the door had accidentally closed, and as it fastened with a spring he had died miserably in the midst of the wealth he had desired.[c]—*Another ill. of retribution.*—It is recorded that the Chians, when subjugated by Mithridates of Cappadocia, were delivered up to their own slaves, to be carried away captive to Colchis. Athenæus considers this a just punishment for their wickedness in first introducing the slave-trade into Greece. From this ancient villany of the Chiens arose the proverb, "The Chian hath bought himself a master."[d]

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the practical zeal of Phinehas ag. sin, by wh. expiation had been made for the guilt, might be adopted by all the nation."—*Baumgarten.*

b Re. ii. 14. *Serm.* on *vv.* 17, 18, by *S. Roe* (1756).

c Guardian.

d J. G. Whittier.

CHAPTER THE TWENTY-SIXTH.

1—4. (1) **and . . plague,** to be remembered in considering the numbers. **Eleazar,** his father, Aaron, took the census bef.[a] (2) **sum,** *etc.*, same principle adopted as bef. (3) **the . . Moab,** Heb. *Arboth Moab:* steppes of Moab: prob. fr. Dead Sea to Jabbok. (4) **take . . people,** *etc.*, not merely a muster for war; but preparation for div. of the conquered land.

The warriors of Israel (*v.* 2).—I. Who were they? All that were able to go to war in Israel. The *able* were to be *willing* in the time of need. II. How many were there? As many as there were of a certain age. All over twenty. Every man was to be a fighting-man.

the census of Israel at Moab

a Nu. i. 3; Ex. xxx. 12—16.

Origen, Op. ii. 352.

"The existence of war always implies injustice in one, at least, of the parties concerned."—*Hall.*

The two Census Tables.

TRIBE.	SINAI.	MOAB.	TRIBE.	SINAI.	MOAB.
Reuben ...	46,500	43,730	Ephraim ...	40,500	32,500
Simeon ...	59,300	22,200	Manasseh...	32,200	52,700
Gad	45,650	40,500	Benjamin...	35,400	45,600
Judah ...	74,600	76,500	Dan	62,700	64,400
Issachar ...	54,400	64,300	Asher ...	41,500	53,400
Zebulun ...	57,400	60,500	Naphtali ...	53,400	45,400

v. 1. "These words serve to show approximately the date at wh. the census was taken, and intimate the reason for the great decrease in numbers wh. was found to have taken place in certain tribes."—*Spk. Com.*

Analysis of above.—*Seven* tribes had ea. an increase; *five*, a decrease. Largest increase 20,500 (*Manasseh*); largest decrease 37,100 (*Simeon*). Gross increase, 59,000. Gross decrease, 61,020. Total decrease, 1,820.

"Force is at best a fearful thing, e'en in a righteous cause, God only helps when man can help no more."—*Schiller.*

5—11. (5, 6) **the . . Reuben,** *see on* **Ex.** vi. 14. (7) **numbered,** *decrease* of 2,770. (8) **Eliab,** *see* **xvi.** 1, 12. (9, 10) **Nemuel** or *Jemuel*[a] (*day of God*). **Dathan,** *etc.*, *see* **xvi.** (11) **the . . not,**[b] at the time their father perished at the door of the tab.

Reuben numbered

a Ge. xlvi. 10.

b Ex. vi. 24; 1 Ch. vi. 22.

Serm. on *v.* 9, by

Punishment is inevitable.—The pea contains the vine and the

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Dr. N. Bisbie (1684); on *v.* 10, by *R. Gayebutt* (1669); and *S. Rosewell* (1716).
c H. W. Beecher.
"To reprove a brother is like as, when he has fallen, to help him up again; when he is wounded, to help to cure him; when he hath broken a bone, to help to set it; when he is out of the way, to put him into it; when he is fallen into the fire, to pluck him out; when he hath contracted defilement, to cleanse him."—*P. Henry.*
d Carpenter.

Simeon and Gad numbered

"A good man is like the day, enlightening and warming all he shines on, and is always ascending upwards to a region of more constant purity. The bad man is like the night, dark, and scattering fears and unwholesome vapours upon all which rest beneath."—*Fellham.*

vv. 17, 19. *J. Alting*, Op. ii. Pt. 1, 76.

a Miss Cobbe.

Judah numbered

"Man is so great, that his greatness appears even in his knowing himself to be miserable. It is true, that to know our misery is to be miserable; but it is also great to know our misery. Thus his great-

flower and the pod in embryo; and I am sure, when I plant it, that it will produce them, and nothing else. Now, every action of our lives is embryonic, and, according as it is right or wrong, it will surely bring forth the sweet flowers of joy, or the poison-fruits of sorrow. Such is the constitution of this world; and the Bible assures us that the next world only carries it forward. Here and hereafter, "whatsoever a man soweth, that shall he also reap."[c] —*The destruction of Korah.*—There is certainly a discrepancy between this text and the narrative of the 16th chapter, and more particularly Ps. cvi. 17, from which, as well as from the reason of the thing, it would appear that as Dathan and Abiram were swallowed up with the other Reubenites, so Korah was consumed with the Levites who burned incense with him. There can be little doubt that the Hebrew text of the passage under consideration was originally in accordance with this, since we learn from Clement, Ignatius, and Eusebius, that the LXX. in their time agreed with the Samaritan text, which has no doubt preserved the genuine reading. It is as follows:—"And the earth swallowed them up, what time that company died; and the fire devoured Korah, with the two hundred and fifty men, who became a sign."[d]

12—18. (12, 13) **sons . . families,** *see* Ex. vi. 15. (14) **these,** *etc., decrease* of 37,100. (15—17) **the . . families,** *see* Ge. xlvi. 16. (18) **numbered,** *decrease* 5,150.

The stream of humanity.—Doubtless, if we could stand—as so many brave hearts have striven to do—beside the fount of the Nile, it would be hard to think that little trickling stream was actually the same as the great river of Egypt, and that it should grow and swell deeper and stronger, receiving the floods of heaven and the tribute of earth, till at last it should roll in resistless seas of water, bearing fertility and blessing over all the land. Hardly could we bring ourselves to call that poor weak rill the Nile! But before one Eye at least in the universe the feeble spring and the mighty river are one. He sees it all mapped out from its source in weakness, to its end in power. And can *we* never rise high enough into the upper air of thought to see like Him our human fellow-rivers, not only in their feeble struggles through the rocks and stones in their path, but as they shall be hereafter, far away, perhaps a thousand years to come, down cataracts of death, and past long deserts of unknown worlds —but as they shall surely be at last, each flowing on, a majestic benediction through the universe, reflecting on his ever-swelling bosom the infinite glory of God?[a]

19—22. (19—21) **the . . Judah,** *see* Ge. xlvi. 12. (22) **numbered,** *increase* 1,900.

The human race.—The human race may be compared to an immense temple ruined, but now rebuilding, the numerous compartments of which represent the several nations of the earth. True, the different portions of the edifice present great anomalies: but yet the foundation and the corner-stone are the same. All spring from the same level, and all should be directed to the same end. The walls of the building have been thrown down, and the stones scattered by a great earthquake; yet a mighty Architect has appeared, and His powerful hand is gradually raising the temple-walls. The only difference between one side of the edifice

and the other is, that here the restoration is somewhat further advanced, while there it is less forward. Alas! some places are still overgrown with thorns, where not a single stone appears. Yet the great Architect may one day look down on these desolate spots, and there the building may suddenly and rapidly spring up, reaching the summit long before those lofty walls which seem to have outgrown the others, but which are still standing half-raised and incomplete. "The last shall be first." The discriminating features of the several families of mankind, the regenerating principle among the numberless races of the earth, do not consist in a greater or less proportion of natural talent, in different degrees of political advancement, or in closeness of attachment to their ancient national traditions. All these may indeed be of some consequence; but the essential point is their degree of participation in those heavenly influences which alone can call the dead mass of humanity to life; and, in short, their interest in the person and work of the Redeemer. The heathen are on the lowest steps; next come the Moslem; then those Christian nations most unacquainted with the doctrine of free grace; and, lastly, those among which there is a people who are able to say, "The foundation is Jesus Christ." These evangelical nations are the capital of humanity—a capital, alas! still meagre and incomplete![a]

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ness is shown by his miseries. They are the miseries of a prince, the miseries of a king dethroned."—*Pascal.*

"He is a lowly valley, sweetly planted, and well watered; the proud man's earth, whereon he trampleth, but secretly full of wealthy mines, more worth than he that walks over them; a rich stone set in lead; and lastly, a true temple of God built with a low roof."—*Bp. Hall.*

a Merle d'Aubigné.

23—27. (23, 24) **of . . Issachar,** *see* Ge. xlvi. 13. (25) **numbered,** *increase* 8,900. (26) **of . . Zebulun,** *see* Ge. xlvi. 14. (27) **numbered,** *increase* 3,100.

Man, the great mystery.—The whole creation is a mystery, and particularly that of man. At the blast of His mouth were the rest of the creatures made; and at His bare word they were started out of nothing: but in the frame of man (as the text describes it) He played the sensible operator, and seemed not so much to create as to make him. When He had separated the materials of other creatures, there consequently resulted a form and soul, but having raised the walls of man, he was driven to a second and harder creation—of a substance like Himself—an incorruptible and immortal spirit. In our study of anatomy there is a mass of mysterious philosophy, and such as reduced the very heathens to divinity; yet amongst all those rare discoveries and curious pieces I find in the fabric of man I do not so much content myself as in that I find not—that is, no organ or instrument for the rational soul: for in the brain, which we term the seat of reason, there is not anything of moment more than I can discover in the crany of a beast; and this is a sensible and no inconsiderable argument of the inorganity of the soul—at least, in that sense we usually receive it. Thus we are men, and we know not how; there is something in us that can be without us, and will be after us, though it is strange that it hath no history what it was before us, nor cannot tell how it entered in us.[a]

Issachar numbered

"The man who ventures to say, 'My moral education is completed, and my works have corroborated it,' assuredly deceives himself. It is always incumbent upon us to learn how to regulate our conduct for each day, and those days which are to come: we are under obligation to preserve our virtue invariably on the alert, urging us to new actions; and we are equally bound to recollect our faults, and to repent of them."—*Silvio Pellico.*

a Bacon.

28—34. (28) **the . . Joseph,** *see* Ge. xlviii. 1. (29) **Machir,** Ge. l. 23. **Gilead**[a] (*hard, rough*), grandfa. of Zelophehad. His mo. or grandmo. was an Aramite; hence, prob. his name. (30) **Jeezer,** contr. fr. Abiezer (*father of help*). Gideon desc. fr. him. **Helek** (*portion*). (31) **Asriel** (*vow of God*). **Shechem** (*the shoulder-blade*). (32) **Shemida** (*fame of wisdom*). **Hepher** (a *pit*, or *well*). (33) **Zelophehad** (*? firstborn*). **had . .**

Joseph numbered

a Nu. xxvii. 1, xxxvi. 1; Jos. xvii. 1, 3; 1 Ch. ii. 21—23, vii. 14, 17.

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b Nu. xxvii. 1, xxxvi. 2—11; Jos. xvii. 3; 1 Ch. vii. 15.

"Men's lives should be like the day, more beautiful in the evening; or like the summer, aglow with promise; and the autumn, rich with the golden sheaves, where good works and deeds have ripened on the field."

"Mankind in the gross is a gaping monster, that loves to be deceived, and has seldom been disappointed."—*Mackenzie.*

c *J. Howe.*

Ephraim and Benjamin numbered

a 1 Ch. vii. 20—29.

b Ge. xlvi. 21.

"What a piece of work is man! How noble in reason; how infinite in faculties; in form and moving, how express and admirable! In action, how like an angel; in apprehension, how like a god; the beauty of the world—the paragon of animals! And yet, to me, what is this quintessence of dust?" — *Shakespeare.*

c *Dr. Hitchcock.*

daughters, hence the laws relating to heiresses were made.[b] **Mahlah** (*disease*). **Noah** (*motion*). **Hoglah** (*partridge*). **Milcah** (*queen*, or *counsel*). **Tirzah** (*delight*). (34) **numbered,** *increase* 20,500.

Man in ruins.—That God hath withdrawn Himself, and left this His temple desolate, we have many sad and plain proofs before us. The stately ruins are visible to every eye, that bear in their front, yet extant, their doleful inscription, "Here God once dwelt." Enough appears of the admirable frame and structure of the soul of man to show the Divine Presence did some time reside in it; more than enough of vicious deformity to complain He is now retired and gone. The lamps are extinct, the altar overturned, the light and love are now vanished, which did the one shine with so heavenly brightness, the other burn with so pious fervour; the golden candlestick is displaced, and thrown away as a useless thing, to make room for the throne of the Prince of Darkness; the sacred incense, which sent rolling up in clouds its rich perfume, is exchanged for a poisonous, hellish vapour, and here is, "instead of a sweet savour, a stench." The comely order of this house is turned all into confusion; the "beauties of holiness" into noisome impurities; the house of prayer into a den of thieves: for every lust is a thief; and every theft, sacrilege. He that invites you to take a view of the soul of man, gives you but such another prospect, and doth but say to you, "Behold the desolation!" all things rude and waste. So that, should there be any pretence to the Divine Presence, it might be said, "If God be here, why is it thus?" The faded glory, the darkness, the disorder, the impurity, the decayed state, in all respects, of this temple, too plainly show the great Inhabitant is gone.[c]

35—41. (35) **Shuthelah**[a] (*noise of breaking*). **Becher** (*first-born*, or *young camel*). **Tahan** (*camp, station*). (36) **Eran** (*watchful*). (37) **numbered,** *decrease* 8,000. (38) **Bela** (*destruction*). **Ashbel** (*? determination of God*). **Ahiram** (*brother of the high*), or Ehi.[b] (39) **Shupham** (*? serpent*), also Muppim.[b] **Hupham** (*? coastman*), also Huppim.[b] (40) **Ard** (*fugitive*). **Naaman** (*pleasantness*). (41) **numbered,** *increase* 10,200.

Man and geology.—None of the researches of geology in any part of the globe have succeeded in bringing to light one single fragment of the fossilised frame of man in any undisturbed geological formation; by which is meant those portions of the earth's crust to which, though the most recent formations in geology, geologists assign a higher antiquity than any reached by history. It is true that a solitary specimen of a petrified skeleton, found in the island of Guadaloupe, is to be seen in the British Museum, and which, on account of certain peculiarities in the pelvis, is regarded as having been the skeleton of a negro. If this be so, its date must be, of course, subsequent to the discovery of Guadaloupe by Europeans, A.D. 1493. It is not, in other words, the skeleton of one of the Caribs, the original inhabitants, and cannot be more than between two and three hundred years old. Thus, then, the new and brilliant science of geology attests that man was the last of created beings on this planet. If her data be consistent and true, and worthy of scientific consideration, she affords conclusive evidence that, as we are told in Scripture, he cannot have occupied the earth longer than six thousand years.[c]

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42—47. (42) **Shuham** (*? pit-digger*), also Hushim.[a] (43) **numbered,** *increase* 1,700. (44—46) **of . . Asher,** *see* Ge. xlvi. 17. (47) **numbered,** *increase* 11,900.

Dan and Asher numbered

a Ge. xlvi. 23.

The dignity of man.—

Thou hast a mind; intellect wingeth thee to heaven,
Tendeth thy state on earth, and by it thou divest down to hell;
Thou hast measured the belt of Saturn, thou hast weighed the moons of Jupiter,
And seen, by reason's eye, the centre of the globe;
Subtly hast thou numbered by billions the leagues between sun and sun,
And noted in thy book the coming of their shadows:
With marvellous unerring truth thou knowest to an inch, and to an instant,
The when and the where of the comet's path that shall seem to rush by at thy command;
Arise, thou king of mind, and survey thy dignity![b]

"Man is a jewel robbed of its precious stone, with only the costly setting left; and even of that we must exclaim—'How is it the gold became dim, and the most fine gold changed!'"—*Rev. H. Gill.*

b Tupper.

48—51. (48, 49) **of . . Naphtali,** *see* Ge. xlvi. 24. (50) **numbered,** *decrease* 8,000. (51) **numbered,** being 1,820 less than the census return at Sinai.[a]

Naphtali numbered

a Nu. i. 44—46.

The natural state of man.—In the nature of man we find three principall causes of quarrell: first, competition; secondly, diffidence; thirdly, glory. The first maketh man invade for gain; the second, for safety; and the third, for reputation. The first use violence to make themselves masters of other men's persons, wives, children, and cattell; the second, to defend them; the third, for trifles, as a word, a smile, a different opinion, and any other signe of undervalue, either direct in their persons or by reflexion in their kindred, their friends, their nation, their profession, or their name. Hereby it is manifest, that during the time men live without a common power to keep them all in awe, they are in that condition which is called warre: and such a warre as is of every man against every man. For warre consisteth not in battel only, or the act of fighting, but in a tract of time, wherein the will to contend by battel is sufficiently known; and therefore the notion of time is to be considered in the nature of warre as it is in the nature of the weather. . . To this warre of every man against every man, this also is consequent—that nothing can be unjust. The notions of right and wrong, justice and injustice, have there no place. Where there is no common power there is no law; where no law, no injustice. Force and fraud are, in warre, the two cardinal vertues. Justice and injustice are none of the faculties, neither of the body nor mind. If they were, they might be in a man that were alone in the world, as well as his senses and passions. They are qualities that relate to men in society, not in solitude. It is consequent also to the same condition, that there be no propriety, no dominion, no mine and thine distinct; but only that to be every man's that he can get, and for so long as he can keep it. And thus much for the ill-condition in which man by meer nature is actually placed: though with a possibility to come out of it, consisting partly in his passions, partly in his reason. The passions which encline men to peace are—feare of death, desire of such things as are necessary to commodious living, and a hope by their industry to obtain them. And reason suggesteth convenient articles of peace, upon which men may be drawn to agreement. These

"A good man will see his duty with only a moderate share of casuistical skill; but into a perverse heart this sort of wisdom enters not. Were men as much afraid of sin as they are of danger, there would be few occasions of consulting our casuists."—*Baker.*

"It is a favourite speculation of mine, that, if spared to sixty, we then enter on the seventh decade of human life; and that this, if possible, should be turned into the Sabbath of our earthly pilgrimage, and spent sabbatically, as if on the shores of an eternal world, or in the outer courts, as it were, of the temple that is above, the tabernacle in heaven."—*Dr. Chalmers.*

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b *Hobbes.*

the division of the land anticipated

a Jos. xi. 23; Nu. xxxiii. 54, xxxiv. 13.

b Jos. xiv. 2, xviii. 10, xxi. 8; Pr. xvi. 33.

c *Abp. Trench.*

"The greatest truths are the simplest, so likewise are the greatest men."—*Helps.*

the Levites numbered

a Ex. vi. 16; 1 Ch. vi. 1—3.

b Ex. ii. 1, 2, 10.

c Nu. iii. 4; 1 Ch. xxiv. 2.

d Nu. iii. 39.

e Nu. i. 49; De. x. 9; Jos. xiii. 14, 33, xiv. 3.

"O property! what art thou but a weight to crush all soul, and paralyse all strength, and grind all heart and action out of man!"—*Smythe.*

f *Bulwer.*

this and the former census compared

a De. ii. 14, 15; 1 Co. x. 5, 6; Jude 5; Mal. iii. 15.

b *C. Simeon, M.A.*

"A man's nature is best perceived in privateness,

articles are they which otherwise are called the Lawes of Nature.[b]

52—56. (52, 53) **for .. names,** *i.e.* the area allotted was to be acc. to the number of the tribe. (54) **numbered,**[a] hence some would receive much less than if they had marched in fr. Sinai—Simeon for example. (55) **land .. lot,**[b] *extent* settled by number; *situation* by lot. (56) **lot,** this to prevent disputes.

The lordship of man.—Scripture is no story of the material universe. A single chapter is sufficient to tell us that "God made the heavens and the earth." Man is the central figure there; or, to speak more truly, the only figure; all which is there besides serves but as a background for him. He is not one part of the furniture of this planet, not the highest merely in the scale of its creatures, but the lord of all; sun, moon, and stars, and all the visible creation, borrowing all their worth and their significance from the relations where they stand to him. Such he appears there in the ideal worth and dignity of his unfallen condition; and even now, when only a broken fragment of the sceptre with which once he ruled the world remains in his hand, such he is commanded to regard himself still.[c]

57—62. (57) **they .. families,**[a] *see* Ge. xlvi. 11. (58) **these .. Levites,** *see* Ex. vi. 16—19. (59) **the .. wife,**[b] *see* Ex. vi. 20. (60) **unto .. born,** *see* Ex. vi. 23. (61) **and .. died,**[c] *see* Le. x. 1, 2. (62) **numbered,** an *increase* of 1,000.[d] **because .. Israel,**[e] *see* Nu. xviii. 20—24.

The destiny of man.—I cannot believe that earth is man's abiding place. It can't be that our life is cast up by the ocean of eternity to float a moment upon its waves and then sink into nothingness! Else why is it that the glorious aspirations, which leap like angels from the temple of our heart, are for ever wandering about unsatisfied? Why is it that the rainbow and clouds come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their favoured loveliness? Why is it that the stars, who hold their festival around the midnight throne, are set above the grasp of our limited faculties, for ever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth; there is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean—and where the beings that pass before us like shadows will stay in our presence for ever.[f]

63—65. (63) **plains,** *etc., see v.* 3. (64) **these .. man,** *etc., see* Nu. xiv. 28, 29. (65) **and .. them**[a] Eleazar one of the enumerators, *v.* 63. **save .. Nun,** *see* Nu. xiv. 30.

Perishing of the Israelites in the wilderness.—The fact here recorded was intended to show us—I. That sinners derive no security from their numbers. II. That no outward privileges or professions will save them. III. That the Divine judgments, however long delayed, will overtake them at last. IV. That no one of God's faithful servants shall ever perish.[b]

Phases of human society.—In riding through a Canadian forest one day, I was particularly impressed with the appearance

of the trees. Some were taller than others, some stronger, some weaker; some with foliage, others with none; some blossoming, others bearing fruit, some full-grown and on the decline; some standing in a state of death, others fallen through their own corruption; some standing erect in the full vigour of life, apparently independent of all around; others seemingly delicate and leaning upon a neighbour for support; some thin, weakly plants, others bulky and gigantic; some which had been cut down by the woodman's axe, others which had fallen before the tempest's blast; some in the last stage of decay lying on the earth, and others just springing up out of the middle of their death-trunks and roots. In how many respects is this scene an emblem of human society![c]

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for there is no affectation; in passion, for that putteth a man out of his precepts; and in a new case or experiment, for there custom leaveth him."—*Lord Bacon.*

c *J. Bate.*

CHAPTER THE TWENTY-SEVENTH.

1—5. (1) **daughters,** *etc.,*[a] *see* xxvi. 33. (2) **they . . priest,** while the census was being made. (3) **but . . sin,** as others did in the wilderness;[b] under the gen. sentence of exclusion.[c] (4) **why . . son?** poss. the champions of female suffrage may find an argument here. **give . . father,** we, his portionless daus., are his sole representatives. (5) **and . . Lord,** willing to befriend them, as the shepherdesses of old.[d]

The rights of women.—These women who stood up for their rights were—I. Five united sisters. II. Five courageous women. III. Five reasonable women: asking only what was just. IV. Five patient women: willing to wait for God's answer.

The judgment of women.—In a conversation I once held with an eminent minister of our church, he made this fine observation: "We will say nothing of the manner in which that sex usually conduct an argument; but the intuitive judgments of women are often more to be relied upon than the conclusions which we reach by an elaborate process of reasoning." No man that has an intelligent wife, or who is accustomed to the society of educated women, will dispute this. Times without number you must have known them decide questions on the instant, and with unerring accuracy, which you had been poring over for hours, perhaps, with no other result than to find yourself getting deeper and deeper into the tangled maze of doubts and difficulties. It were hardly generous to allege that they achieve these feats less by reasoning than by a sort of sagacity which approximates to the sure instinct of the animal races; and yet there seems to be some ground for the remark of a witty French writer, that, when a man has toiled, step by step, up a flight of stairs, he will be sure to find a woman at the top; but she will not be able to tell how she got there. How she got there, however, is of little moment. If the conclusions a woman has reached are sound, that is all that concerns us. And that they are very apt to be sound on the practical matters of domestic and secular life, nothing but prejudice or self-conceit can prevent us from acknowledging. The inference, therefore, is unavoidable, that the man who thinks it beneath his dignity to take counsel with an intelligent wife, stands in his own light, and betrays that lack of judgment which he tacitly attributes to her.[e]

the daughters of Zelophehad

a Jos. xvii. 3.

b *Wordsworth.*

c *Spk. Comm.*

d Ex. ii. 17.

King John gave several lands at Kepperton and Atterton, in Kent, to Solomon Attefield, to be held by this singular service—that as often as the king should be pleased to cross the sea, the said Solomon, or his heirs, should be obliged to accompany him, to hold his Majesty's head, if there should be occasion for it—that is, if he should be seasick; and it appears, by the record in the Tower, that this same office of head-holding was actually performed in the reign of Edward the First.

Origen, Op. ii. 504.

e *Boardman.*

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the Divine law of entail

a Jos. xvii. 4; Is. lvi. 4—7.

"He who sees his heir in his own child, carries his eye over hopes and possessions lying far beyond his gravestone, viewing his life, even here, as a period but closed with a comma. He who sees his heir in another man's child, sees the full stop at the end of the sentence." — *Bulwer Lytton.*

b *H. W. Beecher.*

"She is of so free, so kind, so apt, so blessed a disposition, she holds it a vice in her goodness not to do more than she is requested." —*Shakespeare.*

c *Miss Mulock.*

Moses prepared for death

a Nu. xxxiii. 47, 48; De. xxxii. 49, xxxiv. 1—3.

b De. xxxi. 2, xxxiv. 4.

c De. i. 37, xxxii. 51; Ps. cvi. 32, 33.

"This announcement was made 'that he might set his house in order, *i.e.* might finish as much as he could while still alive, and provide as much as possible what would make up aft. his death for the absence of his own person, upon whom the whole house of Israel was now so dependent."— *Baumgarten.*

6—11. (6, 7) **right,**[a] reasonable, just. **thou .. them,** to share and share alike. (8) **if,** *etc.*, hence the application of these women led to the issue of a gen. law of inheritance. (9—11) **and if,** *etc.*, *i.e.* it was not to be claimed by strangers, but was to be equitably divided betw. the next of kin. **a .. judgment,** *i.e.* a statute determining right.

The law of entail.—I. Observe the good done by these women. Their appeal led to the settlement of the law of inheritance. They spoke for themselves: the answer affected all. II. Observe, hence, how much greater, sometimes, is the good done than the good aimed at.

The greatness of women.—In my soul I think God meant to teach the world the way to purity and nobility through women; and in spite of the seeming evidence that I have occasionally had to the contrary, I have never for an hour, or a moment, ceased to feel towards woman in her ideal character almost as a devotee feels towards the Virgin Mary; and the individual exceptions never take anything from the brightness of Divine glory which there is in the conception of mother, wife, sister, and friend, in woman. And I believe, with old Martin Luther, that the noblest thing God ever made on earth is the heart of a right noble loving woman.[b]—*Questions for women by a woman.*—Can we not—since, while the power of the world is with men, the influence lies with women—can we not bring up our girls more usefully and less showily, less dependent on luxury and wealth? Can we not teach them from babyhood that to labour is a higher thing than merely to enjoy; that even enjoyment itself is never so sweet as when it has been earned? Can we not put into their minds, whatever be their station, principles of truth, simplicity of taste, helpfulness, hatred of waste, and these being firmly rooted, trust to their blossoming up whatever destiny the young maiden may be called to?[c]

12—14. (12) **Abarim**[a] (*regions beyond*), a range E. of Jordan, of wh. Pisgah was a ridge; and Nebo a prominent point. **see .. Israel,** *see* the hy.—"There is a land of pure delight." (13) **when .. it,** *etc.*,[b] he should *see* the earthly Canaan, and *enter* the better country. (14) **for,** *etc.*,[c] *see* xx. 10—13.

Abarim.—I. The mountain that the aged lawgiver climbed and the regions beyond that he saw, a picture of—II. The fair views of Gospel grace commanded by him who obeys the will of God. III. All good men have their Abarim. Prayer, faith, etc.

The Christian at death.—The Christian, at his death, should not be like the child who is forced by the rod to quit its play, but like the one who is wearied of it, and willing to go to bed. Neither ought he to be like the mariner, whose vessel, by the violence of the tempest, is drifted from the shore, tossed to and fro upon the ocean, and at last suffers wreck and destruction; but like one who is ready for the voyage, and the moment the wind is favourable, cheerfully weighs anchor, and, full of hope and joy, launches forth into the deep. The pious monk, Stanpitz, says, "Die as Christ did, and then, beyond all doubt, your death will be good and blessed." But how, then, did Christ die? "No man." He Himself says, "taketh My life from Me, but I lay it down of Myself." And St. Luke tells us that "When the time was come that He should be received up, He steadfastly set His face to go to Jerusalem;" that is, He took the way to it with a confiden-

and cheerful heart, and an intrepid look. Let us follow this great Forerunner; and that we may do it with alacrity and confidence, and be at all times ready, let us so order our affairs, that when we come to die we may have nothing else to do.[d]

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d Scriver.

he desires the appointment of a successor

15—17. (15) **saying,** submissively accepting the Divine decree. (16) **the . . flesh,**[a] the Creator, Renewer, and Ruler of all human lives, and souls. **set . . congregation,** note the old man's care for the people. (17) **which . . out,** as a guide and leader in war. **and . . them,** as a prudent counsellor; and bright example. **that . . shepherd,**[b] they constantly needed an under-shepherd to remind them of the Great Shepherd.

a Nu. xvi. 22; Ez. xviii. 4; He. xii. 9; Ec. xii. 7.

b Ps. lxxvii. 20, lxxviii. 52; 2 Pe. i. 14, 15; 1 K. xxii. 17; Ma. ix. 36; 1 Pe. v. 4; Ps. lxxx. 1; He. xiii. 20; Jo. x. 11—16; Is. xl. 11; Zec. xiii. 7; 1 Pe. ii. 24, 25; Ps. xxiii.

Appointment of Joshua to succeed Moses.—Consider—I. The concern of Moses for the people committed to him. In this he acted as—1. A true patriot; 2. A faithful minister. II. The gracious provision which God made for them. 1. He selected a suitable person for the office; 2. He prescribed the mode of his ordination to it; 3. He promised him all needful assistance in it. Learn—(1) The blessedness of the Christian Church; (2) The duty of advancing in every possible way its best interests.[c]

c C. Simeon, M.A.

A worthy commander.—He is one that accounts learning the nourishment of military virtue, and lays that as his first foundation. He never bloodies his sword but in heat of battle, and had rather save one of his own soldiers than kill ten of his enemies. He accounts it an idle, vainglorious, and suspected bounty, to be full of good words: his rewarding, therefore, of the deserver, arrives so timely, that his liberality can never be said to be gouty-handed. He holds it next his creed, that no coward can be an honest man, and dare die in it. He doth not think his body yields a more spreading shadow after a victory than before; and when he looks upon his enemy's dead body, 'tis with a noble heaviness, not insultation; he is so honourably merciful to women, in surprisal, that only that makes him an excellent courtier. He knows the hazard of battles, not the pomp of ceremonies, are soldiers' best theatres, and strives to gain reputation, not by the multitude but by the greatness of his actions. He is the first in giving the charge, and the last in retiring his foot. Equal toil he endures with the common soldier; from his example they all take fire, as one torch lights many. He understands, in wars there is no mean to err twice, the first and least fault being sufficient to ruin an army; faults, therefore, he pardons none; they that are presidents of disorder or mutiny, repair it by being examples of his justice. Besiege him never so strictly, so long as the air is not cut from him, his heart faints not. He hath learned as well to make use of a victory as to get it; and in pursuing his enemy, like a whirlwind, carries all afore him, being assured, if ever a man will benefit himself upon his foe, then is the time, when they have lost force, wisdom, courage, and reputation. The goodness of his cause is the special motive to his valour; never is he known to slight the weakest enemy that comes armed against him on the hand of justice. Hasty and over much heat he accounts the step-dame to all great actions, that will not suffer them to thrive; if he cannot overcome his enemy by force, he does it by time. If ever he shakes hands with war, he can die more calmly than most courtiers, for his continual dangers have been, as it were, so many meditations of death; he thinks not out of his own calling, when

"Prudence is a conformity to the rules of reason, truth, and decency, at all times, and in all circumstances. It differs from wisdom only in degree; wisdom being nothing but a more consummate habit of prudence; and prudence a lower degree or weaker habit of wisdom."—*J. Mason.*

"Prudence is a necessary ingredient in all the virtues, without which they degenerate into folly and excess."—*Jeremy Collier.*

"Once, at midday, Diogenes went through the streets, lantern in hand, as if searching for something. A citizen asked him for what he was seeking, and he replied, "A man!" He said he had found children in Sparta, and women in Athens, but a man he had never seen.

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"The bravest trophy ever man obtained, is that which o'er himself, himself hath gain'd."—*Earl of Sterling.*

d Sir T. Overbury.

Joshua is selected and charged

a De. xxxiv. 9; Is. lxiii. 11.

b Knobel.

c Keil.

d De. xxxi. 7.

e Nu. xi. 17; Jo. i. 16, 17.

f De. xxxiii. 8; 1 S. xxviii. 6; Ezra ii. 63; Pr. iii. 5, 6; Jos. ix. 14; Ju. xx. 18—23; Ps. lxxiii. 24.

"A man ought to carry himself in the world as an orange-tree would if it could walk up and down in the garden, — swinging perfume from every little censer it holds up to the air."—*Beecher.*

"A just person knows how to secure his own reputation, without blemishing another's by discovering his faults."—*Quesnel.*

g J. Taylor.

he accounts life a continual warfare, and his prayers then best become him when armed *cap-à-pie.* He utters them like the great Hebrew general, on horseback. He casts a smiling contempt upon calumny; it meets him as if glass should encounter adamant. He thinks war is never to be given over but on one of these three conditions,—an assured peace, absolute victory, or an honest death. Lastly, when peace folds him up, his silver head should lean near the golden sceptre, and die in the prince's bosom.[d]

18—23. (18) **a . . spirit,**[a] not insight, wisdom:[b] but spiritual endowment requisite for the office he was called to fill.[c] (19) **charge . . sight,**[d] that he might feel his responsibility, and they own his authority. (20) **honour,**[e] eminence, dignity, authority. (21) **Urim,**[f] *see* Ex. xxviii. 30. (22, 23) **and . . congregation,** elders.

A leader's qualifications (*v.* 18).—I. It may be useful to note that the qualifications of Joshua were not overlooked in his appointment. II. He had exercised his gifts before he was appointed to the command. III. His crowning qualification—that from which all other elements of fitness grew—was his possession of the Spirit of God.

A good man.—A good man, though unlearned in secular knowledge, is like the windows of the temple—narrow without and broad within; he sees not so much of what profits not abroad; but whatsoever is within, and concerns religion and the glorification of God, that he sees with a broad inspection; but all human learning without God is but blindness and folly. One man discourses of the sacrament, another receives Christ; one discourses for or against transubstantiation; but the good man feels himself to be changed, and so joined to Christ that he only understands the true sense of transubstantiation, while he becomes to Christ bone of His bone, and flesh of His flesh, and of the same spirit with his Lord. From holiness we have the best instruction. For that which we are taught by the Holy Spirit of God, this new nature, this vital principle within us, it is that which is worth our learning; not vain and empty, idle and insignificant notions, in which, when you have laboured till your eyes are fixed in their orbs, and your flesh unfixed from its bones, you are the reproof of heresies, for the detection of no better and no wiser. If the Spirit of God be your teacher, He will teach you such truths as will make you know and love God, and become like to Him, and enjoy Him for ever, by passing from similitudes to union and eternal fruition.[g]

CHAPTER THE TWENTY-EIGHTH.

offerings

continual burnt-offering

a Le. i. 1, 2, 10—13; 1 Pe. i. 19, ii. 22; Is. liii. 7; Ge. xxii. 8; He. ix. 14; Jo. i. 29; Re. xiii. 8, xxi. 23.

1—8. (1, 2) **offering,** *etc.*, *see* Le. ii. 1, 2. **in . . season,** at the prop. time. (3—8) **offering . . Lord,**[a] *see* Ex. xxix. 38—42.

The morning and evening sacrifice.—Let us consider—I. The matter of which this offering consisted. 1. The lamb: the type of Christ; 2. The meat-offering and the drink-offering. II. The manner in which it was presented. Many offerings were only occasional; but this was stated, and was renewed daily throughout the year. The things we should particularly notice are—1. The union of the different materials; 2. The frequency with which

they were offered; 3. The increase of them on the Sabbath-day.[b]

Safety in Christ.—We lately read in the papers an illustration of the way of salvation. A man had been condemned in a Spanish court to be shot, but being an American citizen, and also of English birth, the consuls of the two countries interposed, and declared that the Spanish authorities had no power to put him to death. What did they do to secure his life when their protest was not sufficient? They wrapped him up in their flags, they covered him with the Stars and Stripes and the Union Jack, and defied the executioners. "Now fire a shot if you dare, for if you do so you defy the nations represented by those flags, and you will bring the powers of those two great empires upon you." There stood the man, and before him the soldiery, and though a single shot might have ended his life, yet he was as invulnerable as though encased in triple steel. Even so Jesus Christ has taken my poor guilty soul ever since I believed in Him, and has wrapped around me the blood-red flag of His atoning sacrifice, and before God can destroy me or any other soul that is wrapped in the Atonement, He must insult His Son and dishonour His sacrifice, and that He will never do, blessed be His name![c]

9—15. (9, 10) **sabbath,** *etc.*,[a] the Sab. offering here appointed for the first time. (11—15) **in . . months,** *i.e.* at the *new moons.* This off. here commanded for the first time.

Sabbath offerings.—I. They pointed to Him who, by the sacrifice of Himself, obtained a Sabbath of rest for all. II. They indicated the right spirit of real Sabbatarians in the old time. Trust in the Messiah whom the lambs prefigured. III. They kept constantly in mind the Great Deliverer, through whom they would enjoy the rest of heaven.

Mercy better than sacrifice.—When the Romans had ravaged the province of Azazene, and seven thousand Persians were brought prisoners to Amida, where they suffered extreme want, Acases, bishop of Amida, assembled his clergy, and represented to them the misery of these unhappy prisoners. He observed, that as God had said, "I love mercy better than sacrifice," He would certainly be better pleased with the relief of His suffering creatures, than with being served with gold and silver in the churches. The clergy were of the same opinion. The consecrated vessels were sold; and with the proceeds the seven thousand Persians were not only maintained during the war, but sent home at its conclusion with money in their pockets. Varenes, the Persian monarch, was so charmed with this humane action, that he invited the bishop to his capital, where he received him with the utmost reverence, and for his sake conferred many favours on the Christians.

16—25. passover, *see on* refs.[a] Offerings of wh. particulars not bef. prescribed, the same as that of new moon.

Christ's sacrifice.—We have read of Leonidas and his brave three hundred stopping the ravaging march of the Persians at Thermopylæ, and devoting themselves to the salvation of their country. We have read of the King of the Locrians, who when his son had broken the laws, the demand of which was that both eyes should be put out, mitigated the punishment by giving, in exchange for one of them, an eye of his own; thus enduring,

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Word for offering here is *corban;* see Mk. vii. 11.

v. 7. "Strong wine, Heb. *shecar,* not intoxicating drink, but strong drink as dis. fr. water as simple drink."—*Keil.*

"The Targum here understands it of old wine. But the explanation prob. is that the Israelites in the wild. had, in their lack of wine, substituted *shecar* made fr. barley for it."—*Spk. Comm.*

b C. Simeon, M.A.
c C. H. Spurgeon.

sabbath and new moon offering

a Le. xix. 3; Ex. xx. 8—10; Le. xxiii. 3; Is. lvi. 2, lviii. 13, 14; Ne. xiii. 15—22; Ez. xlvi. 4.

Origen, Op. ii. 356.

In aft. times the new moon became a feast-day; trade suspended (Am. viii. 5); the pious sought instruction (2 K. iv. 23); some presented yearly thank-offering (1 S. xx. 6, 29). Some abstained fr. fasting; hence ref. to by prophets as a feast resembling the Sabbath (Is. i. 13; Hos. ii. 13; Ez. xlvi. 1).

offerings at the passover

a Ex. xii. 6, 18; Le. xxiii. 5; Ex. xii. 27, 43—49; De. xvi. 1—8; Ex. xiii. 6—10, xxxiv. 18.

vv. 15—21. *Saurin,* ii. 519.

v. 21. *J. Glas.,* iii. 168.

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"Among the Jews, the wave-offering was waved horizontally to the four points, and the heave-offering heaved up and down, to signify that He was Lord of heaven and earth."—*Bowes.*
b T. Ragg.

self-devotedly, a part of the suffering allotted to his child. We have read of the queen who sucked the poison from the wound of the king, her consort, though convinced that death would be the consequence of her heroic act. And numerous have been the instances wherein soldiers have caught the death-blows intended for their commanders, not merely risking, but devoting, their own lives for the salvation of a life which they held to be more important than their own. And is such conduct reprobated by the general mass of mankind? Far from it. Why then should the sacrifice of Christ be?[b]

26—31. also .. firstfruits,[a] *see* Le. xxiii. 15, 22.

The doctrine of sacrifice.—All nations have offered sacrifice to some beings whom they have deified. There is no region where the pilgrim's foot can travel where you will not find offerings, some sanguinary, some libidinous, some foolish, but all to propitiate the anger, or secure the protection, of some fancied object of worship. There comes a cry groaning out of the great heart of humanity, "What is the acceptable sacrifice?" Strange divinations and streaming altars; cakes for the queen of heaven, and prostrations before the brazen image; children for the insatiate Moloch passing through the scorching fire—these are the responses from classical and pagan times. African Feticism, Hindoo immolations, and Burman cruelties, and the atrocities of savage cannibalism—these are the hollow answers from the uninstructed consciences of heathens. Cold morality and rubrical exactitude, and sacramental efficacy, and ascetical self-denial—these are the polite and conventional theories of modern formalism. And so they are successively offered, and the worshippers look and strain their eyes eagerly for the accepting fire. All is silent. The clouds are dark above, and there is no voice, nor any that regardeth the cold, and proud, and cruel sacrifice. But yonder, crouching in very humbleness of attitude, with eye that he almost fears to lift, but that yet, struggling through their tears, fasten their far, deep gaze upon the Crucified, there is a poor contrite sinner without an offering, save that he offers himself; without a plea, save that he is guilty, and that Christ hath died; without a hope, save in the multitude of God's tender mercies; and clouds roll harmlessly away, and the sky clears, and the lambent fire leaps down, and the voice speaks from the Man at the right hand, "The sacrifices of God are a broken and a contrite spirit; a broken and a contrite heart God will not despise."[b]

firstfruits

a Ex. xxiii. 16, xxxiv. 22; De. xvi. 9, 10; Nu. xv. 19—21.

"As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly flavour, let down the shower, perfumed with the heart's gratitude." — *H. W. Beecher.*

"There are some men's souls that are so thin, so almost destitute of what is the true idea of soul, that were not the guardian angels so keen-sighted, they would altogether overlook them." — *H. W. Beecher.*

b Dr. Punshon.

CHAPTER THE TWENTY-NINTH.

1—6. and .. month, *etc.*,[a] *see* Le. xxiii. 24, 25.

Trumpets.—Look at some of the modern trumpets. These may be divided into—I. The censurable. These are many—very loud, and, we fear, very popular. There is the trump of—1. Bigotry; 2. Adulation; 3. A corrupt evangelism; 4. Vanity; 5. Cant; 6. Officialism. II. The commendable. There is the trump of—1. Genuine philanthropy; 2. Reverent devotion; 3. Spiritual incentive.[b]

The fulness of the Atonement.—Oh! who shall measure the

feast of trumpets

a Nu. x. 1—10; Ps. lxxxi. 3; Is. xxvii. 13; Ps. lxxxix. 15.

"The *first* mo. of the civil yr., corresponding to our Sept. It was, in fact, the new

heights of the Saviour's all-sufficiency!—first tell how high is sin, and then remember, that as Noah's flood prevailed over the tops of earth's mountains, so the flood of Christ's redemption prevails over the tops of the mountains of our sins. In heaven's courts there are to-day men that once were murderers, and thieves, and drunkards, and whoremongers, and blasphemers, and persecutors; but they have been washed, they have been sanctified. Ask them whence the brightness of their robes hath come, and where their purity hath been achieved, and they, with united breath, tell you that they have washed their robes, and made them white in the blood of the Lamb.[c]—*Meaning of the Atonement.*—In Acts vii. 26, occurs the expression "set them at one." To set at one is to reunite, reconcile: the familiar word "atonement," at-one-ment, is derived from this, and means "making at one, reconciling." The Christian atonement is the great Sacrifice for sin made by Jesus Christ, by which God is made at one—to us, and by accepting which we are made at one with God.

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year's day wh. had been celebrated among the Heb. and other contemporary nations with great festivity and joy, and ushered in by a flourish of trumpets. This ordinance was designed to give a religious character to the occasion by associating it with some solemn observances."-*Pert. Comm.*

b Dr. Thomas.

c C. H. Spurgeon.

7—11. tenth . . month,[a] the great day of atonement, *see* Le. xvi. and xxiii. 26—32.

The doctrine of the Atonement.—If the doctrine of atonement by the cross of Christ be a Divine truth, it constitutes the very substance of the Gospel, and consequently is essential to it. The doctrine of the cross is represented in the New Testament as the grand peculiarity and the principal glory of Christianity. It occupies a large proportion among the doctrines of Scripture, and is expressed in a vast variety of language. Christ "was delivered for our offences, wounded for our transgressions, bruised for our iniquities;" "He died for our sins," &c. In fine, the doctrine of the cross is the central point in which all the lines of evangelical truth meet, and are united. What the sun is to the system of nature, that the doctrine of the cross is to the system of the Gospel; it is the life of it. The revolving planets might as well exist and keep their course without the attracting influence of the one, as a gospel be exhibited worthy of the name that should leave out the other.[b]—*Atonement above law.*—Atonement is not an expedient contrary to law, but above law. It is what law, as law, cannot contemplate. It is introduced into an administration, not to execute the letter of the law, but preserve "the spirit and the truth" of the constitution. The death of Christ is an atonement for sin committed, it is a public expression of God's regard for the law which has been transgressed; and it is an honourable ground of showing clemency to the transgressors.[c]

day of humiliation

a Is. lviii. 3—7, liii. 6; 1 Co. xv. 56, 57; 1 Jo. ii. 2; Ro. viii. 32.

b T. Fuller.

*vv.*7—10. *R. Sheringham, De Sacrificiis Joma, Codex Talm.*

"The mind is never right but when it is at peace within itself; the soul is in heaven even while it is in the flesh, if it be purged of its natural corruptions, and taken up with Divine thoughts and contemplations."—*Seneca.*

c Dr. T. W. Jenkyn.

12—34. fifteenth . . month, feast of tabernacles, *see* Lev. xxii. 34—36, 39—43. Dist. above all the other feasts of the yr. by the gt. num. of burnt-offerings, wh. raised it into the greatest festival of joy. . . . The reason for this multiplication in the num. of burnt-offerings is to be sought for in the nature of the F. itself. Their living in booths had already visibly represented to the people the defence and blessing of their God; and the foliage of these booths pointed out the glorious advantages of the inheritance received fr. the Lord. But this festival foll. the completion of the ingathering of the fruits of the orchard and vineyard, and therefore was still more adapted, on

feast of tabernacles

"The offs. required at this feast were the largest of all. They amounted to 14 rams, 98 lambs, and no less than 70 bullocks; being twice as many lambs, and four

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times as many bullocks as enjoined for the passover. The F. of tab. was esp. one of thankfulness to God for the gift of the fruits of the earth, and the quantity and the nature of the offs. were determined accordingly."—*Spk. Comm.*
a Keil.
b From the Greek.

acc. of the rich harvest of splendid and costly fruits wh. their inheritance had yielded, and wh. they were ab. to enjoy in peace now that the labour of agriculture was over, to fill their hearts with the greatest joy and gratitude towards the Lord and giver of them all, and to make this festival a speaking representation of the blessedness of the people of God when resting from their labours."[a]

Vain sacrifice.—He that offers in sacrifice, O Pamphilus! a multitude of bulls and of goats, of golden vestments, or purple garments, or figures of ivory, or precious gems, and imagines by this to conciliate the favour of God, is grossly mistaken, and has no solid understanding; for he that would sacrifice with success ought to be chaste and charitable, no corrupter of virgins, no adulterer, no robber or murderer for the sake of lucre.[b]

the eighth day of the feast

35—40. (35—38) **eighth,** *etc.*, *see* Le. xxiii. 36. (39) **vows,** *see* Le. vii. 16. **peace-offerings,** *see* Le. iii. 1. (40) **told,** minutely. **all . . Moses,**[a] in ref. to sacrifices, etc., of this and previous chapter.

a 2 Ch. xxxi. 3; Ezra iii. 5; Ne. x. 33; He. ix. 11—14, x. 10—12; Jo. i. 17.

Christian fidelity.—There have been men on this earth of God's, of whom it was simply true that it was easier to turn the sun from its course than these from the paths of honour. There have been men like John the Baptist who could speak the truth which had made their own spirits free, with the axe above their neck. There have been men, redeemed in their inmost being by Christ, on whom tyrants and mobs have done their worst, and when, like Stephen, the stones crashed in upon their brain, or when their flesh hissed or crackled in the flames, were calmly superior to it all."[b]

You say you are full of business; but remember that the great business of life is to serve the Lord Jesus Christ faithfully.

The reward of fidelity.—

Servant of God, well done, well hast thou fought
The better fight, who single hast maintained
Against revolted multitudes the cause
Of truth, in word mightier than they in arms;
And for the testimony of truth hast borne
Universal reproach, far worse to bear
Than violence; for this was all thy care,
To stand approved in sight of God, though worlds
Judged thee perverse.[c]

"The good are Heaven's peculiar care."—*Ovid.*

b F. W. Robertson.

c Milton.

CHAPTER THE THIRTIETH.

on vows

1—5. (1) **heads,** *etc.*, *see* i. 4—16, vii. 2. (2) **vow,**[a] **engage** to *give*, or *do*, something for God. **bond,** deny himself some pleasure or privilege. (3) **being . . youth,** under her father's power: *i.e.* not betrothed or married. (4) **father . . her,** *i.e.* not forbid the fulfilment of her vow. (5) **father,**[b] with his wider experience and knowledge. **disallow,** forbid. **forgive,** the non-performance of her vow.

a De. xxiii. 21; Ec. v. 4—6; Ps. lxxvi. 11; Na. i. 15; Ps. xxii. 15, lxvi. 13, 14, cxvi. 14; Ju. xi. 30, 35.

b 1 Ti. iii. 4; Ep. vi. 1—3; Col. iii. 20; He. xii. 5, 6. On *v.* 2, see *Serm.* by *Bp. Sanderson* and *Francis Squire*; *J. M. Wynyard, B.D.*

Religious vows.—I. Vows made to the Lord should be made thoughtfully, as befits the nature of Him to whom they are made, and the circumstances of him who makes them (contr. Jephthah's rash vow). II. Vows so made should be religiously observed. He who breaks a vow with God may not be trusted to keep his word with man.

King John and his hostage.—John, king of France, left in England two of his sons as hostages for the payment of his ransom. One of them, the Duke of Anjou, tired of his confinement in the Tower of London, escaped to France. His father, more generous, proposed instantly to take his place; and, when the principal officers of his court remonstrated against his taking that honourable but dangerous measure, he told them, "Why, I myself was permitted to come out of the same prison in which my son was, in consequence of the treaty of Bretagne, which he has violated by his flight. I hold myself not a free man at present. I fly to my prison. I am engaged to do it by my word; and if honour were banished from all the world, it should have an asylum in the breast of kings." The magnanimous monarch accordingly proceeded to England, and became the second time a prisoner in the Tower of London, where he died in 1384.

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"In the intercourse of social life, it is by little acts of watchful kindness, recurring daily and hourly—it is by words, by tones, by gestures, by looks, that affection is won and preserved. He who neglects these trifles will rarely be loved."

6—12. (6) **if . . husband,**[a] *i.e.* either married or betrothed. (7) **held . . peace,** silence gives consent. (8) **disallowed,**[b] he having marital authority. (9) **widow,** no father or husband now to forbid. (10) **she . . house,** a wife, undivorced. (11) **and . . not,** by silence approving the vow. (12) **void,** of none effect.

vows made void

a 1 S. i. 21—23.

b Ep. v. 22—24, 33; 1 Ti. ii. 11—14; Col. iii. 18.

The legal annulling of vows.—Vows made to the Lord could be annulled on two conditions. I. The vow-maker must be under the legal control of another: *e.g.*, a child under a parent; or a wife under a husband. II. He who had that control must know of the vow and formally absolve the maker of it from its binding nature.

A romantic vow.—Queen Joan of Naples, at a magnificent feast given in her castle of Gaeta, gave her hand to Galeazzo of Mantua, for the purpose of opening the ball. The dance being finished, the gallant knight knelt down before his royal partner, and, in order to make fitting acknowledgment for the high honour done to him, he took a solemn vow to wander through the world wherever deeds of arms should be exercised, and not to rest until he had subdued two valiant knights, and presented them prisoners at her royal footstool, to be disposed of at her pleasure. Accordingly, after a year spent in visiting various scenes of action in Brittany, England, France, Burgundy, and elsewhere, he returned like a falcon with the prey in his clutch, and presented two prisoners of rank to Queen Joan. The queen received the gift very graciously, and declining to avail herself of the right she had to impose rigorous conditions on the captives, she gave them liberty without ransom, and bestowed on them several marks of liberality.

"Andreas, an Hungarian king, having vowed to go to the holy wars, went to Jerusalem with all his forces, and when there bathed himself as if to wash off his promise, and returned home again without striking a blow. Such is the case of many at present."—*Spencer.*

"The wife, where danger or dishonour lurks, safest and seemliest by her husband stays, who guards her, or with her the worst endures."—*Milton.*

13—16. (13) **husband . . void,**[a] since the fulfilment of the vow might, in some way, affect his property or reputation. (14) **hold . . day,** knowing her vow. **then,** *etc.*, he tacitly approves of them. (15) **then . . iniquity,** since by not disallowing he has taken her vows upon himself. (16) **these,** *etc.*, now just recounted.

statutes relating to domestic relations

a Ge. iii. 16.

Responsibilities growing out of human relations.—I. These responsibilities were calculated to induce a watchful care on the part of husbands and parents; lest wives and children should be seduced into making rash or difficult promises. II. They would tend also to make those under control careful, lest, by their rash vows, they should involve their guardians in perplexities.

"What thou bidd'st unargued I obey; so God ordains: God is thy law; thou mine: to know no more is woman's happiest

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knowledge, and her praise."—*Milton.*

"'Tis beauty that doth oft make women proud; 'tis virtue that doth make them most admired; 'tis modesty that makes them seem divine."—*Shakespeare.*

b H. W. Beecher.

Hiding the failings of others.—When a leaf drops and dies, it goes down to mingle with the ground. When moss falls off it disappears. Everything in nature, as it decays, hides itself. And so it should be in human life. All the ten thousand decaying imperfections in society we are as soon as possible to forget and cast under foot. We are to accustom ourselves to look chiefly at that which is innocent, and beautiful, and aspiring, and in which are the possibilities of education. It is a bad thing for a man, in looking at himself, at his neighbours, and at communities, to look at the side of fault and failing, and meanness and imperfection, and wickedness and rottenness. These things will force themselves upon his notice full enough—more than enough for his good.[b]

CHAPTER THE THIRTY-FIRST.

war against Midian

a Ps. xciv. 1; Ro. xii. 19; Is. lxiii. 4, xxxiv. 8, xlvii. 3; Ro. iii. 5, 6.

b Nu. xxv. 17, 18.

c Nu. xxvii. 12—14.

d 2 Ti. iv. 6, 7.

e Ja. xxv. 31; Ho. iv. 1, 2.

f Nu. xxv. 11.

g Nu. x. 2, 9; 2 Ch. xiii. 12.

v. 2. See *Blunt, Scrip. Coin.* 88.

"There is an Australian missile called the boomerang, which is thrown so as to describe singular curves, and fall at last at the feet of the thrower. Sin is a kind of boomerang, which goes off into space curiously, but turns again upon its author, and with tenfold force strikes the guilty soul that launched it."

1—6. (1, 2) **avenge .. Midianites,**[a] for the sin of seducing Israel.[b] **afterwards,** *etc.*,[c] Moses was to die as he had lived, protesting ag. idolatry.[d] (3) **arm .. war,** selected men for a holy war. **Lord,**[e] the God of Israel, the true Lord of Midian, as of the whole earth. (4) **throughout .. Israel,** all Israel equally represented, (5) **delivered,** *lit.* told off. (6) **Phinehas,**[f] whose zeal had been previously tested. **holy instruments,**[g] *i.e.* the trumpets; wherewith to signal the attack.

Israel's great leader called to his last work for God and man (*v.* 2).—I. The work to which he was summoned—1. Considered in itself; 2. Considered in its effect. Last words and deeds of great men invested with peculiar sanctity, and remembered. Moses' first act to deliver men's bodies from bondage: his last to punish those who had imperilled their moral freedom. II. The considerations by which he was urged to its prompt and perfect performance. 1. From this work he would go to his account; hence would be careful in the execution; 2. From this work he would go to his rest, hence would be anxious to finish it. Learn:—(1) Is our present work worthy of being our last? (2) With what spirit are we pursuing it? (3) Has the great work of our salvation been attended to?

Priests going to battle.—This custom of priests attending the army to the battle-field is still common among the inhabitants of the Gold Coast of Africa—their fetishmen (or priests) accompanying the warriors, and urging them to deeds of daring and bravery by the promise of supernatural aid, and by the invocations which they never cease to make.—*A fighting prelate.*—Peter de Dreux, cousin-german to the king of France, and bishop of Beauvais, being taken in arms by Richard the First of England, was imprisoned and fettered by him for personal injuries during his own captivity. Pope Celestine III. wrote to the king a gentle remonstrating letter in favour of the prelate, which the king answered by sending the bishop's helmet and armour to Rome, with these words from the Holy Bible: "Know now whether it be thy son's coat or no" (Genesis xxxvii. 32). This answer, so just and so appropriate, put a stop to the Pope's intercession, and he replied, "That the coat the king had sent did not belong to a son of the Church, but of the camp; and the prisoner, therefore, was at Richard's mercy."

7—12. (7) **slew .. males,**[a] who opposed them in battle. (8) beside .. **slain,** in the battle. **Evi**[b] (*desire*, or *dwelling*). **Rekem** (*variegation*, or *flower-gardening*). **Zur** (*a rock, shape, form*), the father of Cozbi.[c] **Hur** (*cavern*). **Reba** (*a fourth part*). (9) **all,** not in the original. **women .. captives,** bringing temptation into their camp, *see v.* 15. (10) **all .. castles,**[d] hamlets. (11) **spoil,**[e] goods. **prey,** captives, live-stock. (12) **brought .. Moses,** for him to divide. **unto .. Israel,** to share with them the spoil of war.

The character and death of Balaam.—I. A brief account of what the Scriptures tell us concerning Balaam. Balak's message to him; his refusal to accompany the messengers; the second message; Balaam and his ass; the blessing of Israel; his advice to Balak; his death. II. Some lessons of instruction to be derived from this history. 1. It is possible to have a very enlightened mind, while the heart is very far from being renewed unto holiness; 2. Any allowed sin provokes God's Spirit to leave men to themselves, and thus seals them up, as it were, to ruin and destruction; 3. The danger of indecision in matters of religion.[f]

Madness of the ambitious man.—While he beholds the stars, with Thales, he forgets the ditch; and yawning so wide for preferment, contempt is easily thrown into his mouth. I have read of Menecrates, a physician, that would needs be counted a god, and took no other fee of his patients but their vow to worship him. Dionysius Syracusanus, hearing of this, invited him to a banquet; and to honour him according to his desire, set before him nothing but a censer of frankincense; with the smoke whereof he was feasted till he starved, while others fed on good meat. This showed the great naturalist a natural fool, a madman. Sapor, a Persian king, wrote himself, King of Kings, Brother to the Sun and Moon, and Partner to the Stars. Yet, alas! he was a man; therefore a madman in the arrogation of his style.[g]

13—16. (13) **went .. camp,** to welcome the victors. (14) **officers,** by whose orders the rest acted, and who, as selected men, should have known better. (15) **have .. alive?** *see v.* 9. (16) **these,** *etc.*,[a] *see* xxv. 1 *ff*.

The counsel of Balaam.—How shall we characterise the conduct of Balaam in this transaction? Consider—I. The measure of his criminality. To do this we must form some estimate of his knowledge of what was right for him to do towards Israel. He knew *everything* concerning Israel, and their relation to God. His sin was thus committed knowingly, consciously, wilfully. He *set* himself to do wickedly. II. His motives in this course: the meanest. He "loved the wages of unrighteousness." III. The baseness of the method he adopted to accomplish his design. God had revealed to him, in prophetic insight, the secret of Israel's greatness and strength. And Balaam used that very inspiration to injure, fatally, God's own chosen people.[b]

Misery of the bondage of sin.—Of all miseries the bondage of sin is the most miserable. It is worse than sorrow, worse than pain. It is a ruin that no other ruin is like unto. It troubles all the peace of life. It turns sunshine into darkness. It embitters all pleasant fountains, and poisons the very blessings of God which should have been for our healing. It doubles the

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Midian conquered

a Dt. xx. 13; Ju. xxi. 11; 1 K. xi. 16.

b Jos. xiii. 21.

c Nu. xxv. 15.

Fr. Jos. xiii. 21, it appears that these chiefs were dependent upon Sihon.

d Ps. cxix. 118, 119, cxxxix. 19, xxxiv. 21; Pr. x. 28; Ps. xxxvii. 7 *ff*; Pr. xi. 5—7.

e Dt. xx. 10—18.

v. 8. *Hunt, Scrip. Coin.* 87.

f *T. Grantham, B.D.*

"Our sins, like to our shadows, when our day's in its glory, scarce appear; towards our evening, how great and monstrous!"—*Sanderling.*

g *T. Adams.*

the women saved

a 2 Pe. ii. 15; Re. ii. 14.

b *W. Roberts.*

"Like the gambler who hath lost at one venture nearly all his property, and thinks he may risk the remainder, being so small; the desperate sinner, feeling that he hath lost his peace of conscience, acts as if the commission of farther crimes would make him no worse than he really is."—*Dr. McCosh.*

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"As a rope is twined from many threads, so is sin very rarely single; but one grows out of another; and often the new is committed to cover or excuse the old." —*Gotthold.*

c Dr. W. F. Faber.

burdens of life, which are heavy enough already. It makes death a terror and a torture, and the eternity beyond the grave an infinite and intolerable blackness. Alas! we have felt the weightiness of sin, and know that there is nothing like it. Life has brought many sorrows to us, and many fears. Our hearts have ached a thousand times. Tears have flowed. Sleep has fled. Food has been nauseous to us, even when our weakness craved for it. But never have we felt anything like the dead weight of sin. What, then, must a life of such sins be? What must be a death in sin? What the irrevocable eternity of unrepented sin?[c]

the female children spared

a Wordsworth: "The object was to exterminate the whole nation, as it could not be perpetuated in the women." —*Keil.*

b Ju. xxi. 10—12.

c Wordsworth, who adds: "The hist. of Ruth, the Moabitess, opens to us a refreshing view of the healthful and blessed consequences of this command. The warning as well as the mercy working together for good. We do not know how many women were slain, but we know that 32,000 were spared. See v. 35."

d Nu. v. 2, xix. 11—18.

e J. Foster.

17—20. (17) **kill . . ones,** "to them life might have been worse than death; and certainly death was life, for God took them before they knew sin."[a] **woman,** *etc.,*[b] hence had prob. been engaged in the licentious worship of Peor. (18) **keep . . yourselves,** "That by religious nurture among you they may be recovered to the truth."[c] (19, 20) **abide . . days,**[d] as men who needed purification, having been at close quarters with death.

Signal retribution.—Terrible though it was we shall find it—I. Vindicated by the known character of God. 1. Righteous in all His ways; 2. Holy in all His works. By this act the sin of Midian is for ever stamped as one of unparalleled enormity; 3. A God of love. The children were saved from an inevitably godless life and its consequences. II. Illustrated by present outworking of human conduct. Those who condemn this war of extermination as cruel and unjustifiable, are, in many cases, dooming their children to what is far worse than an early death; viz., to a godless life and its dreadful consequences.

Striving against sin.—Where are the heroes "who resist unto blood, striving against sin?" Should we weep, or laugh, at the foolishness of mankind, childishly spending their indignation and force against petty evils, and maintaining a friendly peace with the fell and mighty principle of destruction? It is just as if men of professed courage, employed to go and find and destroy a tiger or a crocodile that has spread alarm or havoc, on being asked at their return, "Have you done the deed?" should reply, "We have not indeed destroyed the tiger or crocodile; but yet we have acted heroically: we have achieved something great,—we have killed a wasp." Or like men engaged to exterminate a den of murderers, who, being asked at their return, "Have you accomplished the vengeance?" should say, "We have not destroyed any of the murderers; we did not deem it worth while to attempt it: but we have lamed one of their dogs."[e]

purifying the spoil

a 1 Co. iii. 13—15.

b Nu. xix. 9. "No saint or martyr can cleanse himself of his own sins. Did ever any man, by his death, deliver another man

21—24. (21) **Eleazar,** who had now fully entered upon the office vacated by the death of Aaron. (22) **brass,** copper. (23) **abide,**[a] withstand, as metals. **all . . not,** as woven fabrics, etc. (24) **wash,** *etc.,*[b] *see* xix. 19, 20.

The purification of spoil.—I. Things once used in the service of sin need to be purified before they can be employed acceptably in the service of God. II. The gifts of the world for the uses of the Church—missionary offerings, etc.—need to be baptised with the Holy Ghost and with fire.

Importance of purity.—By the ancients courage was regarded as practically the main part of virtue: by us, though I hope we

are none the less brave, purity is so regarded now. The former is evidently an animal excellence, a thing not to be left out when we are balancing the one against the other. Still the following considerations weigh more with me. Courage, when not an instinct, is the creation of society, depending for occasions of action (which is essential to it) on outward circumstances, and deriving much both of its character and its motives from popular opinion and esteem. But purity is inward, secret, self-sufficing, harmless, and, to crown all, thoroughly and intimately personal. It is, indeed, a nature rather than a virtue; and, like other natures, when most perfect is least conscious of itself and its perfection. In a word, courage, however kindled, is fanned by the breath of man: purity lives and derives its life solely from the Spirit of God.[c]

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from death, except only the Son of God? He, indeed, was able to safe-conduct a thief from the cross to Paradise; for to this end He came, that, being Himself pure from sin, He might obey for sinners."—*Hooker*.

c *Hare*.

25—30. (25, 26) **sum .. taken,** the total amount. (27) **two,** equal.[a] **between .. them,** as a reward for so bravely meeting danger. **and .. congregation,** for cheerfully undertaking war at God's command. (28) **one soul,** *etc.*,[b] *i.e.* the 500th part of their share of the spoil. (29) **heave-offering,** *lit.* offering. (30) **one .. fifty,** *i.e.* a 50th part of their share.

division of the spoil

a Jos. xxii. 8; 1 S. xxx. 24, 25.

b Nu. xviii. 8, 19.

Division of the spoils of war.—I. Note the rule according to which the spoil was divided into three parts. 1. To God; 2. To the warriors; 3. To the people. II. Note the effects of such a rule. 1. A war must be righteous since a part of the spoil was for God; 2. Such a war would be willingly undertaken, since the warrior was rewarded; 3. Such a division of spoil would tend to limit the warrior class, since those who did not fight shared the fruit of victory; and but for such division all would be anxious to go down to battle, leaving the camp undefended.

The offering of the warriors a grateful acknowledgment for personal safety; of the congregation, a grateful return for national success. The Levites had a fiftieth, since they were more numerous than the priests.

No good in war.—Dr. Johnson laughed at Lord Kames's opinion that war was a good thing occasionally, as so much valour and virtue were exhibited in it. "A fire," said the doctor, "might as well be considered a good thing. There are the bravery and address of the firemen in extinguishing it; there is much humanity exerted in saving the lives and properties of the poor sufferers; yet, after all this, who can say that a fire is a good thing?"[c]—*Cromwell.*—In the attack made by the Parliamentary forces, under the command of the Earl of Manchester, on the Royalists, in October, 1643, Cromwell, then a colonel, led the van. At the watchword, "Truth and Peace," he placed himself at the head of his men, and they advanced, singing psalms; reserving their charge, however, until the enemy's horse had discharged their pieces. A second salute, and a charge from the king's troops themselves, met their approach to the royal line. By the last volley Cromwell's horse was killed, and fell with him to the ground, and ere he was well risen, being now mixed with the combatants, he was again laid prostrate by the hand of a royalist gentleman, thought to have been Sir Ingram Hopton; again rising, however, he seized on a sorry horse from one of his troopers, remounted, and contributed his personal share to the victory obtained.

c *Boswell*.

"War is that miserable desolation that finds a land before it like Eden, and leaves it behind like Sodom and Gomorrah, a desolate and forsaken wilderness. Let it be sowed with the seed of man and beast, as a field with wheat, war will eat it up."—*T. Adams.*

31—40. (31, 32) **booty,** *etc.*, *lit.* "and the prey in addition to the plunder which the men of war seized,"[a] prey = live-stock; plunder = spoil of other kinds, *see v.* 11. **six .. sheep,** flocks of nomadic tribes enormously large. (33) **beeves,** cattle, oxen.

summary of the spoil

a *Spk. Comm.*

Beeves, the pl. of

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beef, wh. orig. — an ox. bull, or cow. Fr., *bœuf*; L., *bos*, *bovis*; Gk., *βοῦς*, an imitation of the bellowing of the ox.

b Is. xxx. 6, 24.

c 2 K. vii. 7, 10.

d Ge. xxii. 3; Ju. x. 3, 4; 2 S. xvi. 2; Jo. xii. 14; Jos. xv. 18; 1 S. xxv. 20; 2 K. iv. 24.

e Ge. xlii. 26; 1 S. xxv. 18.

f *Wordsworth.*

"Soldiers are the only carnivorous animals who live in a gregarious state."—*Zimmerman*

"If Europe should ever be ruined, it will be by its warriors." *Montesquieu.*

g *H. Richard, M.P.*

division of the spoil

a Nu. xviii. 21.

"Pursue not a victory too far. He hath conquered well that hath made his enemy fly: thou mayest beat him to a desperate resistance, which may ruin thee." —*G. Herbert.*

"Is it to be thought unreasonable that the people, in atonement for the wrongs of a century, demand the vengeance of a single day?" — *Robespierre.*

"If you have committed iniquity, you must expect to suffer, for vengeance with its sacred light shines upon you."—*Sophocles.*

b *C. Spurgeon.*

the muster-

(34) **asses,** used in agriculture,[b] war,[c] riding,[d] carrying burdens.[e] (35) **women,** *etc.*, who were proh. made slaves, or household servants. (36—40) **Lord's . . persons,** who were dedicated to His service, wh. is perfect freedom.[f]

Polite pillaging.—When Field-Marshal Freteg was taken prisoner at Berpoede, the French hussar who seized him, perceiving that he had a valuable watch, said, "Give me your watch." The marshal instantly complied with the demand of the captor. A short time after, when he was liberated by General Walmoden, and the French hussar had become a prisoner in his turn, he with great unconcern pulled the marshal's watch from his pocket, and presenting it to him, said, "Since fate has turned against me, take back this watch; it belonged to you, and it would not be so well to let others strip me of it." The marshal, pleased with the honesty of the hussar, bade him keep the watch in remembrance of his having once had its owner for a prisoner.—*The cost of war.*—Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman, and child in attire of which kings and queens would be proud. I will build a school-house on every hill-side, and in every valley over the whole earth; I will build an academy in every town, and endow it; a college in every State, and fill it with able professors; I will crown every hill with a place of worship, consecrated to the promulgation of the Gospel of peace; I will support in every pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime of another round the earth's wide circumference; and the voice of prayer, and the song of praise, should ascend like a universal holocaust to heaven.[g]

41—47. (41) **as . . Moses,** *see* xviii. 14, 20. (42—47)[a] *see supra.*

Returning from victory.—I. They returned laden with booty. II. They returned without the loss of a single warrior. III. They returned with a thank-offering to God. Learn:—1. We are now in the midst of the conflict; 2. We are personally safe if we fight on the right side; 3. We shall return home enriched in heart and mind by the victory; 4. We shall spend eternity in offering a thank-offering to Him who fighteth for us.

Certain victory.—Soldier of the cross, the hour is coming when the note of victory shall be proclaimed throughout the world. The battlements of the enemy must soon succumb; the swords of the mighty must soon be given up to the Lord of lords. What! soldier of the cross, in the day of victory wouldst thou have it said that thou didst turn thy back in the day of battle? Dost thou not wish to have a share in the conflict, that thou mayest have a share in the victory? If thou hast even the hottest part of the battle, wilt thou flinch and fly? Thou shalt have the brightest part of the victory if thou art in the fiercest of the conflict. Wilt thou turn, and lose thy laurels? Wilt thou throw down thy sword? Shall it be with thee as when a standard-bearer fainteth? Nay, man, up to arms again! for the victory is certain. Though the conflict be severe, I beseech you, on to it again! On, on, ye lion-hearted men of God, to the battle once more! for ye shall yet be crowned with immortal glory.[b]

48—54. (48) **officers,** who would be, therefore, in the thick

of the fight. (49) **thy . . charge,** they reviewed the army aft. the campaign. **there . . us,** miraculous preservation. (50) **brought . . Lord,** as a thank-offering. **chains,** armlets.[a] **rings,** as finger or seal rings.[b] **tablets,** neck ornaments. **to . . Lord,**[c] for wh. purpose it would be placed in the treasury of the sanctuary. (51) **jewels,** of wh. the Midianites had a great love;[d] as all nomadic and barbarous tribes. (52) **was . . shekels,** *i.e.* ab. £25,000.[e] (53) **for . . war,** the common soldiers. **had . . himself,** in addition to the spoil of the officers; and inclusive also of less valuable things. (54) **brought,** *etc.*, *see v.* 50.

Destruction of the Midianites.—Notice—I. The victory of the Israelites over Midian. As—1. An historical fact, this teaches us that no power can withstand the arm of the Lord; 2. A type, it shows us what shall ultimately be the fate of all our spiritual enemies. II. Their slaughter of the captives. This was not intended as an *example* to us, but as a *lesson* it is of great importance, since it shows us that peculiar judgments await those who tempt others to sin. III. Their dedication of the spoils. They were presented to God as—1. An acknowledgment of what was deserved; the Israelites really deserved death; 2. A memorial of deliverance; this deliverance was truly astonishing; 3. A testimony of gratitude.[f]

A massacre.—When the ferocious Ali Pacha took Gardiki, he massacred its inhabitants, and demolished the city. Even the Gardikiote prisoners whom he had confined in the island were not spared; but on a given day he had them assembled in the court of the han, when he commanded his troops to advance. They were well aware of the service on which they were about to be employed; the Mahometans all held back, but the Greeks eagerly mounted the walls which surrounded the area wherein the prisoners were enclosed. Ali then took a musket from the hands of a soldier, and having ordered the han gates to be thrown open, discharged the first shot into the crowd of victims. This was the signal for a general massacre; the surrounding troops fired amongst them till their ammunition was expended, when others succeeded, and continued the work of death. The fury of despair ministered arms to some of these wretched prisoners, who, with stones torn from the pavement and the walls, wounded many of their destroyers; others retreated into one of the apartments of the han, to which fire was immediately applied, and those who escaped the volleys of musketry, fell a sacrifice to the flames. In the meantime, a few having burst out of the area, came in despair and flung themselves at the feet of the vizier, and cried for mercy in accents that might have moved a heart of flint; but Ali's heart is harder than flint, and not a single rill from the fount of mercy flows into his soul; he ordered his chaoushes and kaivasis to cut the imploring supplicants in pieces with their ataghans before his face. The bloody work was thus completed, when the bodies, amounting to between seven and eight hundred, were left unburied, to rot upon the spot where they had fallen; the gateway of the area was walled up, and an inscription placed over it cut in stone, which signifies, "Thus perish all the enemies of Ali's house."

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roll unbroken

a 2 S. i. 10.

b Ex. xxxv. 2.

c Ex. xxx. 12, 16.

d Ju. viii. 26.

e *Keil*, £25,125. *Spk. Comm.*, £20,000.

Rosenmuller cites an instance fr. *Tacitus* (*Ann.* xiii. 39) of the Roms. having slaughtered all the foe without losing a single man, on the capture of a Parthian castle: and another fr. *Strabo* (xvi. 1128), of a battle in wh. 1,000 Arabs were slain, and only two Roms. *Hasewick* mentions a similar acc. fr. the life of Saladin in his Intro. (l. 2, p. 452). See also *Keil*.

f *C. Simeon, M.A.*

"A victory is twice itself when the achiever brings home full numbers."—*Shakespeare.*

"The smile of God is victory."—*Whittier.*

"No reasonable man would be eager to possess himself of the invidious power of inflicting punishment, if he were not predetermined to make use of it."—*Junius.*

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Reuben's selfish request

a The Arabs say, "Thou canst not find a country like the Belka."
b Jos. xvi. 2, 7.
c Jos. xiii. 9, 17; Is. xv. 2; Jer. xlviii. 18, 22.
d Is. xv. 6; Jer. xlviii. 34; Jos. xiii. 27.
e De. i. 4, ii. 24—30, iii. 2, 6, iv. 36, xxix. 7; Jos. ix. 10, xii. 2, 5, xiii. 10—27, xxi. 39; Ju. xi. 19, 26; 1 Ch. vi. 81.
f Is. xv. 4, xvi. 9; Jer. xlviii. 34.
g Jos. xiii. 19; Is. xvi. 8; Jer. xlviii. 32.
h *Eusebius.*
i Like some in our day, who are willing to enjoy the fruit of past struggles for civil and religious liberty, leaving those who helped to gain their freedom to struggle on alone for further concessions.

Moses reproves Reuben and shows the fruit of rebellion

a De. i. 22—28.
b *C. Simeon, M.A.* v. 6. *Serm.* by *W. Barrow; R. P. Buddicom,* ii. 237. "I would cut off my own head, if it had nothing better in it but wit; and tear out my own heart, if it had no better disposition than to love only myself and laugh at all my neighbours."—*Pope.*
c *S. G. Goodrich.*

states the case of those

CHAPTER THE THIRTY-SECOND.

1—5. (1) **the .. Jazer,** distr. round the city of that name, *see* xxi. 32. **behold .. cattle,** *i.e.* good pasture land.[a] (2) **came,** *etc.*, they had learned the wisdom of consulting their leaders. (3) **Ataroth**[b] (*crowns*), perh. Ataroth-Addar. **Dibon,**[c] *see* xxi. 30. **Nimrah**[d] (*limpid*), ab. 5 ms. N. of Libias. **Heshbon,**[e] *see* xxi. 25—34. **Elealeh**[f] (*whither God ascends*), the ruins *el-A'al*, 2 ms. fr. Heshbon. **Shebam**[g] (*fragrance*), noted for its vines, called also Sibmah and Shibmah, nr. Heshbon. **Nebo** (*? interpreter*), said to be 8 ms. S. of Heshbon.[h] **Beon,** a contr. form of *Baal-meon* (*place of dwelling*), or *Meon*, its ruins, *Miun* or *Maein*, ab. 3 ms. S.E. of Heshbon. (4) **which .. smote,** the battle and the victory were the Lord's. **and .. cattle,** now increased by spoils of war. (5) **wherefore,** *etc.*,[i] what others had helped to conquer they wished to retain; leaving it to the rest to conquer Canaan.

The request of Reuben and Gad.—I. It evinced great selfishness. Having got what they needed why concern themselves about others? though what they had got was by the aid of those others. (Apply this to modern cases.) II. It showed great worldliness. "A place for cattle" all they thought of. The present and material good, all that many now think of. III. It betrayed great unbelief. They were sure of the present, but doubted as to the future. IV. It exhibited great lack of patriotism. Many forget the State or the party, in class legislation and personal wants and wishes.

6—9. (6) **shall .. war,** to obtain *their* inheritance, and secure *yours*. **and .. here?** enjoying what they have striven for. (7) **discourage,**[a] another reason: if one tribe were to rest there, others might. (8) **thus .. fathers,** *i.e.* they broke down the courage of Israel. **Kadesh-barnea,** *see* xiii. (9) **Eshcol,** *see* xiii. 23, 24.

Moses reproves the Reubenites.—Consider—I. The grounds of Moses' jealousy. There was ample reason for the fears he entertained. Their request seemed to be dictated by selfishness, worldliness, and unbelief. II. Its effects. 1. From himself it produced a faithful remonstrance; 2. From them it called forth a satisfactory explanation. Hints:—(1) Maintain on all occasions a jealousy over yourselves; (2) Be ready to assign the reasons of your conduct to others; (3) Endeavour so to walk that your actions may carry their own evidence along with them.[b]

Slaves to self.—Alexander could conquer the legions of Persia; but he could not conquer his own passions. Cæsar triumphed in a hundred battles; but he fell a victim to the desire of being a king. Bonaparte vanquished nearly the whole of Europe; but he could not vanquish his own ambition. And in humbler life, nearer home, in our own every-day affairs, most of us are drawn aside from the path of duty and discretion, because we do not resist some temptation, or overcome some prejudice.[c]

10—15. (10—13)[a] *see* xiv. 26—34. (14) **in .. stead,**[b] in their place and with their disposition. **an .. men,** a brood, a suc-

cession. (15) **ye .. people,**[e] hence men should reflect how others may be affected by their conduct.

Wholly following the Lord.—Let us—I. Explain the term. To follow the Lord wholly is—1. To accept all He does as right and good; 2. To obey all His commands, however difficult they may appear, regardless of consequences; 3. To do so at all times with a cheerful heart and a willing mind. II. Consider the consequences of neglect in this particular. 1. Those Israelites lost Canaan, we may lose Heaven; 2. They were separated from their children; ours may be eternally sundered from us. Learn:—For us the way to follow the Lord is to imitate Jesus, trust in Him, and walk in the new and living way.

Heathen devotedness.—A Spartan youth was holding the censer at a sacrifice when Alexander was offering a victim. It chanced that, while he held the censer, a hot coal fell upon his hand. The youth stood still, and never flinched, lest by any utterance or cry the sacrifice should be disturbed; for, he said, he was in the presence of Alexander, and he would not have the sacrifice interrupted for him: and thus he bore the pain of the burning coal. Let us remember that Spartan youth, adding to what he said, "We are in the presence of the Almighty God."[d]

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who died in the wilderness

a De. i. 34—36; Nu. xxvi. 64, 65; Jos. xiv. 8, 9; 1 Co. x. 5.

b Ps. li. 5; Ep. ii. 3.

c De. xxx. 17, 18; Jos. xxii. 16—18; 2 Ch. vii. 19, 20, xv. 2.

"I would rather be Brainard, wrapped in my bearskin, and spitting blood upon the snow, than to be Gabriel." — *Bishop Hamline.*

d *Bibl. Treas.*

16—19. (16) **near,**[a] in earnest, familiar counsel. **build .. cattle,** pens for flocks, roughly built of stones. **cities,** *i.e.* prob. those taken, to be refortified. (17) **we .. armed,**[b] to aid in the invasion. **before,** taking our old place in the line of march. **because .. land,** the cities would have to be garrisoned. (18) **we .. houses,** *etc.*, we will do for others, as they have done for us. (19) **on .. Jordan,**[c] *i.e.* W. of the river. **forward,** farther N. on the E. of the river. **because .. us,** by special adaptation (*v.* 1), and choice.

Reuben's better resolve.—In it we notice an exhibition of real greatness of soul. I. An acknowledgment of error, as contrasted with the obstinacy of small minds in face of conviction and argument. II. A resolution to do more in the right direction than would have previously been expected. III. A surrender of personal wishes for the public good.

True repentance.—

At length corrected by the filial rod
Of his offended but his gracious God,
And lashed from sins to sighs; and by degrees
From sighs to vows, from vows to bended knees;
From bended knees to a true pensive breast;
From thence to torments not to be expressed;
Returns, and (from his sinful self exiled)
Finds a glad Father, he a welcome child:
Oh, then it lives; oh, then it lives involved
In secret raptures; pants to be dissolved;
The royal offspring of a second birth.[d]

Reuben's better resolution

a Pr. xv. 1, 2, xxv. 15.

b Ju. viii. 1—3.

c Jos. xxii. 4, 9.

"It is a cust. with the nomads of *Leja* to surround their camp with a *Sira*, *i.e.*, a wall of stones ab. the height of a man, that the flocks be not scattered at night: the fall of small stones placed at the top warns them of the attempts of of wolves to enter."—*Wetstein.*

d *Quarles.*

20—23. (20—21) **if,** *etc.*, on condition that they fulfilled their word. (22) **guiltless .. Lord,** of disobedience to Him. **and .. Israel,** of withholding brotherly help, and patriotic zeal. **this .. Lord,**[a] as the reward of your fidelity, and the fulfilment of your wish. (23) **sinned .. Lord,** in disobeying Him, discouraging others, presenting an evil example. **be .. out,**[b] in their future hist. they might be left to fight their own battles.

Moses' promise to Reuben

a De. iii. 12—20.

b Ge. iv. 7, xliv. 16; Is. lix. 12; Ps. xc. 8; Pr. xiii. 21.

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v. 23. See *Serm.* by *Dr. South*, iv. 139; *Bp. Wilson*, ii. 334; *Bp. Fulford*, ii. 58; *T. Boston*, iii. 180; *W. Gilpin*, i. 62; *Dr. D'Oyly*, i. 357; *J. H. Newman*, iv. 43.

c J. Jaques.

d D. Black.

"Brave conquerors! for so you are that war against your own affections, and the huge army of the world's desires."—*Shakespeare.*

"Little sins are the natural stream of a man's life; that do of themselves tend hell-ward, and are of themselves enough to carry the soul down silently and calmly to destruction; but when greater and grosser sins join with them, they make a violent tide that hurries the soul away with a more swift and rampant motion down to hell, than little sins would or could do of themselves."—*Hopkins.*

Reuben's promise to Moses

a Jos. iv. 12, 13.

b Spk. Comm.

c Keil.

"We who live now, and the Israel of old, are like soldiers ranged side by side in one spiritual army of the same Church militant, under the banner of the Cross"—*Bp. Wordsworth.*

v. 26. *Serm.* by

Sin finding the sinner out.—I. What it is to be found out by sin. To be overtaken by convictions; to be troubled and alarmed, and brought under a sense of condemnation and danger, on account of sin. II. The certainty of this finding out. The text warns of the truth in the emphatic words, "Be sure." Nor is the text the only passage of Scripture that warns us of the certainty of these consequences of sin. III. The times and occasions when men are usually found out by sin. Sin finds men out—1. By an unexpected stroke of Providence; 2. At the time of conversion; 3. In the day of adversity, sickness and death; 4. If not in this world, in the next.[c]—*Sin detected.*—I. Sin is frequently brought to remembrance under the powerful and searching ministry of the Gospel. II. The sinner is found out in the season of sickness. III. In the various adverse changes of human life. IV. At the near approach of death. V. Sin will infallibly be found out at the great day of Judgment.[d]

A strange discovery of crime.—When Dr. Donne, afterwards dean of St. Paul's, took possession of the first living he ever had, he walked into the churchyard as the sexton was digging a grave; and on his throwing up a skull, the doctor took it into his hands to indulge in serious contemplation. On looking at it, he found a headless nail sticking in the temple, which he secretly drew out, and wrapped in the corner of his handkerchief. He then asked the grave-digger, whether he knew whose skull it was? He said he did: adding, it had been a man's who kept a brandy shop; a drunken fellow, who, one night, having taken two quarts of ardent spirits, was found dead in his bed the next morning. "Had he a wife?" "Yes." "Is she living?" "Yes." "What character does she bear?" "A very good one; only her neighbours reflect on her because she married the day after her husband was buried." This was enough for the doctor, who, in the course of visiting his parishioners, called on her: he asked her several questions, and, among others, of what sickness her husband died. She giving him the same account, he suddenly opened the handkerchief, and cried, in an authoritative voice, "Woman, do you know this nail?" She was struck with horror at the unexpected question, instantly acknowledged that she had murdered her husband; and was afterwards tried and executed.

24—27. (24) **build,** *etc., v.* 16. (25—27) **before the Lord,**[a] *i.e.* "immediately in front of the sacred tokens of the Lord's presence,"[b] *see* x. 18—21: or "acc. to the judgment of Jehovah, with Divine approval."[c]

The word of the just man is his bond.—I. Speech is often so fair that all that is needed is that one should do that which has proceeded out of his mouth. II. The just and honourable man will take measures to fulfil his word. Reuben went to the war unencumbered by family and property. Hence, being anxious to return, they would fight with greater zeal to bring the campaign to a speedy issue.

Word of honour.—When Justice North, afterwards the Lord Keeper Guildford, during one of his circuits, visited the Duke of Beaufort, at his princely seat at Badmington, the Lord Arthur, then a child about five years old, was very angry with the judge (he said) for hanging men. The judge replied, "that if they were not hanged, they would kill and steal." "No," said the

little boy, "you should make them promise upon their honour they would not do so, and then they would not." How delicate must the noble principle have been in the breast of this infant noble, and how rich a soil wherein to plant and to cherish it!

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28—33. (28) **so . . them,** as a prudent man Moses would not be deceived by fair words. **commanded,** *etc.*, gave orders to those who would have to divide the land.[a] (29) **then,** *etc.*, as a reward for their aid and fidelity. (30) **they,** *etc.*, in wh. case they would be compelled to pass over. (31, 32) **answered,** *etc.*, repeating their promise in the presence of Eleazar and Joshua. (33) **gave,**[b] thus conditionally, and by anticipation.

A wise ruler's care for the future.—I. Moses was aged, and not to pass over Jord. himself, hence he takes steps for the fulfilment of his promise to Reuben. II. He also makes it conditional on Reuben's fidelity to his word. Learn:—1. Men approaching death should provide for the fulfilment of their vows, but in such a way that their survivors shall be justly treated; 2. Men should not involve themselves in promises for which they cannot make provision.

Unexpected reward.—M. Labat, a merchant of Bayonne, ill in health, had retired in the beginning of the winter, 1803, to a country house on the banks of the Adour. One morning, when promenading in his *robe-de-chambre*, on a terrace elevated a little above the river, he saw a traveller thrown by a furious horse, from the opposite bank into the midst of the torrent. M. Labat was a good swimmer; he did not stop a moment to reflect on the danger of the attempt, but, ill as he was, threw off his *robe-de-chambre*, leaped into the flood, and caught the drowning stranger at the moment when, having lost all sensation, he must otherwise have inevitably perished. "Oh, God!" exclaimed M. Labat, clasping him in his arms, and recognising with a transport of joy the individual he had saved; "sacred humanity; what do I not owe thee? I have saved my son!"

the promise confirmed and registered

a xxxiv. 17 *ff.*

b Jos. xii. 1, 6; De. xxix. 8; Nu. xxi. 24, 33, 35.

"The worst governments are always the most chargeable, and cost the people dearest, as all men in courts of judicature pay more for the wrongs that are done them than for the right."—*Butler.*

"All great men are characterised by three things: simplicity in manners, simplicity in speech, simplicity in spirit."—*John Bate.*

34—42. (34) **built,** or restored, or fortified. **Dibon,** *see* xxi. 30. **Ataroth,** *v.* 3, prob. now *Attarus*, betw. Kureyat and Machaerus.[a] **Aroer,** prob. the ruins at *'Arâ'ir*.[b] (35) **Atroth,** should be written *Atroth-Shopan* (*the crowns of Shophan*). **Jaazer,** *see* xxi. 32. **Jogbehah,** prob. the ruins of *Jebeiha*.[c] (36) **Beth-nimrah,**[d] or *Nimrah*, *v.* 3. **Beth-haran,**[e] or *Beth-ramphtha*,[f] now the ruins of *Rameh*. (37) **Heshbon,**[g] *see* xxi. 16. **Elealeh,**[h] *see v.* 3. **Kirjathaim,** contr. of *Kirjath-jearim*, prob. now the ruins of *el-Teym*; to the S.W. of Medeba. (38) **Nebo . . Shibmah,** *v.* 3. (39) **Machir,** *see* Ge. l. 23. **went,** had gone. **Gilead** the N. part of it. (40) **and . . gave,** *etc.*, dealing with Machir as with Reuben and Gad. (41) **Jair**[i] (*whom God enlightens*). **Havoth-jair** (*villages of Jair*). (42) **Nobah** (*a barking*). **Kenath**[k] (*possession*), now *Kenavât*,[l] in S. end of Lejah.

Names changed (*v.* 38).—Note on power and influence of names—I. Many things and persons have nothing but the good name of which they are unworthy. Profligate inheritor of a great name, give him another name, and he would sink out of sight. II. Some men, through some bygone folly, bear absurd names. Why should they be saddled for life with, and pass on to their children, an obnoxious appellative? III. Christianity has ce-

places builded

a *Seetzen*, ii. 342.

b *Burckhardt*, 633.

c *Ibid.* 618; *Robinson*, *App.* 168.

d *Burckhardt*, 609, 661; *Rob. Bib. Res.* ii. 279.

e Jos. xiii. 27.

f *Jos. Ant.* xviii. 2, 1; called *Julias* in honour of wife of Augustus, aft. named *Livias* by H. Antipas, in honour of Livia, the wife of Augustus.

g *Rob. Bib. Res.* ii. 273.

h *Burckhardt*, 623.

i De. iii. 14; Jos. xiii. 30.

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k Giant Cities of Bashan, by *Porter*, 41. See on Ge. xiv. 5.

l "The ruins are very extensive even now, being no less than two and a half or three ms. in circum., and containing magnificent remains of palaces fr. the times of Trajan and Hadrian. It is on the W. slope of Jebel Hauran, and is only inhab. by a few fams. of Druses."—*Keil.*

v. 41. *Blunt's Scrip. Coin.* 19.

m S. Moody.

"If riches have been your idol, hoarded up in your coffers, or lavished out upon yourselves, they will, when the day of reckoning comes, be like the garment of pitch and brimstone which is put on the criminal condemned to the flames."—*Hervey.*

cupied many of the world's high places and given new names to places and things (*ill.* heathen festivals, etc.). Learn:—Is there yet changed the old name sinner into saint? "A new name," etc.

Great names in a strange place.—The inhabitants of St. Johanna, among other whimsical customs have one which seldom fails to excite the astonishment of the young navigator. They beg an English name of the sailors who touch at their island, and of course, names of the greatest eminence are freely given by our tars. Thus when they come to visit ships which stop at the island, it has happened that Charles Fox has humbly solicited the washing of linen, and the Prince of Wales requested a preference for his vegetables; Mr. Pitt has been detected stealing a blanket; while the Duke of Bedford has been known to beg for an old nail.—*An unlucky name.*—A singular instance of a name, and a Christian name, influencing the destiny of an individual, is told by Herreru, the Spanish historian. Louis VIII. of France, surnamed "Cœur de Lion," desiring a Spanish princess for his bride, ambassadors were sent to the Court of Madrid. The eldest and most beautiful of the royal sisters was the one destined by her own family to share the diadem of France. But where was the wise fairy godmother who, in all nursery tales, presides at the naming of beautiful princesses? At the cradle of the unfortunate daughter of Spain, it would seem, there was no fairy godmother, nor even an earthly sponsor gifted with musical or æsthetic tastes. Her name, Urraca, harsh in sound, was in its signification still more objectionable, for in Spanish it signified a magpie. A magpie queen! and to mate with a lion-heart! Impossible! the dismayed ambassadors felt themselves compelled to reject the young beauty. Her name had deprived her of a noble husband and of a crown. The lovely Urraca saw her younger sister (less fair than herself except in name) preferred before her, and Blanche the Fair, of Castile, was carried in triumph to France to become the honoured wife of Louis the Lion-heart, and the proud mother of St. Louis.[m]

CHAPTER THE THIRTY-THIRD.

the journeys of Israel from Rameses to Succoth

a De. viii. 2.

b Ge. xlvii. 11; Ex. xii. 2, xiii. 4, xiv. 8.

v. 1. *Serm.* by *J. Copner, M.A.*, p 68.

"History maketh a young man to be old, without either wrinkles or grey hairs, privileging him

1—5. (1) **journeys,** *lit.* removings, breakings up, marches, 42 in num. (2) **wrote .. Lord,**[a] as a memorial of God's providential care. (3) **Rameses,**[b] *see* Ex. xii. 37. (4) **for .. firstborn,** or were burying. They were thus occupied when Israel escaped. **upon .. judgments,** wh. explains the force of the wonders wrought in Egypt. (5) **Succoth,** *see* Ex. xii. 37.

A journal of progress.—I. Life is a journey from one point of time, and often from one place, to another. II. A story of this journey is written in the book of memory, of providence, etc. III. The story of the journey of life will bear reading only as it lies parallel with the will of God. Learn:—Have we surrendered ourselves to Divine guidance? "The steps of a good man are ordered by the Lord," etc.

Wisdom of history.—Histories make men wise, and, in proportion as their minds are influenced by a natural love of their

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country, so they will always feel a desire to become more and more familiar with the most authentic accounts of its origin, progress towards civilisation, and the circumstances which have led to its present importance (or degradation) in the scale of nations. To trace with accuracy the gradual advancement of a country from primitive barbarism, darkness, and idolatry, to a state of refinement in the arts, learning, and religion, is the grateful task of the historian, but perhaps one of the most difficult that he can undertake; and there are but few who have succeeded in the attempt.[c]

with the experience of age, without either the infirmities or inconveniences thereof."—*Fuller.*

"History makes us some amends for the shortness of life."—*Skelton.*

c *Bacon.*

6—11. (6) **Etham,** *see* Ex. xiii. 20. (7) **Pi-hahiroth,** *etc.*, Ex. xiv. 2. (8) **Marah,** *see* Ex. xv. 23. (9) **Elim,** *see* Ex. xv. 27. (10) **by . . sea,** this encampment not named bef. (11) **in . . Sin,** *see* Ex. xvi. 1.

from Succoth to Sin

Israel's wanderings a picture of religious life.—I. Rameses, the mustering of thoughts, feelings, etc. II. Succoth, resting for retrospect and prayer. III. Etham, looking out upon the future. IV. Pi-hahiroth and Migdol, flying for life, watch-tower of the enemy. V. Red Sea, struggle of faith, deliverance. VI. Marah, bitter waters of memory and fear, sweetened by grace. VII. Elim, rest, prayer, preparation for the future. VIII. Red Sea, a safe view of past dangers. The safe side of trouble.

"History is a great painter, with the world for canvas, and life for a figure. It exhibits man in his pride, and nature in her magnificence—Jerusalem bleeding under the Roman, or Lisbon vanishing in flame and earthquake. History must be splendid. Bacon called it the pomp of business. Its march is in high places, and along the pinnacles and points of great affairs."—*Willmott.*

Value and use of history.—The histories of ages past, or relations concerning foreign countries, wherein the manners of men are described, and their actions reported, afford us useful pleasure and pastime; thereby we may learn as much, and understand the world as well, as by the most curious inquiry into the present actions of men; there we may observe, we may scan, we may tax the proceedings of whom we please, without any danger or offence. There are extant numberless books, wherein the wisest and most ingenious of men have laid open their hearts, and exposed their most secret cogitations unto us; in pursuing them, we may sufficiently busy ourselves, and let our idle hours pass gratefully; we may meddle with ourselves, studying our own dispositions, examining our own principles and purposes, reflecting on our thoughts, words and actions, striving thoroughly to understand ourselves: to do this we have an unquestionable right, and by it we shall obtain vast benefit.[a]

"History is neither more nor less than biography on a large scale."—*Lamartine.*

a *I. Barrow.*

12—17. (12) **Dophkah**[a] (*knocking*). (13) **Alush**[b] (*? place of wild beasts*). (14) **Rephidim,** *see* Ex. xvii. 1. (15) **in . . Sinai,** *see* Ex. xix. 1, 2. (16) **Kibroth-hattaavah,** Nu. xi. 34. (17) **Hazeroth,** *see* Nu. xi. 35.

from Sin to Hazeroth

Israel's wanderings a picture of the religious life (No. 2).—I. Dophkah, Alush, things unimportant and unrecorded yet tend to memorable passages in life's history. II. Rephidim, struggles against the enemy; trials of faith. III. Sinai, victory and refreshment prepare for higher revelations of the will of God. IV. Kibroth-hattaavah, Divine mercy and sinful murmuring. V. Hazeroth, rebellion against human authorities, pride and its punishment.

a Perh. at the junction of Mukatteb-road with Wady Feiran. *Porter, Hd. Bk. for Syria*, 22.

b Perh. at entrance of *Wady-es-Sheikh.* See *Keil* on Ex. xvii. 1.

History of mental progress.—There is no part of history so generally useful as that which relates the progress of the human mind, the gradual improvement of reason, the successive advances of science, the vicissitudes of learning and ignorance, which are the light and darkness of thinking beings, the extinction and

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c Johnson.

from Haseroth to Haradah

a Prob. the Wady *Ain Retemat*, not far S. of Kadesh. "A wide plain, with shrubs and *retem*," *i.e.* broom (*Rob. Bib. Res.* i. 279), nr. wh. is a copious spring, called *Ain-el-Kudeirat*.—*Kell.*

b The seventeen places between *Rithmah* and *Kadesh* where Israel encamped during thirty-seven yrs. are, except *Ezion-geber*, not identified; and only the four named in *vv.* 30—34 are mentioned again, and then in connection with a later time of the wandering.—See *Kell.*

c Quarles.

from Haradah to Moseroth.

a Acc. to *Wilton* (*Negeb*, 126, 134), Heshmon; Jos. xv. 27; now prob. *Ain Hasb*.

b Not far fr. Mt. Hor; De. x. 6.

c Colton.

from Moseroth to Mt. Hor

a Or, Beeroth-bene-jaakan=the wells of the sons of Jaakan; De. x. 6.

b Perh. Gudgodah (De. x. 7), but Wilton thinks not (*Negeb*, 131, 132). Robinson descr. here, "a lone conical mt." wh. "forms a conspicuous landmark for the traveller," now called *Jebel Arâif en-Nâkah*.

resuscitation of arts, and the revolution of the intellectual world. If accounts of battles and invasions are peculiarly the business of princes, the useful or elegant arts are not to be neglected; those who have kingdoms to govern have understandings to cultivate.[c]

18—24. (18) **Rithmah**[a] (*broom*), in wild. of Paran, Nu. xii. 16. (19) **Rimmon-parez**[b] (*pomegranate of the breach*). (20) **Libnah** (*whiteness*). (21) **Rissah** (*a ruin*). (22) **Kehelathah** (*convocation*). (23) **Shapher** (*pleasantness*). (24) **Haradah** (*fear*).

Israel's wanderings a picture of the religious life (No. 3).—I. Places, persons, things, not regarded by us as historical or memorable, are recorded in the book of remembrance. II. Hence we should learn to serve the Lord with fear at all times. III. Character and principles are in constant course of formation and consolidation in the quiet by-ways of life, and shew themselves in the more testing times of our history.

Progress in grace.—Be always displeased at what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself there thou abideth. But if thou sayest, I have enough, thou perishest; always add, always walk, always proceed; neither stand still; nor go back, nor deviate; he that standeth still proceedeth not; he goeth back that continueth not; he deviateth that revolteth; he goeth better that creepeth in his way than he that runneth out of his way.[c]

25—30. (25) **Makheloth** (*assemblies*). (26) **Tahath** (*place*). (27) **Tarah** (*station*). (28) **Mithcah** (*? sweet fountain*). (29) **Hashmonah**[a] (*fat soil*). (30) **Moseroth**[b] (*bonds*).

Power of progress.—Who, for the most part, are they that would have all mankind look backward instead of forward, and regulate their conduct by things that have been done?—those who are most ignorant as to all things that are doing. Lord Bacon said, time is the greatest of innovators: he might also have said the greatest of improvers. And I like Madame de Staël's observation on this subject, quite as well as Lord Bacon's: it is this, "That past which is so presumptuously brought forward as a precedent for the present was itself founded on an alteration of some past that went before it."[c]

31—37. (31) **Bene-jaakan**[a] (*sons of Jaakan*). (32) **Hor-hagidgad**[b] (*? mount of thunder*). (33) **Jotbathah** (*goodness*). (34) **Ebronah**[c] (*passage*). (35) **Ezion-gaber**[d] (*the giant's backbone*), aft. Solomon's naval port. (36) **pitched**, *etc.*, *see* xx. 1. (37) **Hor**, *see* xx. 22, 23.

Dr. Franklin.—Dr. Franklin, in the early part of his life, and when following the business of a printer, had occasion to travel from Philadelphia to Boston. In his journey he stopped at one of the inns, the landlord of which possessed all the inquisitive impertinence of his countrymen. Franklin had scarcely sat himself down to supper, when his landlord began to torment him with questions. He well knowing the disposition of these people, and knowing that answering one question, would only pave the way for twenty more, determined to stop the landlord at once by requesting to see his wife, children, and servants, in short, the whole of his household. When they were summoned, Franklin, with an arch solemnity, said, "My good friends, I sent for you here to give you an account of myself: my name is Benjamin

Franklin; I am a printer, of nineteen years of age; reside at Philadelphia; and am now going to Boston. I sent for you all, that if you wish for any further particulars, you may ask, and I will inform you: which done, I hope that you will permit me to eat my supper in peace."

38, 39. Aaron, *etc.*,[a] Nu. xx. 25—28.

The death of Aaron.—I. The high priest enters for the last time into the presence of his God, and to return no more. II. An old man goes to his rest after the conflicts of his long life. Learn: —1. Let aged ministers be reverenced, they will be soon called up the mount to die; 2. Let old men be respected not only for the sake of their age, but because they are so near their end.

Death of Archbishop Whately.—His last illness showed his principles; then he spoke plainly. To one who, observing his sufferings, asked him if he suffered much pain, he said, "Some time ago I should have thought it great pain, but now I am enabled to bear it." His intellect was unclouded by illness; he could think and speak. Some one said to him, "You are dying as you have lived, great to the last;" the reply was, "I am dying as I have lived, in the faith of Jesus." Another said, "What a blessing that your glorious intellect is unimpaired;" he answered, "Do not call intellect glorious; there is nothing glorious out of Christ." Another said, "The great fortitude of your character now supports you." "No, it is not my fortitude that supports me, but my faith in Christ." With such a witness on his lips and in his acts, Archbishop Whately passed away. He has left us useful writings, and much valuable thought; but the witness of his dying hours seals and crowns his labours. Dr. Arnold said of him that he was a great man. We reckon it a higher praise, that we can say over his grave, without flattery or exaggeration, that he was a great and a good man."[b]

40—44. (40) Arad, *see* xxi. 1—3. **(41) they . . Hor,** xxi. 4. **Zalmonah**[c] (*shady*). **(42) Punon**[d] (*darkness*). **(43) Oboth,** xxi. 10. **(44) Ije-abarim,** xxi. 2.

Retreat of the ten thousand.—Xenophon accompanied Cyrus the younger in the expedition against his brother Artaxerxes, King of Persia. In the army of Cyrus, Xenophon showed that he was a true disciple of Socrates, and that he had been educated in the warlike city of Athens. After the decisive battle in the plains of Cunaxa, and the fall of young Cyrus, the prudence and vigour of his mind were called conspicuously into action. The ten thousand Greeks who had followed the standard of an ambitious prince, were now at a distance of above six hundred leagues from their native home, in a hostile country, and surrounded on every side by a victorious enemy, without money, without provisions, and without a leader. Xenophon was selected among the officers to superintend the retreat of his countrymen; and though he was often opposed by malevolence and envy, yet his persuasive eloquence and unceasing activity convinced the Greeks of the justness of their choice, and that no general could extricate them from every difficulty better than the disciple of Socrates. To every danger he rose superior; across rapid rivers, through vast deserts, and over lofty mountains; exposed continually to the attacks of a vigilant enemy; without any other resources than his own prudence and the devotion of his troops; he succeeded

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c Nr. head of Elanitic gulf of Red Sea, *? ex-Nukb.*

d De. ii. 8; 1 K. xi. 26; 2 Ch. viii. 17; 1 K. xxii. 48; 2 Ch. xx. 36, 37. *Josephus* descr. it as not far fr. *Ælana, i.e.* Elath, and called Berenice (*Ant.* viii. 6, 4). *Robinson* places it in the Wady *el-Ghuweyr*, a few ms. N. of Akabah.

death of Aaron

a De. x. 6, xxxii. 50.

"The notice that A. was 123 yrs. old at his death, in fortieth year of Exod., accords with notice of Ex. vii. 7, that he was 83 yrs. old when he stood bef. Pharaoh."—*Spk. Comm.*

"Death only this mysterious truth unfolds, the mighty soul how small a body holds."—*Dryden.*

b *Hamilton.*

from Mt. Hor to Ije-abarim

a By some deriv. fr. *selem*, image. It was here or at Punon, prob., that the brazen serpent was set up, *cf.* xxi. 4—6.

b Prob. the same as *Phinon* (Ge. xxxvi. 41), "a little village in the desert, where copper was dug up by condemned criminals, betw. Petra and Zoar."—*Jerome.*

"Not to know what has been transacted in former times is to continue always a child. If no use is made of the labours of past ages, the world must re-

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main always in the infancy of knowledge."—*Cicero.*

from Iim to Abel-shittim

a Je. xlviii. 22; Ez. vi. 14.

b De. xxxii. 49.

c Alleyn.

"The student is to read history actively, and not passively; to esteem his own life the text, and books the commentary; thus compelled, the muse of history will utter oracles as never to those who do not respect themselves."—*Emerson.*

expulsion of Canaanites commanded

a Ex. xxiii. 33; Jos. xxiii. 11—13. Ju. ii. 3; Ez. xxviii. 24.

b Wordsworth.

c Ez. xii. 8—16.

"If it were possible for those who have been for ages in hell to return to the earth (and not to be regenerated), I firmly believe, that notwithstanding all they have suffered for sin, they would still love it, and return to the practice of it."—*Ryland.*

d Tennyson.

at last, after a perilous march of two hundred and fifteen days, in restoring his countrymen to their native home.

45—49. (45) **Iim** (*ruins*), same as *Ije-abarim*, *v.* 44. **Dibon-gad,** *v.* 34. (46) **Almon-diblathaim**[a] (*concealment of the twin cakes*). (47) **Abarim,**[b] xxvii. 12. (48) **plains,** *etc.*, xxii. 1. (49) **Abel-shittim,** xxv. 1.

Let him that loves me follow me.—

"Armies of fearful harts will scorn to yield,
If lions be their captains in the field."[c]

Francis I. of France had not reached his twentieth year, when he was present at the celebrated battle of Marignan, which lasted two days. The Marshal de Trivulce, who had been in eighteen pitched battles, said, that those were the play of infants: but that this of Marignan was the combat of giants. Francis performed on this occasion prodigies of valour; he fought less as a king than as a soldier. Having perceived his standard-bearer surrounded by the enemy, he precipitated himself to his assistance in the midst of lances and halberts. He was presently surrounded; his horse pierced with several wounds; and his casque despoiled of its plumes. He must have been inevitably overwhelmed, if a body of troops detached from the allies had not hastened to his succour. Francis hazarded this battle against the advice of his generals; and cut short all remonstrance by the celebrated expression, which became afterwards proverbial, "Let him that loves me, follow me."

50—56. (50—51) **when . . over,** *etc.*, next to accom. them, it must have been a comfort to him to know that they *would* pass over. (52) **pictures,** *figures*, carved or painted. (53) **dispossess,** *etc.*, Ex. xxiii. 27—31. (54) **divide,** *etc.*, Nu. xxvi. 53—56. (55) **pricks . . sides,**[a] "like thorns and brambles left in a field that ought to have been cleared."[b] (56) **shall . . them,**[c] you having bec. as bad as they were.

The indulgent treatment of evil.—I. There is a tendency to this. 1. The doctrine of many is, let us rest and be thankful; 2. We all sigh for rest; 3. We are apt to look at remaining evils as small and powerless. II. There are great evils resulting from this course. 1. What remains of evil will increase if not uprooted; 2. Familiarity with the presence of evil will accustom us to its unconcerned growth; 3. The presence of evil is demoralising. Learn:—Spare no little sin, or evil habit.

The necessity of progress.—

I, to herd with narrow foreheads, vacant of our glorious gains,
Like a beast with lower pleasures, like a beast with lower pains!
Mated with a squalid savage—what to me were sun or clime?
I, the heir of all the ages, in the foremost files of time—
I, that rather held it better men should perish one by one,
Than that earth should stand at gaze like Joshua's moon in Ajalon!
Not in vain the distance beacons. Forward, forward, let us range,
Let the great world spin for ever down the ringing grooves of change.
Through the shadow of the globe we sweep into the younger day:
Better fifty years of Europe than a cycle of Cathay.[d]

CHAPTER THE THIRTY-FOURTH.

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1—6. (1, 2) **this .. thereof,** *i.e.* these are the bounds of your inheritance. (3) **outmost .. eastward,**[a] the most S. point of Dead Sea. (4) **Akrabbim**[b] (*scorpions*), perh. the *Wady es-Sâfich.* **Kadesh-barnea,** xiii. 26. **Hazar-addar** (*village of Addar*, or *of greatness*), perh. *'Ain el-Kudeirât* or *Adeirât*, W. of Kadesh. **Azmon** (*strong*), pos. the *Wady el-Kusaimeh.* (5) **the .. Egypt,**[c] *i.e.* the *Wady el-Arish.* **and .. sea,** *i.e.* the end of this S. boundary shall be at the Mediterranean Sea. (6) **great sea,**[d] the Mediterranean.

The inheritance.—I. Canaan the home of God's people—now heaven. II. Canaan a selected, heaven a chosen, place. III. Canaan wrung from reluctant possessors; heaven a prepared place. IV. The boundaries of Canaan fixed and wide enough; yet there is room in heaven. V. Canaan a goodly land; of the glories of heaven the half is not told.

Joys of the country.—

Hail, ye soft seats! ye limpid springs and floods,
Ye flowery meads, ye vales and mazy woods!
Ye limpid floods, that ever murm'ring flow!
Ye verdant meads, where flowers eternal blow!
Ye shady vales, where zephyrs ever play!
Ye woods, where little warblers tune their lay!
Here grant me, Heav'n, to end my peaceful days,
And steal myself from life by slow decays;
With age unknown to pain or sorrow blest,
To the dark grave retiring, as to rest;
While gently with one sigh this mortal frame,
Dissolving, turns to ashes, whence it came;
While my freed soul departs without a groan,
And joyful wings her flight to worlds unknown.[e]

7—12. (7) **north border,** wh. cannot be accurately determined. **Hor,** perh. *Mt. Casius,*[a] S.W. of Antioch, on the Orontes. (8) **entrance,** confines, or beginnings of **Hamath,** kingdom of that name.[b] **Zedad** (*mountain side*), now *Zâdâd*[c] (Sudud in Rob). (9) **Ziphron** (*sweet odour*), prob. ruins of **Zifran,**[d] S.E. of Hamath, towards Palmyra. **Hazar-enan** (*village of fountains*), prob. *Kuryetein*[e] E.N.E. of Damascus. (10) **Shepham** (*spot naked of trees*). (11) **Riblah**[f] (*fertility*), perh. *Ribleh.*[g] **Ain** (*fountain*), perh. "the great fountain of *Neba Anjar*, at foot of Antilibanus, oft. called *Birket Anjar*, on acc. of its rise in a small pool."[h] **Chinnereth**[i] (*lyre*), aft. called Gennesaret; *i.e.* S. of Galilee. (12) **Jordan .. salt sea,** this river and sea formed the rest of the E. boundary.

The Dead Sea.—Another delusion is, that the shores are silent; that no birds can live upon the waters. In fact, the natural history of the region is very rich. Kingfishers stalk along the shores. The sportsman brings down wild duck and teal, sandpipers, Norfolk plovers, and even large Greek partridges. Thrushes hop amongst the acacias; chiff-chaffs and black-headed warblers resort to the rills; wheatears are plentiful on the cliffs; and pretty little blackstarts may be obtained in any number.

the boundaries of the land of promise south and west

a Ex. xlvii. 14, 19; Jos. xv. 1, 2.

b Jos. xv. 3, 4. The steep pass of *es-Sufah*, 1,434 ft. high, wh. leads S.W. fr. Dead S. along N. side of *Wady Fikreh*, over wh. the road fr. Petra to Heshbon passes. See *Rob. Bib. Res.* ii. 587, 591.

c 1 K. viii. 65; 2 K. xxiv. 7; 2 Ch. vii. 8; Isa. xxvii. 12.

d De. iii. 16, 17; Jos. xiii. 23, 27, xv. 47.

v. 2. *Blunt, Scrip. Coin.* 96.

"Toil and pleasure, in their natures opposite, are yet linked together in a kind of necessary connection."—*Livy.*

e *Broome.*

north and east

a So *Knobel*, with whom agrees *Rob. Bib. Res.* iii. 461; but the *Spk. Comm.* says, Hor, = the whole W. crest of Lebanon, 80 ms. long.

b 2 Ch. viii. 4.

c With 3,000 inhab. (*Wetstein*), is S.E. of Hums, on E. of road fr. Damascus to Hunes.

d *Knobel, Wetstein; Porter's Hd. Bk. for Syria*, 621.

e *Porter.* Large fountains here.

f 2 K. xxiii. 33, xxv. 6, 20, 21,

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Je. xxxix. 5, 6, lii. 9, 10, 26, 27.

g Knobel. 20 ms S.W. of Hums on the Orontes. But see *Spk. Comm.*

h Rob. Bib. Res. 498.

i Jos. xii. 3, xiii. 27.

k Dr. Stoughton.

Nightingales, larks, and doves have been heard singing and cooing in this wild neighbourhood. Mr. Tristram states: "I collected one hundred and eighteen species of birds, several of them new to science, on the shores of the lake, or swimming or flying over its waters. The cane-brakes and oases which fringe it are the homes of about forty species of mammalia, several of them animals never before brought to England; and innumerable tropical or semi-tropical plants, of Indian or African affinities, perfume the atmosphere." The rich plain of the Safieh is cultivated for indigo, maize, and barley, to within a few feet of the water's edge, and the date palm still waves over the mouth of the Arnon and the Zerka.[h]

rule relating to the division of the land

a Jos. xiv. 1, 2; Nu. xxvi. 56.

b Nu. xxxii. 33; Jos. xiv. 3.

c Jos. xiv. 1, xix. 51.

"However, I think a plain space near the eye gives it a kind of liberty it loves; and then the picture, whether you choose the grand or the beautiful, should be held up at its proper distance. Variety is the principal ingredient in beauty; and simplicity is essential to grandeur."—*Shenstone.*

d Dyer.

13—18. (13) **which . . tribe,**[a] *i.e.* deducting those named in *v.* 14. (15) **on . . Jericho,**[b] *lit.* on this side of the Jericho Jordan. (16—17) **Eleazar . . Nun,**[c] the high priest and the chief commander. (18) **one . . tribe,** ea. tr. to be fairly and equally represented.

The division of the land.—I. Note the faith manifested in making this provision in respect of a land not yet conquered. II. Note the just regard for tribal claims in the appointment of representative surveyors. III. Note the confirmation of the promise made to Reuben, etc. IV. Note the wise forethought which thus took steps to prevent strife. Learn:—Men making their bequests should be judicious in appointment of executors; choosing not only whom they prefer, but whom the legatees can fully trust.

Beauties of the landscape.—

See, the sun gleams; the living pastures rise,
After the nurture of the fallen shower.
How beautiful, how blue, th' ethereal vault!
How verdurous the lawns! how clear the brooks!
What other paradise adorn but thine,
Britannia! happy if thy sons would know
Their happiness. To these thy naval streams,
Thy frequent towns superb of busy trade,
And ports magnific, add, and stately ships
Innumerous.[d]

the tribal assessors

a See art. "Caleb," in *Smith's Bib. Dict.*, for theory of Ld. A. C. Hervey.

b Nu. i. 4, 16.

"The framer of preventive laws, no less than private tutors and schoolmasters, should remember that the readiest way to make either mind or body grow awry is by lacing it too tight."—*Southey.*

19—29. (19) **Caleb**[a] (*dog*), *see* xxxii. 12. (20) **Shemuel** (*heard of God*). **Ammihud** (*kindred*). (21) **Elidad** (whom *God loves*). **Chislon** (*confidence*). (22) **Bukki** (*wasting.*) **Jogli** (*exiled*). (23) **Hanniel** (*grace of God*). **Ephod** (*vestment*). (24) **Kemuel** (*? assembly of God*). **Shiphtan** (*judicial*). (25) **Elizaphan** (whom *God protects*). **Parnach** (*? nimble*). (26) **Paltiel** (*deliverance of God*). **Azzan** (*very strong*). (27) **Ahihud** (*brother of union*). **Shelomi** (*pacific*). (28) **Pedahel** (whom *God delivers*). **Ammihud** (*kindred*). (29) **these,**[b] *etc.*, prob. selected by the tribes respectively.

The objects of the legislature.—The only way to erect a common power, able to defend men from the invasion of foreigners and the injuries of one another, and thereby to secure them in such sort, as that by their owne industrie and by the fruits of the earth they may nourish themselves and live contentedly, is to conferre all their power and strength upon one man, or upon one assembly of men, that may reduce all their wills by plurality of voices, into one will; . . . and therein to submit their wills

every one to his will, and their judgements to his judgement. This is more than consent or concord; it is real unitie of them all, in one and the same person, made by covenant of every man with every man. . . . This done, the multitude so united in one person is called a Commonwealth. This is the generation of that great Leviathan, or rather, to speake more reverently, of that mortal god to which we owe, under the immortal God, our peace and defence. . . . And in him consisteth the essence of the Commonwealth; which (to define it) is one person of whose acts a great multitude, by mutual covenants one with another, have made themselves every one the author, to the end he may use the strength and means of them all as he shall think expedient to their peace and common defence.[c]

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"Want of prudence is too frequently the want of virtue; nor is there on earth a more powerful advocate for vice than poverty."—*Goldsmith.*

c Hobbes.

CHAPTER THE THIRTY-FIFTH.

1–8. (1, 2) **that . . in,**[a] **that the Levites, as instructors in holy things, might be spread over the whole country. suburbs,** pasture grounds. (3) **cattle,** *i.e.* all their animals, great and small. (4) **shall reach,** *etc.*, concerning this measurement there have been many ingenious conjectures.[b] (5) **measure,** *etc.*,[c] "the object was apparently to secure that the preceding provision should be fairly and fully carried out."[d] (6) **among . . Levites,** *i.e.* of the 48 Levitical cities. **six . . refuge,**[e] Hebron, Shecham, Kedesh, Bezer, Ramoth-gilead, and Golan. **appoint,** *etc.*, *see vr.* 9 *ff.* (7) **forty . . cities,** *i.e.* 38 in Canaan proper, and 10 on the E. of Jordan. (8) **from . . many,** *etc.*,[f] thus *nine* fr. territory of Judah and Simeon, *three* fr. Naphtali, and *four* fr. ea. of the others.

Cities for refuge.—Consider their guardianship. They were placed under the care of the Levites. I. Men who were officially associated with the maintenance of the honour of the Divine law, who would by no means clear the guilty nor suffer the innocent to be sacrificed to personal hate or fury. II. Men who by their circumstances, no less than by their office, were not likely to be affected by the wealth or poverty of either the accuser or the accused.

Cities of refuge.—In Samoa, the manslayer, or the deliberate murderer, flies to the house of the chief of the village, or to the house of the chief of another village to which he is related by the father's or the mother's side. In nine cases out of ten, he is perfectly safe, if he only remains there. In such instances, the chief delights in the opportunity of showing his importance. In Samoa, a chief's house is literally his fortification, except in times of open rebellion and actual war.[g]

9–14. (9, 10) **when . . Jordan,** the three on E. of Jordan, Moses himself selected.[a] (11) **appoint,** conveniently situated; equi-distant. **to . . you,** thus the old promise was fulfilled.[b] **which . . unawares,** unintentionally. (12) **avenger,**[c] Heb. *goel*, fr. *gaal*, to redeem; or bring back.[d] One who is near of kin.[e] (13) **shall . . refuge,** it was assumed that the teachers of religion would administer justice and consolation. (14) **give,** *etc.*,[f] accessible to all.

Cities of refuge.—I. Consider their use. 1. It was not to screen

the Levitical cities

a Jos. xxi. 1, 2, xiv. 3, 4; Ex. xlviii. 8—14.

b Ab. 583 yds. for cattle, and 2,000 more on every side for fields, etc.—*Maimonides.* 2,000 cubs. for cattle, and 1,000 beyond for vineyards.—*Raschi, etc* Or, 1,000 cubs. measured every way, fr. wall of city, wh. was in the centre; hence, 2,000 cubs. of suburb fr. E. to W., and fr. N. to S.—*Michaelis.* See also *Keil*, who favours this last view; and *Davidson*, 313.

c Le. xxv. 32—34.

d Spk. Comm.

e De. iv. 41—43; Jos. xx. 7, 8, xxi. 13 *ff.*

f Nu. xxvi. 54.

g Dr. Turner.

the cities of refuge

number and situation

a De. iv. 41—43, xix. 8 *ff.*

b Ex. xxi. 13.

c De. iv. 42; Jos. xx. 3, 5, 6.

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d Gesenius, 151.

e Le. xxv. 25; who was the *redeemer* of property (Ru. ii. 20, iii. 9—12), and who also avenged the blood of his slain kinsman (De. xix 6, 12; Jos. xx. 3).

f De. xix. 2; Jos. xx. 2.

vv. 9—11. *Serm.* by *C. Bradey*; *R. P. Buddicom*, ii. 261; *Dr. R. Gordon*, ii. 155.

"Use law and physicke only for necessity: they that use them otherwise, abuse themselves into weake bodies and light purses: they are good remedies, bad businesses, and worse recreations."—*Quarles.*

the guilty from punishment; 2. It was to secure for the guilty a respite before death: for all a fair trial; 3. It was to procure the administration of justice not unmingled with mercy, and repress private revenge. II. Consider their number and situation. Both these features so adjusted as to place each city within convenient distance of the manslayer wherever he might be within the boundary of the land of Canaan. Learn:—How much greater hope have we who have fled for refuge to Christ. The manslayer of old had strict justice: we have abounding mercy.

Ancient sanctuaries.—This was a merciful provision to protect those who, by accident and without intention, had occasioned the death of another, and to prevent the relations of the deceased from hastily avenging themselves while under the excitement of anger and revenge. But however merciful the original institution of sanctuaries might be, it is clear that in more modern times it was much abused, so that places intended to protect the innocent became the resort and refuge of the guilty. Many examples curiously illustrative of this observation might be adduced, though, for the most part, they are only to be found recorded in the scattered pages of publications difficult of access to the common reader. "The right of sanctuary," says a modern writer on the annals and antiquities of London, "was enjoyed by various districts and buildings in London." In times when every man went armed—when feuds were of hourly occurrence in the streets—when the age had not yet learned the true superiority of right over might—and when private revenge too often usurped the functions of justice, it was essential that there should be places whither the homicide might flee, and find refuge and protection until the violence of angry passions had subsided, and there was a chance of a fair trial.

their use as a shelter for the manslayer

a Nu. xv. 16.

b Ge. ix. 5, 6; 1 K. ii. 29—34.

c 2 S. iii. 27, xx. 10.

d De. xix. 11, 12.

"For the suspicion would rest upon anyone who had used an instrument that endangered life, and therefore was not generally used in striking, that he had intended to take life away." *Knobel.*

v. 16. See *Serm.* by *Increase Mather*, and *John Hales.*

51—21. (15) **both,** *etc.*,[a] equal justice to be administered to all. (16) **with . . iron,** tool. **the . . death,**[b] *see* Ex. xxi. 12, 14. (17) **smite . . stone,** dif. modes of killing specified, that there may be no quibbling or evasion of justice. **die,** this is the point. (18) **or . . wood,** as a club or mallet. (19) **when . . him,** *i.e.* if outside the city of refuge. (20) **hatred,** intentional homicide. **by . . wait,**[c] premeditation. (21) **the . . him,** the manslayer was to be delivered up to death.[d]

Cities of refuge.—I. They were of Divine appointment. This fact would, of itself, be calculated to affect all the parties interested in them: judge, witnesses, criminal. II. Being so appointed they would serve as a test of faith. Of all the Levitical cities only six: of these six the nearest. The manslayer might not flee to any city he pleased. It must be a Levitical city, and one of the six. Learn:—1. God has appointed a way of salvation for us; 2. We are not to prefer any other way. Christ the Divine and only Saviour.

The vendetta.—The necessity of a just and well-administered system of laws to the progress of civilisation among a people, was never more strongly exemplified than in the instance of the island of Corsica. Blessed with a most genial climate, situated most favourably for commerce with all parts of the world, and politically attached to one of the most polished nations in Europe, Corsica is nevertheless without trade, without letters, and without refinement. This phenomenon, truly extraordinary in the nineteenth century, is owing entirely to intestine divisions, and

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to hereditary feuds, which have from time immemorial desolated this island. And whence have these arisen? From the impunity given in this country to crimes, and to the absence of everything like justice. So familiar had the Corsicans become to homicide, that, according to a report made in 1715, the assassinations committed in that island amounted during the thirty-two preceding years to the enormous number of twenty thousand seven hundred and fifteen. During the revolt against the Genoese, Generals Ceccaldri and Graffieri caused two murderers of distinction to be executed, though they offered thirty thousand francs each to be spared. This salutary example had such an effect, that for three years afterwards, not a single homicide was heard of.—*Ancient sanctuaries.*—Whitefriars was once a refuge for all criminals except traitors; but in the fifteenth century it afforded shelter to debtors only. In the year 1697 this sanctuary was entirely abolished, with a dozen others. Ram Alley and Mitre Court, in Fleet Street, and Baldwin's Gardens, in Gray's Inn Lane, were among the smaller of these refuges of roguery and crime. The ancient sanctuary at Westminster is of historical celebrity as the place where Elizabeth Grey, queen of Edward IV., took refuge when Warwick, the kingmaker, marched to London to dethrone her husband and set Henry VI. on the throne. It was a stone church, built in the form of a cross, and was demolished in 1750.

"God's justice on offenders goes not always in the same path, nor the same pace: and he is not pardoned for the fault who is for awhile reprieved from the punishment. Yea, sometimes the guest in the inn goes quietly to bed before the reckoning for his supper is brought to him to discharge."—*Fuller.*

v. 16. "Iron was not at this date used for arms."—*Spk. Comm.*

22—25. (22, 23) **neither . . harm,**[a] unintentional homicide, named by us manslaughter, as dis. fr. murder. (24) **congregation,** court composed of city elders.[b] (25) **abide,**[c] in safety. **high priest,** God's representative.

the manslayer to be tried

Ancient sanctuaries.—The precinct of St. Martin's-le-Grand was also a sanctuary. In the reign of Henry V. this right of sanctuary gave rise to a great dispute between the Dean of St. Martin's and the City authorities. A soldier, confined in Newgate, was on his way to Guildhall, in charge of an officer of the City, when, on passing the south gate of St. Martin's, opposite to Newgate Street, five of his companions rushed out of Panyer Alley with daggers drawn, rescued him, and fled with him to the holy ground. The sheriff had the sanctuary forced, and sent both the rescued and the rescuers to Newgate. The Dean of St. Martin's, indignant at this violation of privilege, complained to the king, who ordered the prisoners to be liberated. Thereat the citizens—ever sticklers for their rights—demurred, and at last it was made a Star Chamber matter. The dean pleaded his own cause, and that right skilfully and wittily. He denied that the chapel of St. Martin's formed any part of the City of London, as claimed by the Corporation—quoted a statute, the third, constituting St. Martin's and Westminster Abbey places of privilege for treason, felony, and debt, and mentioned the curious fact, that when the king's justices held their sittings in St. Martin's Gate, for the trial of prisoners for treason or felony, the accused were placed before them on the other side of the street, and carefully guarded from advancing forward; for if they ever passed the water channel which divided the middle of the street, they might claim the saving franchise of the sacred precinct, and the proceedings against them would be immediately annulled. The Dean also expressed his wonder that the citizens of London should be the men to impugn his church's liberties, since more than three hundred worshipful members of the Corporation had,

a De. xix. 4, 5; Ex. xxi. 13; Jos. xx. 3, 5.

b Jos. xx. 4.

c Jos. xx. 6.

vv. 24—28. *Serm.* by *C. Simeon*, ii. 189.

"The rulers of the world, unmercifully just, who punish all to the severest rigour of the laws, are most unjust themselves, and violate the laws they seem to guard: there is a justice due to humanity."—*Charles Johnson.*

"For in a government, th' offence is greater in the

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instrument that hath the power to punish; and in laws, the author's trespass makes the foulest cause."—*Nabb.*

within the last few years, been glad to claim its privilege. The Star Chamber decided against the City, and the prisoners were restored to sanctuary. The Savoy was another sanctuary; and it was the custom of its inhabitants to tar and feather those who ventured to follow their debtors thither. These sanctuaries, which, by relaxation and abuse, had become strongholds of violence and crime, and which had well earned the name of "hotbeds of villany," are now only known among us as customs of days gone by, or brought to our remembrance by a few lingering usages, faintly shadowing forth their distant origin.

if innocent of intentional manslaying to remain in the city till death of high priest

26—29. (25) **slayer,** neglectful of his duty and privilege. (27) **find . . refuge,**[a] having thus cast off human and Divine protection. (28) **return,** *etc.*,[b] absolved fr. the consequences of his deed. (29) **unto . . generations,**[c] fr. age to age.

Conditions of safety.—I. The manslayer was safe only in this city; we are safe only if we are found in Him. II. The manslayer was safe in the city while the priest lived, and then was restored to freedom. Our High Priest for ever lives, and through Him we have the glorious liberty of the sons of God.

a 1 K. ii. 42—46.

b Ha. vii. 22—24.

c Nu. xxvii. 11.

The avenger of blood.—In the earliest times, it was left altogether to the nearest relation of the person that had been killed to execute punishment upon the murderer. In the common sentiment of society this was not only his right, but his duty also; so that disgrace and reproach fell upon him if he failed to perform it. Hence it became with such a one a great point of honour not to leave the blood of his kinsman unrevenged, and this, added to the keen feeling of anger which naturally raged in his bosom, urged him to make the greatest exertions to overtake and destroy the person by whose hand it had been shed. This plan of punishment was the most natural one in that simple state of society which was first common. Hence it prevailed among all people; and because the manners of many nations in the East have been handed down with very little alteration from the most ancient days, it still prevails to a considerable extent in that part of the world. It is in use also among the American Indians, and in various countries of Africa. It is easy to see, however, that such a plan must be attended with most serious evil. It is adapted to cherish feelings of bitterness and revenge, and to make them seem honourable; it is not likely to distinguish between wilful murder and such as happens without design; and more than this, it tends to produce lasting feuds between families, one revenge still calling for another, and blood continually demanding new blood, so that, in the end, instead of one life, many are cruelly destroyed, in consequence of a single murder. Thus it is remarkably among the Arabs; families, and sometimes whole tribes, are set against each other in deadly hatred and war, by the retaliation which a crime of this sort produces; and the enmity is handed down from fathers to sons as a sacred inheritance, until either one party is completely destroyed, or satisfaction made, such as the side to whom the injury was first done may agree to accept. The true interest of society, therefore, requires that a different plan of punishment should be secured; that its execution should be taken out of the hands of the nearest relation, and put into those of the civil magistrate.[d]

"On him that takes revenge, revenge shall be taken; and by a real evil he shall dearly pay for the goods that are but airy and fantastical. It is like a rolling stone, which, when a man hath forced up a hill, will return upon him with a greater violence, and break those bones whose sinews gave it motion."—*Bp. Taylor.*

"A spirit of revenge is one of those evil passions to which our nature is most prone, and with respect to which we should therefore most anxiously guard against the influences of example and of habit."—*Mrs. Child.*

d Dr. Cox.

30—34. (30) **witnesses,**[e] not by word of avenger alone.

two

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one . . die, the manslayer was to have a fair trial and a just sentence. (31) **satisfaction,**[b] bribe, hush-money, or public recompense. **he . . death,** the city of refuge not to secure the possible safety of the guilty, but the fair trial of the accused. (32) **satisfaction,**[c] bond or bail, even in case of unintentional homicide. (33) **pollute,**[d] by in any way winking at sin, or perverting justice. (34) **defile,** *etc.*[e] by injustice of any kind, by clearing the guilty, by exacting penalty of the innocent.

Two witnesses.—I. The law required at least two witnesses. 1. To place the guilt of the accused beyond question; 2. To save the accused from the perils of private revenge. II. We are condemned as guilty before God by more than two witnesses. The Bible, memory, conscience, etc. III. The man whose guilt was so witnessed to could not be saved. But "what the law could not do" for the ancient criminal, is done for us by Christ. "Who is he that condemneth, etc.?"

Ancient Highland oath.—The oath used among the Highlanders in judicial proceedings under the feudal system contained a most solemn denunciation of vengeance in case of perjury, and involved the wife and children, with the arable and the meadow land of the party who took it all together in one abyss of destruction. When it was administered there was no book to be kissed, but the right hand was held up while the oath was repeated. The superior idea of sanctity which this imprecation conveyed to those accustomed to it, may be judged from the expression of a Highlander, who at a trial at Carlisle, had sworn positively in the English mode to a fact of consequence. His indifference during that solemnity having been observed by the opposite counsel, he was required to confirm his testimony by taking the oath of his own country to the same. "Na, na," said the mountaineer, "ken ye not thar is a hantle o' difference 'twixt blawing on a buke, and domming ane's ain saul?"

witnesses required

a De. xvii. 6, xix. 15; Ma. xviii. 16; 2 Co. xiii. 1; He. x. 28.

b Ex. xviii. 20.

c He. vi. 17—20.

d Ge. ix. 6; Le. xviii. 25; 2 K. xxiv. 2—4; Ps. cvi. 36; Job. xvi. 18; Ge. iv. 9—11; He. xii. 22—24.

e De. xxi. 23; Ex. xxix. 45, 46; Ps. cxxxv. 21.

v. 33. *John Hales, Duels, Golden Remains*, 68.

"The miser's gold, the painted cloud of titles, that make vain men proud; the courtier's pomp, or glorious scar got by a soldier in the war, can hold no weight with his brave mind, that studies to preserve mankind." —*Davenant.*

CHAPTER THE THIRTY-SIXTH.

1—4. (1) **and . . Moses,**[a] "who was their common oracle to inquire of in all doubtful cases."[b] (2) **Zelophehad,** *see* Nu. xxvii. 1—7. (3) **and . . married,**[c] and at the time heiresses in their own right. (4) **when . . be,** *see* Le. xxv. 10. Then their property would be lost to the tribe to wh., before marriage, they belonged.

Personal property and State rights.—I. The case supposed. The marriage of heiresses would alienate territory from the land of the tribe, and so, in course of time, lead to alteration of tribal boundaries. II. The case applied. If State boundaries were disregarded, then parcels of land in one country would, by the marriage of its owners, become integral parts of other kingdoms. Persons born upon it would become subjects of foreign powers. This would lead to confusion in law, government, etc. III. The case provided for. The preservation of State boundaries and rights.

Rights of women.—English history presents many instances of women exercising prerogatives which they are now denied. In an action at law, it has been determined, that an unmarried woman having a freehold, might vote for members of Parliament,

the property of heiresses

a Nu. xxv. 29; Jos. xvii. 3.

b *Trapp.*

c Nu. xxvi. 55, xxxiii. 54.

"I cannot call riches better than the baggage of virtue: the Roman word is better, 'impedimenta;' for as the baggage is to an army, so is riches to virtue. It cannot be spared nor left behind, but it hindereth the march; yea and the care of it sometimes loseth

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or disturbeth the victory. Of great riches there is no real use, except it be in the distribution; the rest is but conceit."—*Bacon.*

and there is one instance on record, that of Lady Packington, who returned two members of Parliament. A recent authority has decided that a woman may be an overseer of the poor. Lady Broughton was keeper of the Gatehouse prison; and in a much later period, a woman was appointed governor to the House of Correction at Chelmsford, by order of the court. In the reign of George the Second, the minister of Clerkenwell was chosen by a majority of women. The office of Champion has frequently been held by a woman, and was so at the coronation of George the First. The office of Grand Chamberlain is at present filled by two women; the office of High Constable of England has been borne by a woman; and that of Clerk of the Crown in the Court of King's Bench has been granted to a female.

the marriage of heiresses

a Ge. xxiv. 2—4; 1 Co. vii. 39; 2 Co. vi. 14.

b 1 K. xxi. 3.

"Mothers who force their daughters into interested marriages are worse than the Ammonites, who sacrificed to Moloch—the latter undergoing a speedy death; the former suffering years of torture, but too frequently leading to the same result."—*Lord Rochester.*

5—9. (5) **the . . well,** wisely, reasonably. (6) **let . . best,**[a] within the limits of her own tribe. (7) **so,** *etc.*,[b] otherwise the tribal boundaries and territories would be constantly liable to change. (8, 9) **and . . every,** *etc.*, the preceding law extended to heiresses throughout Israel.

On the marriage of heiresses.—I. They were free to marry only in their tribe. This natural, and not too great an interference with personal liberty. The rights of the State must be regarded. II. This tended to preserve a pure tribal descent. Very important this in Jewish history, and in the history of the Messiah. III. We also most approve marriages within the decent limitations of race, class, etc. Learn:—Are we all wedded to Christ?

Humble heiress.—A French soldier, of the name of Hensis, who was a blacksmith by trade, married at Lemburgh, in Poland, a young woman, who cautiously concealed from him her name and family. She accompanied him to France, where they lived happily, but in poverty, for some years; when she received a letter, which, she said, required that she should leave her husband for a few days. She had, by the death of a relation, become heiress to a large fortune, consisting of several estates; two castles, two market-towns, and seven villages, with their dependencies; as well as to the title of Baroness of the Empire. Uncontaminated by such a change of fortune, the lady returned to her husband and young family, to share with them the blessings of ease and plenty.

marriage of daughters of Zelophehad

a 1 Ch. xxiii. 22.

b Ps. ciii. 7.

Under the legal dispensation there was a reservation of mercy, on the plea of satisfaction being done to justice; under a despised Gospel there is no provision of mercy, but only a fearful looking-for of judgment.

c *St. Augustine.*

10—13. (10) **even as,** *etc.*, they were as ready to yield to law as to claim justice. (11) **were . . sons,**[a] or sons of their kinsmen. (12) **and . . father,** thus was a precedent established, and a law enacted by wh. quarrels and lawsuits were prevented. (13) **these . . plains of Moab,**[b] as dis. fr. those given at Mt. Sinai.

Importance of law.—If God in times past commanded His people to read, without ceasing, the law which He had given them, and to meditate therein day and night; and if holy men believe themselves bound to read daily the rule which they had received from their Master; how can we neglect the law of Jesus Christ, whose words are, "Spirit and life"? For having entered by baptism into the Catholic and Universal Church, of which Jesus Christ is the founder, it is our duty to revere the Gospel as our rule, since it teaches us His will; since it assures us of His promises; since it is our light in this world, and the law by which we shall be judged in another; He hath spoken it,—"The word which I have spoken, that same shall judge you in the last day."[c]

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

Introduction.

I. **Title,** DEUTERONOMY, or the Second Law (fr. Gk. *deuteros* and *nomos*), bec. it contains a second statement of the laws wh. Moses had formerly promulgated to the Israelites (*Horne*). It is called by the Jews *Aleh Hadebarim* (*i.e.* These are the words), fr. the opening words. Called by some Rabbins *Misneh Torah* (*i.e.* the repetition of the Law), by others *Sepher Tukhhuth* (*i.e.* the Book of Reproofs), on acc. of the numerous reproofs of the Israelites by Moses. II. **Author,** MOSES. That it was *not* written by Moses but composed at a later date "may be ranked among the most certain results of modern scientific Biblical criticism" (*Bp. Colenso*, who reproduces the arguments of *De Wette*, *Ewald*, *Bleek*, *Riehm*, etc. (Pentateuch, Part III.); but whose statement is examined and refuted by *Bp. Wordsworth* in his Introduction, *q. v.*). "I must regard this bk. as being so deeply fraught with holy and patriotic feeling, as to convince any unprejudiced reader who is competent to judge of its style, that it cannot with any degree of probability be attributed to any *pretender* to legislation, or to any mere *imitator* of the great legislator. Such a glow as runs through all the bk. it is in vain to seek for in any artificial or supposititious composition" (*Prof. Stuart, Crit. Hist., and Def. of O. T. Canon*, sec. iii. 49, 50; see also *Dr. Barrow's New Intro. to Study of Bible*, 88). But prob. the words of Moses conclude with cap. xxxiii., and of cap. xxxiv. Joshua may have written *vv.* 1—8; and one of the prophets (as Sam. or Ezra) the remainder. Or, perh. "what *now* forms the *last* cap. of Deut. was formerly the first of Joshua, but was removed thence, and joined to Deut., by way of supplement (*Horne*). Our Lord and His Apostles quote Deut. as a part of the Sac. Writings (Ma. iv. 4—10; Ro. x. 7, 8, 19, xv. 10; Ac. iii. 22, vii. 37). "To assert that He who is 'the Truth' believed Deut. to be the work of Moses, and quoted it expressly as such, though in fact it was a forgery introd. into the world seven or eight centuries aft. the Exod., is in effect. even though not in intention, to impeach the perfection and sinlessness of His nature, and seems thus to gainsay the first principles of Christianity" (*Spk. Comm.*). III. **Time** *and* **Place.** It appears (*cf.* i. 5 with xxxiv. 1) to have been written by Moses in the plains of Moab, a short time bef. his death. . . . Period of time comprised is ab. 5 *lunar* weeks; or ab. 2 mos., viz. fr. 1st day of 11th mo. to 11th dy. of 12th mo. of 40th yr. aft. the Exod. (*Horne*). "The time comprised is ab. 5 weeks" (*Litton*). "A period of 5 or 8 weeks" (*Angus*). IV. **Scope.** "Deut. is an authoritative and inspired commentary on the Law; serving in some respects also as a supplement and codicil to it." The preceding books displayed Moses principally in the capacity of legislator and annalist. Deut. sets him bef. us in that of a prophet" (*Spk. Comm.*). "Deut. is *not a hist.*, like Gen., Exod., and Num. Deut. is *not a code*, like Lev. Deut. is a series of speeches: it is a prophecy: it is a poem" (*Wordsworth*). "The scope of the Bk. of Deut. is, to repeat to the Israelites, bef. Moses left them, the chief laws of God wh. had been given to them; that those who were not born at the time when they were orig. delivered, or were incapable of understanding them, might be instructed in these laws, and excited to attend to them, and, consequently, be better prepared for the promised land upon wh. they were entering" (*Horne*). "The Bk. of Deut. and the Ep. to the Hebs. contain the best comment on the nature,

Synopsis.

(According to Angus.)

Part I.—Summary of hist. and privileges of Israel i.-iv.-40
,, **II.**—Summary of their laws iv. 40-xxvi.
,, **III.**—Directions as to the future xxvii., xxviii.
,, **IV.**—Exhortations to obedience xxix.-xxx.
,, **V.**—Subsequent events and song xxxi.-xxxii.
,, **VI.**—Benediction of Moses .....xxxiii.
,, **VII.**—Account of his death .....xxxiv.

(According to Ayre.)

Part I.—Repetition of preceding hist....i.-iv.
,, **II.**—Repetition of the law.
Moral law .....v.-xi.
Ceremonial law.....xii.-xvi.
Judicial law .....xvii.-xxvi.
,, **III.**—Confirmation of the law...xxvii.-xxx.
,, **IV.**—Personal hist. of Moses.....xxxi.-xxxiv.

(According to Blount.)

Part I.—Three solemn addresses...i.-iv., v.-xxvi., xxvii.-xxx.
,, **II.**—Joshua's final commission...xxxi.
,, **III.**—The song of Moses .....xxxii.
,, **IV.**—Moses' parting benediction xxxiii.
,, **V.**—Death and burial of Moses xxxiv.

(According to Keil.)

Part I.—*Three Addresses* .....i.-xxx.
1. Introduction .....i. 1-4
2. First Address, in wh. a hist. of past is recounted, and an exhortation is added..... i. 6-iv. 40
3. Second Address, a general and particular recapitulation of law ...v.-xxvi.
4. Third Address, renewal of covenant xxvii.-xxx.

Part II.—*Close of Moses' Life.*
1. Appointment of Joshua, etc.....xxxi.
2. The song of Moses .....xxxii. 1-47
3. Blessing of Moses .....xxxiii.
4. The acc. of his death .....xxxiv.

(According to Horne.)

Part I.—*Repetition of History.*
1. From Horeb to Kadesh.....i.
2. Fr. Kadesh to div. of land E. of Jordan ii., iii.
3. Exhortation to obedience .....iv.

Part II.—*Repetition of Laws.*
1. Of the moral law .....v.-xi.
2. Of the ceremonial law.....xii.-xvi.
3. Of the judicial law .....xvii.-xxvi.

Part III.—*Confirmation of the Law.*
1. Law to be written, etc.....xxvii.
2. Blessings and curses .....xxviii.
3. Exhortation to obedience .....xxix.
4. Pardon for the penitent .....xxx. 1-14
5. Good and evil presented .....xxx. 15-20

Part IV.—*Life of Moses.*
1. Joshua appointed, etc. .....xxxi. 1-27
2. The song of Moses .....xxxi. 28-xxxii.
3. Moses' final blessing .....xxxiii.
4. Moses' death and burial .....xxxiv.

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design, and use of the Law: the former may be considered as an evang. comm. on the 4 preceding bks., in wh. the spiritual reference and signification of the dif. parts of the Law are given, and given in such a manner as none could give who had not a clear discov. of the glory wh. was to be revealed. It may be safely asserted that very few parts of the O. T. Scriptures can be read with greater profit by the genuine Christian than the Bk. of Deut" (*Dr. A. Clarke; see also Bp. Lowth's Lec. on Heb. Poetry*, ii. 256). V. **Special features.** It contains (xviii. 15—19) a prediction relating to the Messiah, which was fulfilled 1,500 yrs. aft.; and is expressly applied to Jesus Christ (Ac. iii. 22, 23, vii. 37), and other prophecies relating to the Israelites (see *Hewlitt's Intro. to Deut.; Bp. Newton, Disser.* vi.; *Dr. Jortin, Eccles. Hist.* i. 130 *ff.*)

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Moses relates the story of God's promise

a Ge. xxi. 14, 21; Nu. xiii. 3, 17, 26.

b De. xxxiii. 2. Acc. to *Wilton*, at the N.E. corner of Desert of Paran, now called the Mts. of Azāzimeh. — *Negeb*, 124.

c Rob. Bib. Res. ii. 570.

d Nu. xxxiii. 20.

e Nu. xi. 35, xii. 16, xxxiii. 17, 18; but perh. this is not the same Hazeroth.

f Ne. ix. 22.

g Jos. xiii. 12.

h Jos. ix. 10, xii. 4, xiii. 12, 31; 1 Ch. vi. 71. *Porter, Giant Cities*, 11, 12, 43, 88.

i De. xxxi. 11.

k Keil.

l Ge. xii. 7, xvii. 7, 8.

v. 8. *R. P. Buddicom, Serm.* ii. 412.

Cling to promises. In earthly things, if I go and ask a friend to do so and so, and am asked the reason, my reply is, "He promised." In heavenly things "go and do likewise."

he reminds them of the election of their officers

a Ge. xv. 5, xxii. 17.

b Ps. cxv. 14, 15; Nu. xxii. 12.

c Ex. xviii. 17—21; 1 K. iii. 7—9; Ac. vi. 1—4.

v. 11. See *Serm.* by *Charles Wheat-*

CHAPTER THE FIRST.

1—8. (1) **over . . see,** *lit.* over against Suph. **Paran,**[a] prob. Mt. Paran.[b] **Tophel** (*lime*), now *Tūfilch*,[c] E. of the Arabah. **Laban,** or Libnah,[d] wh. is the fem. form of Laban. **Hazeroth**[e] (*villages*, or *enclosures*), perh. *'Ain el-Hudheru*. **Dizahab** (*of gold*), prob. *Dahab*, cape on W. coast of gulf of Akabah. (2) **eleven,** *etc.*, yet for 40 yrs. they had been in the wilderness. "So near, and yet so far." (3) **spake,** *etc.*, his last words. (4) **Sihon,**[f] *see* Nu. xxi. 24. **Og,**[g] *see* Nu. xxi. 33—35. **Astaroth**[h] (*images of Astarte*). **Edrei,** *see* Nu. xxi. 33. (5) **in . . Moab,** *see* Nu. xxxiii. 48. **declare,**[i] expound. (6) **ye . . mount,** Nu. x. 11. (7) **to . . Amorites,** *i.e.* to mt. distr. inhab. by the Amorites. **Lebanon . . Euphrates,** the mention of these places is "to be attributed to the rhetorical fulness of the style."[k] (8) **sware,**[l] *see* Ge. xxii. 16. **to . . seed,** *see* Ge. xiii. 15.

Marching orders (*v.* 8).—They contain—I. A plain statement. "I have set the land before you." The Gospel sets before us the kingdom of grace and glory. II. A plain command, "Go in and possess." The Gospel calls upon us to go in and possess Divine favour, pardon, peace, etc. III. A plain promise, "which the Lord sware, etc." Moses did not shrink from repeating this old promise. Ministers of the Gospel are bold to state all that God has promised to penitent sinners, knowing that He will fulfil His word.

Mount Sinai. — Dr. Robinson discovered one plain and the summit of one mountain which exactly answered the conditions required for the valley of the assemblage and the Sinai of Moses. "As we advanced," he says, "the valley still opened wider and wider, shut in on each side by lofty granite ridges, with ragged, shattered peaks a thousand feet high, while the face of Horeb rose directly before us. Both my companions and myself involuntarily exclaimed, "Here is room enough for a large encampment!" Reaching the top of the ascent, a fine large plain lay before us, enclosed by rugged and venerable mountains of dark granite, naked, splintered peaks and ridges, and terminated at the distance of more than a mile by stern and awful summits, rising perpendicularly, in frowning majesty, from twelve to fifteen hundred feet in height. It was a scene of solemn grandeur wholly unexpected, and such as we had never seen, and the associations which at the moment rushed upon our minds were almost overwhelming."

9—13. (9) **I . . alone,** Nu. xi. 14. (10) **ye . . multitude,** and God has fulfilled His word.[a] (11) **the,** *etc.*,[b] a pious ejaculation showing the fulness of His heart towards Israel. (12, 13) **how,** *etc.*,[c] this was the substance of what he had said to their fathers at the time to wh. he referred.

A good man's wish for the people of his care.—I. It was a wish for their highest welfare. 1. Increase of numbers; 2. Blessing; 3. In accordance with the Divine promise. II. It was a wish that was independent of personal considerations. Though they had outgrown his power of superintendence he did not wish their welfare limited to retain power. III. It was a wish for the fulfil-

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ment of which he made wise provisions. He was willing to share his authority with others for the people's good.

The wilderness of Sinai.—The peninsula of Sinai, or at any rate the greater part of it, is one of the most mountainous and intricate regions on the face of the earth. Sand is a feature seldom met with; plains are rather the exception than the rule; its roads are often steep and rugged, and wind for the most part through an intricate labyrinth of narrow rock-bound valleys. It is a desert certainly in the fullest sense of the word, but a desert of rocks, gravel, and boulders, of rugged peaks and ridges, and dry bleak valleys and plateaux, the whole forming a scene of stern desolation which fully merits its description as the "great and terrible wilderness."[d]

14—18. (14) **answered,** he recapitulates their reply, to show that what he had proposed was agreed to by them. (15) **wise,**[a] prudent, able. **known,** as having manifested the qualities they possessed. (16) **charged,** *etc.*,[b] Le. xxiv. 22. (17) **shall . . judgment,** *etc.*,[c] Le. xix. 15. **cause . . hard,** *etc.*, Ex. xviii. 22—26. (18) **that time,** when you agreed to a division of toil and responsibility.

Moses' charge to the judges.—I. It included patience, "Hear, etc." II. Justice, judge righteously. III. Impartiality, not respect persons. IV. Courage, "Ye shall not fear the face of man." V. Responsibility, "The judgment is God's." VI. Consideration, the cause that is too hard for you, etc. Learn:—What better directory for judges and magistrates can be found than this brief charge?

Symbol of Justice (*v.* 17).—These instructions were admirably embodied in the figure which the old Egyptians gave to Justice. She was symbolised by a human form without hands, to indicate that judges should accept no bribes; and not without hands only, but sightless, to indicate that the judge is to know neither father nor mother, nor wife nor child, nor brother nor sister, nor slave nor sovereign, nor friend nor foe, when he occupies the seat of justice. He is not to be the client, but only to hear the cause: and, uninfluenced by fear or favour, to decide the case upon its merits.[d]

19—25. (19) **terrible,** esp. in parts:[a] but this refs. to first yr.'s wandering; when the toils and scenes of the wilderness were all strange. (20) **unto . . Amorites,** mt. distr. S. and W. of Dead Sea. (21) **possess . . thee,** enter it as the *promised* land; your inheritance as the seed of Abraham. **discouraged,**[b] by real or imagined dangers. (22) **ye . . said,** *etc.*,[c] hence it app. that the plan of sending spies orig. with the people. (23) **saying . . well,** he thought them sincere, though the prop. orig. in their unbelief.[d] (24, 25) **they . . went,** *etc.*, Nu. xiii. 22 *ff.*

An appeal to memory.—I. Their memory, like ours, a storehouse or register of old facts. II. Their memory, like ours, the vindicator of providence and the recorder of personal folly and sin. III. Their memory, like ours, bore testimony to admissions of God's goodness and mercy. IV. Their memory, like ours, supplies lessons for the future, that the follies and sins of the past may not be repeated.

Memory to do good.—Thomas Fuller, so celebrated for his great memory, had once occasion to attend on a Committee of Seques-

ley, i. 161; *C. Simeon*, ii. 202.

"He that would govern others, first should be the master of himself, richly endued with depth of understanding, height of knowledge." *Massinger.*

d Capt. Palmer.

his charge to the judges

a Nu. xi. 16; Ex. xviii. 25, 26; De. xvi. 18; 1 S. xvii. 18.

b Ex. xxiii. 2—9.

c De. xvi. 19; Ja. ii. 1; Pr. xxiv. 23; Jo. vii. 24; 2 Ch. xix. 6; Ps. lxxxii. 1; Ec. v. 8; 1 S. xvi. 7.

v. 16. See *Serm.* by *W. Johnson.*

vv. 16, 17. *Serm.* by *J. Bennion; J. Boldero; Dr. Haslewood; E. Massey.*

v. 17. *Serm.* by *Dr. N. Brady; T. Newlin; Bp. Wilson.*

v. 18. *Serm.* by *J. Wilkinson.*

d Dr. Guthrie.

he recounts the story of the spies

a De. viii. 15; Je. ii. 6.

b Ma. xi. 12; Jos. i. 9.

c Nu. xiii. 1—3.

d Port Comm.

"The orator's purpose in this cap. is to bring bef. the people emphatically their own responsibility and behaviour. It is therefore impor-

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tant to remind them that the sending of the spies, wh. led immediately to their murmuring and rebellion, was their own suggestion."—*Spk. Comm.*

v. 21. *Serm.* by *C. Simeon.* ii. 208.

he reminds them of their murmuring

a Ps. cvi. 24, 25.

b De. ix. 1, 2.

c Ex. xiv. 14.

d Nu. iv. 20; Ro. viii. 31; Ps. xlvi. 10, 11.

e Ex. xix. 4; De. xxxii. 11, 12; Is. xlvi. 3, 4; Hos. xi. 3; He. xii. 5—7; Is. lxiii. 9.

f Nu. xxxii. 19.

g *S. Martin.*

"Justice is the virtue of the ruler, affection and fidelity the subjects'."—*Schiller.*

h *Beecher.*

and how they were excluded by unbelief

tration sitting at Waltham, in Essex. He got into conversation with them, and was much commended for his powers of memory. "'Tis true, gentlemen," observed Mr. Fuller, "that fame has given me the report of being a memorist; and if you please, I will give you a specimen of it." The gentlemen gladly acceded to the proposal; and laying aside their business, requested Mr. F. to begin. "Gentlemen," said he, "you want a specimen of my memory, and you shall have a good one. Your worships have thought fit to sequestrate a poor but honest parson, who is my near neighbour, and commit him to prison. The unfortunate man has a large family of children; and as his circumstances are but indifferent, if you will have the goodness to release him out of prison, I pledge myself never to forget the kindness while I live." It is said that the jest had such an influence on the committee, that they immediately restored the poor clergyman.

26—31. (26) **notwithstanding,** the Divine command, the words I spoke, the encouragements they gave, the fruit they bore. **rebelled . . God,** wh. of itself should have sufficed. (27) **murmured,** *etc.*,[a] Nu. xiv. 1—4. (28) **brethren,** whom they believed rather than God, who had overthrown Pharaoh and Amalek. **saying,** *etc.*,[b] Nu. xiii. 28—33. (29) **neither . . them,** he encouraged them as he had before time.[c] (30) **he . . you,** and God evermore fights for His people.[d] (31) **as . . son,**[e] with fatherly solicitude, with protecting and far-seeing care. **in . . went,** overcoming all enemies and difficulties. **until . . place,**[f] 40 yrs. ago; and now once more brought to the confines of Canaan.

God dealing with us as with sons.—These are several things to which these words call our thoughts. I. Our history. There is a history appertaining to each of us; a story of our life. This history has not been written by any pen; but it is inscribed on the mind of the eternal God. II. God in our history. God is in our history, in a certain sense, far more than we ourselves are in it. III. The support which that history shows God to have given us. He upholds us through all things. IV. The fatherly character of that support: "as a man doth bear his son." If God bears us in this manner, then we ought—1. To be quiet from the fear of evil; 2. To be careful for nothing; 3. To implicitly and cheerfully obey Him.[g]

Strong encouragement.—When stars, first created, start forth upon their vast circuits, not knowing their way, if they were conscious and sentient, they might feel hopeless of maintaining their revolutions and orbits, and despair in the face of coming ages. But, without hands or arms, the sun holds them. Without cords or bands, the solar king drives them, unharnessed, on their mighty rounds without a single misstep, and will bring them, in the end, to their bound, without a wanderer. Now, if the sun can do this, the sun, which is but a thing itself, driven and held, shall not He who created the heavens, and gave the sun his power, be able to hold us by the attraction of His heart, the strength of His hands, and the omnipotence of His affectionate will?[h]

32—37. (32) **in . . thing,**[a] *i.e.* the command to go up and possess the land. (33) **who,** *etc.*,[b] thus furnishing continual evidence of His care of them, and His will concerning them.

(34—36) **and the Lord,** *etc.*, Nu. xiv. 23, 24. (37) **angry . . sakes,**[c] **through your rebellion, I also was led to** do that wh. incurred the just anger of God.

Excluded by reason of unbelief.—I. What it was that they did not believe. 1. They did not believe God's word of promise; 2. They did not believe God's arm of power. II. Wherein consisted the greatness of their sin? 1. In that they had the example of the patriarchs who dwelt in the land; 2. In that they had had many tokens of the blessing and care of God; 3. In that they had visible proofs of His presence to guide and help. III. What was the nature and extent of their punishment? 1. All their previous toil and danger was of no avail; 2. They were disappointed of the great object of their life; 3. They did not dwell by their children's side in the promised land.

Only the children should enter in.—I need not remind you that there is an analogy between the land which was once the land of promise to the Jews, and our heavenly home. From that land, for their sins, the fathers were excluded—Caleb and Joshua alone excepted. But of the children it is said: "*They* shall go in thither." If this was so in the case of the earthly Canaan; if the children of parents, who themselves were excluded, were favoured in this way; if they were the subjects of mercy, while their fathers were the objects of primitive justice, how much more may we expect it to take place in respect to the heavenly Canaan! The point here is, that the exclusion of children does not follow the exclusion of parents. If it did, all would have been excluded except the children of Caleb and Joshua. The *reason* assigned by God for this procedure, is one that will be applicable at the day of Judgment (*v.* 39). It is true they were living when their fathers rebelled against God. But they were not partakers in the rebellion. In the day of provocation they were gambolling about the green fields in innocent ignorance of what was taking place; they were not yet capable of distinguishing between good and evil, and, therefore, they were not excluded. But since we are speaking of the dealings of the unchangeable God, we may safely conclude that He will acknowledge the force of the same reasons in the final Judgment. The infants who die, carry with them towards the judgment throne no knowledge of good or evil—no experience of the bitterness of offending God. And they will not be involved in the condemnation of the wicked.[d]

38—41. (38) **but,** *etc.*, *see* Nu. xxvii. 18, 19. (39) **moreover,** *etc.*, Nu. xiv. 3, 31. (40) **wilderness,** *etc.*, Nu. xiv. 25. (41) **and when,** *etc.*, he reminds them of their presumption, Nu. xix. 40.

Encourage him.—The text—I. Supposes that difficulties will be encountered. In the Christian life there are many obstacles. There are difficulties—1. Made by ourselves: how numerous these are; 2. Arising from the conduct of others; 3. Expressly sent by God to test His servants. II. Gives a command concerning the surmounting of difficulties: "encourage him." We should encourage our fellow-Christians to—1. Meet their trials with patience; 2. Steadily fight till they conquer them; 3. Profit by them. III. Contains a lesson for every Christian preacher and teacher. "Encourage"—1. The young believer; 2. The well-tried saint.[a]

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a Ps. cvi. 24; Jude 5; Heb. iii. 17—19.

b Ex. xiii. 21; Ne. ix. 19; Ps. lxxviii. 14; Nu. x. 33.

c Nu. xx. 12, xxvii. 13, 14; De. iii. 26, iv. 21, xxxiii. 4; Ps. cvi. 32.

"It is no marvel that man hath lost his rule over the creature, when he would not be ruled by the will of the Creator. Why should they fear man, when man would not obey God? I could wish no creature had power to hurt me, I am glad so many creatures are ordained to help me. If God allow enough to serve me, I will not expect that all should fear me." —*A. Warwick.*

d *Dr. A. Macleod.*

the children spared

a *J. W. Macdonald.*

"When a man's pride is subdued it is like the sides of Mt. Ætna. It was terrible during the eruption, but when that is over, and the lava is turned into soil, there are vineyards and olive trees

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which grow up to the top."—*Beecher*.

"Pride and weakness are Siamese twins, knit together by an indissoluble hyphen."—*Lowell*.

b Sir W. Scott.

Qualities of a commander.—

For though, with men of high degree,
The proudest of the proud was he,
Yet, train'd in camps, he knew the art
To win the soldier's hardy heart.
They love a captain to obey,
Boisterous as March, yet fresh as May;
With open hand, and brow as free,
Lover of wine and minstrelsy;
Ever the first to scale a tower,
As venturous in a lady's bower:
Such buxom chief shall lead his host
From India's fires to Zembla's frost.[b]

42—46. (42) **go,** *etc.*[a] Nu. xiv. 42. (43) **went . . hill,** as if it were an easy matter to conquer Canaan. (44) **Amorites,** here intended to include other tribes, Nu. xiv. 44, 45. **chased . . do,**[b] all. to fury of bees when disturbed in their hive.[c] (45) **returned,**[d] defeated. **wept,** but not tears of true penitence. (46) **abode . . days,**[e] Nu. xx. 1.

The battle is the Lord's (*v.* 42).—From this text we learn—I. That for success in the enterprises of life we must be assured of the presence and blessing of God. II. That we should engage in those enterprises only in which we have hope of God's help. III. That to enter upon great undertakings without the Divine presence is presumption. IV. Attention to these principles would save men from much sin and disappointment.

A word about bees.—"A honey city," or, in plainer terms, a hive of bees, generally consists of about 15,000 to 20,000 neuters or workers, 600 to 1,000 drones or males, and generally a single female or queen. Various curious experiments have proved that the workers are females, and may be transformed into queen or mother bees, if, whilst larvæ, and during the first three days of their existence, they receive a peculiar nourishment, such as is alone given to the larvæ of the future queens. They must also be put into a large cell similar to the royal cell of the queen larvæ. Hüber distinguishes two kinds of worker bees; the first he calls "wax workers," which are charged with gathering food and materials for making the combs; the others, or "nurse bees," are smaller and weaker, and employed solely in taking care of and feeding the young, and attending to the internal economy of the hive. Réaumur calculates that a queen bee deposits 12,000 eggs in the course of twenty days in the spring. The first deposited are the eggs of workers, which hatch at the end of four or five days. Seven days after the larvæ are hatched they change to pupæ, when their cells are closed with a convex lid by the workers, whereupon the larvæ line the interior with a layer of silk, and spin a cocoon. In twelve more days they become bees, and come out of the cells. The workers then clean out the cells to be ready for the reception of another egg. It is, however, different with the royal cells, which are destroyed, and new ones constructed when required. The eggs containing the males are deposited two months later, and those of the females or queens soon after the latter.

defeat through sin

a Ex. xxxiii. 15, 16.

b Ps. cxviii. 12; Iliad xvi. 259 *ff*.

c See many illus. in Kitto.

d Zec. vii. 11, 13; Pr. i. 24—31.

e Ju. xi. 17; Ps. xxix. 8.

"In one thing men of all ages are alike—they have believed obstinately in themselves."—*Jacobi*.

"And yet we are very apt to be full of ourselves, instead of Him that made what we so much value, and but for whom we can have no reason to value ourselves. For we have nothing that we can call our own, no, not ourselves; for we are all but tenants, and at will, too, of the great Lord of ourselves and the rest of this great farm, the world, that we live upon."—*W. Penn*.

"Most powerful is he who has himself in his power."—*Seneca*.

CHAPTER THE SECOND.

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1—7. (1) **turned**, *etc.*,[a] Nu. xiv. 25. (2, 3) **northward,** making a circuit of Edom. (4) **and . . you,** though they made preparations for resistance.[b] (5) **because,** *etc.*,[c] Ge. xxxiii. 16. (6) **money,** or money's worth: obtain what you need, not by force, but in the way of fair dealing. (7) **for,** *etc.*, God's providence an argument for honesty and peaceableness. **walking,**[d] both the path taken; and the necessities of the people and their conduct. **these . . nothing,**[e] hence no need now to trust to violent measures, like lawless, God-forsaken men.

God's continued mercies to us.—That we may see that God's care is not exclusively confined to Israel, we will show—I. What mercies have been vouchsafed to us during the whole period of our sojourning in this wilderness. In relation to—1. Temporal concerns: the necessities and luxuries of life; 2. The concerns of the soul. II. Under what circumstances they have been continued to us. If we look at Israel they will serve to show us —1. How great our provocations towards God have been; 2. How entirely we have been under the influence of unbelief.[f]

A testimony to temperance.—The late Rev. J. Read, missionary to Africa, says:—"I myself have been a teetotaller nearly the whole of my life. I am now in the seventy-second year of my age, fifty-one of which I have been a missionary, nearly forty-nine in Africa; I have travelled much, and worked hard, not only in preaching, but at times at manual labour, and never found any need of stimulants, and am still able to take my full share of labour, nearly as much so as twenty years ago. The scattered state of the people of our settlement requires much riding, and I can still ride twenty, thirty, and even forty miles in a day without inconvenience."

8—15. (8) **Elath,** or Eloth[a] (*trees, terebinths, a grove,* perh. *palm-grove*), prob. the present *Eylet.* **Ezion-gaber,**[b] Nu. xxxiii. 35. (9) **Moabites,** who with Ammonites were kin to Israel through Lot.[c] (10) **Emims,** Ge. xiv. 5. **Anakims,** Nu. xiii. 22. (11) **which,** *etc.*, *vv.* 10—12 are by some accounted a gloss.[d] (12) **Horims,**[e] Ge. xiv. 6. (13) **Zered,** or *Zared,* Nu. xxi. 12. (14) **space,** *etc.*, in fulfilment of Nu. xiv. 23. (15) **until,** *etc.*,[f] God is faithful in fulfilling threats as well as promises.

The faithfulness of God to threats as well as promises (*v.* 14).—I. We often speak of the faithfulness of God in observing His word of promise. II. We should remember that faithfulness may be looked for as well in the fulfilling of threats as of promises.

Rabbinical traditions concerning manna.—As an illustration of the way in which the Jewish Rabbinical writers overlaid the teaching of Scripture by these traditions, we give an extract from Disraeli's *Curiosities of Literature* on the Talmud: "What the manna was which fell in the wilderness has often been disputed, and still is disputable; it was sufficient for the Rabbins to have found in the Bible that the taste of it was 'as a wafer made with honey,' to have raised their fancy to its highest pitch. They declare it was 'like oil to children, honey to old men, and cakes to middle age.' It had every kind of taste except that of cucumbers,

their relations with Esau

a "*v.* 1 seems to ref. in gen. terms to the long years of wandering, the details of wh. were not to Moses' present purpose. — *Spk. Comm.*

b Nu. xx. 18—20.

c Ge. xxxiii. 8; Jos. xxiv. 4.

d De. viii. 2—4 Ps. i. 6.

e Ne. ix. 21; Lu. xxii. 35.

f *C. Simeon, M.A.*

"The best kind of glory is that which is reflected from honesty, such as was the glory of Cato and Aristides; but it was harmful to them both, and is seldom beneficial to any man while he lives." —*Cowley.*

they pass over Zered

a 1 K. ix. 26; 2 Ch. viii. 17; 2 K. xiv. 22, xvi. 6.

Elath, called by Gks. and Roms. *Elana,* or *Ælana,* hence the E. gulf of Red Sea was called the Elanitic Gulf; now called Gulf of *Akabah.*

b Ju. xi. 18; Nu. xxi. 4.

c Ge. xix. 30—38.

d *Spk. Comm.*

e Ge. xxxvi. 20, 21.

f De. i. 34, 35; Nu. xiv. 32—35; Ez. xx. 15; Ps. lxxviii. 33, cvi. 26.

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"All attempts to urge men forward, even in the right path, beyond the measure of their light, are impracticable, and unlawful if they were practicable: augment their light, conciliate their affections, and they will follow of their own accord."—*Robert Hall.*

Presumption and unbelief resemble two sunken rocks; faith alone is the safe channel between them.

their relations with Lot

a Is. xv. 1.

b Spk. Comm.

c Jos. xiii. 3. See *Wilton's Negeb*, 159.

d 1 K. iv. 24; Je. xxv. 20, xlvii. 1, *marg.*

e Ge. x. 14; 1 Ch. i. 12.

f There is still a place called *Koufi*, or *Kafi*, the anc. Coptos, a few ms. N. of Thebes. See *Kalisch* on Gen. 267, 268.

v. 23. *Serm.* by *Bp. Cumberland, Origines Gentism.*

"The nobility of the Spencers has been illustrated and enriched by the trophies of Marlborough; but I exhort them to consider the *Faerie Queene* as the most priceless jewel of their coronet."—*Gibbon.*

g Porter.

melons, garlic, and onions, and leeks, for these were those Egyptian roots which the Israelites so much regretted to have lost. This manna had, however, the quality to accommodate itself to the palate of those who did not murmur in the wilderness, and to these it became fish, flesh, or fowl. The Rabbins never advance an absurdity without quoting a text in Scripture; and to substantiate this fact they quote De. ii. 7, where it is said, 'Through this great wilderness these forty years the Lord thy God hath been with thee, and thou hast lacked nothing!' St. Austin repeats this explanation of the Rabbins, that the faithful found in this manna the taste of their favourite food. However, the Israelites could not have found all these benefits as the Rabbins tell us; for in Nu. xi. 6 they exclaim, 'There is nothing at all besides this manna before our eyes!' They had just said that they remembered the melons, cucumbers, etc., which they had eaten up so freely in Egypt. One of the hyperboles of the Rabbins is, that the manna fell in such mountains that the kings of the east and the west beheld them; which they found on a passage in the 23rd Psalm: 'Thou prepared a table before me in the presence of mine enemies!' These may serve as specimens of the forced interpretations on which their grotesque fables are founded."

16—23. (16) **when . . people,** save Caleb, etc. (17, 18) **Ar;**[a] Nu. xxi. 15, 28. (19) **because,** *etc.*, note the obligations of the wicked to pious ancestors. (20) **Zamzummims** (*noisy people*), perh. same as *Zuzim.* (21) **Lord . . before them,** *i.e.* bef. the Ammonites. (22) This *v.*, and also *v.* 23, is thought[b] to be a gloss, like *vv.* 10—12. (23) **Avims**[c] (*inhabitants of ruins*). **Hazerim** (*villages*). **Azzah**[d] (*the strong*), *i.e.* Gaza. **Caphtorims,** descendants of Mizraim.[e] **Caphtor** (*chaplet, knop*), prob. in Upper Egypt.[f]

Men reap blessing from the grave of their ancestors (*v.* 19).—I. Here we have a people blessed not for the sake of their own virtues, but for the sake of their ancestors to whom the land had been given. II. Here we are reminded of the fact that by our relation to God our own descendants may be blessed.

National progress.—No one who is a careful observer of what has been and is passing around him, will for a moment question that very great progress has been made by our country, during the present century, in all the various branches of human discovery and acquirements; but the precise amount, or the comparative value of that progress, cannot possibly be measured by the advances made in former periods, and which themselves are equally without a standard or measure of comparison. If, however, this difficulty could be surmounted, is it not probable that we should find—regard being had to the superior facilities afforded to each succeeding age through the labours of its precursors—that the efforts of the human mind, and the success attending those efforts, have been much the same at all periods; and that, consequently, if we have profited as well of our opportunities as our fathers did of those bequeathed to them, we must have made greater and more rapid strides than any who have gone before us, in the walks of science and all other branches of intellectual progress, whereby we shall have prepared the way for a still more rapid advance on the part of those who will succeed us.[g]

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24—29. (24) **Arnon,** Nu. xxi. 13 *ff.* (25) **this . . day,** *etc.*, a fulfilment of Moses' prophetic song.[a] (26) **Kedemoth** (*antiquities*), so called from the city of that name.[b] (27, 28) **let,** *etc.*,[c] Nu. xxi. 21, 22. (29) **as,** *etc.*, Nu. xx. 17—21. Here there is no contradiction; we are only further informed that that was *sold*, wh., to brethren, should have been *given*.

The fame of Israel as a conquering people (*vv.* 24, 25).—I. How at this time that fame was increased, viz., by the conquest of the mightiest of the nations east of Jordan. II. The moral effects of this conquest. 1. Israel prepared for future conquest; 2. Canaan awed before she had received a blow.

How news is spread.—Plutarch notes that the country people were very busy inquiring into their neighbours' affairs. The inhabitants of cities thronged the court and other public places, as the Exchange and quays, to hear the news. The old Gauls were very great newsmongers; so much so, says Cæsar, that they even stopped travellers on this account, who deceived them, and thus brought error into their counsels. Juvenal notices the keenness of the Roman women for deluges, earthquakes, etc., as now, for wonders, and private matters. Merchants and purveyors of corn, as now stock-jobbers, used to invent false news for interested purposes. It was not uncommon to put the bearers of bad news to death. In the middle ages, pilgrims and persons attending fairs were grand sources of conveying intelligence. Blacksmiths' shops, hermitages, etc., were other resorts for this purpose, in common with the mill and market. Great families used to pay persons in London for letters of news. In London, as St. Paul's Church was the great place of advertising, so it was also for news. In *Nicholls's Progresses*, a gentleman says "that his lackey had not walked twenty paces in Pawles before he heard that sundry friends of his master had taken leave at court, and were all shipt away." Servants were sent there on purpose to fetch news. Of the introduction of newspapers by the Gazetta of Venice everybody has read. Herbert calls the *Siege of Rhodes*, by Caxton, "the antientiest Gazette in our language;" but to prevent the mischief of false alarms, through the Spanish Armada, the first newspaper, styled the *English Mercury*, then, as afterwards, in the shape of a pamphlet, appeared in the reign of Queen Elizabeth.[d]

they pass over the Arnon

a Ex. xv. 14, 15.

b Jos. xiii. 8, xxi. 37; 1 Ch. vi. 79.

c Ju. xi. 19.

v. 24. See *Essay* by *Dr. R. Gell*, p. 664,

"Those who despise fame seldom deserve it. We are apt to undervalue the purchase we cannot reach, to conceal our poverty the better. It is a spark which kindles upon the best fuel, and burns brightest in the bravest breast." —*J. Collier.*

"He who would acquire fame must not show himself afraid of censure. The dread of censure is the death of genius."—*Simms.*

"Who despises fame will soon renounce the virtues that deserve it."—*Mallet.*

d *Fosbroke.*

"Fondness of fame is avarice of air."—*Young.*

30—33. (30) **but,** *etc.*,[a] Nu. xxi. 23. (31) **possess,** *etc.*, De. i. 8. (32) **Jahaz,** Nu. xxi. 23. (33) **smote,** *etc.*,[b] Nu. xxi. 24.

The conquest of Sihon.—I. Undertaken by Divine command. II. Brought about by pride, idolatry, etc. III. Quite unlooked for by Sihon, who confidently marched out to meet Israel. IV. Accomplished as the result of one decisive battle.

The downfall of pride.—A kite having risen to a very great height, moved in the air as stately as a prince, and looked down with much contempt on all below. "What a superior being I am now!" said the kite; "who has ever ascended so high as I have? What a poor grovelling set of beings are all those beneath me! I despise them." And then he shook his head in derision, and then he wagged his tail; and again he steered along with so much state as if the air were all his own, and as if everything must make way before him; when suddenly the string broke, and down fell the kite with greater haste than he ascended, and was

the victory at Jahaz

a Jos. xi. 20; Ex. iv. 21.

"The refusal of Sihon was suspended over him by God as a judgment of hardening, which led to his destruction." —*Keil.*

b De. xx. 16, xxix. 7, 8; Ju. xi. 21.

"The passions, like heavy bodies down steep hills, when once

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in motion, move themselves, and know no ground but the bottom." —*Fuller.*

c Cobbin.

greatly hurt in the fall. Pride often meets with a downfall. Let us beware how we look with contempt on those below us, lest, while we are carrying ourselves loftily, our circumstances may be changed, and we be placed as low in the world as we well can be. We that have rich friends to-day may have poor ones to-morrow; for such changes happen to many.[c]

the conquest of Sihon

a De. iii. 12, iv. 48; Jos. xii. 2, xiii. 9; Ju. xi. 26; 1 Ch. v. 8.

b Nu. xxi. 15.

c De. iii. 16; Ps. xliv. 3.

34—37. (34) **cities,** *etc.*, Nu. xxi. 25. (35) **took . . ourselves,** by right of conquest. (36) **Aorer**[a] (*ruins*), on N. bank of Arnon. **city,** *i.e.* Ar.[b] (37) **only,** *etc.*,[c] Nu. xxi. 24.

The secret of Israel's success in war (*v.* 37).—I. The points of attack were indicated by their Divine leader. II. They avoided the places that the Lord had forbidden, however tempting or easy. III. They did not fight for the sake of conquest, but by Divine direction, to make sure their approaches to Canaan and to guard their rear.

"Physical courage, which despises all danger, will make a man brave in one way; and moral courage, which despises all opinion, will make a man brave in another. The former would seem most necessary for the camp, the latter for council; but to constitute a great man, both are necessary."—*Colton.*

The folly of war defences.—Suppose a gentleman, living in a suburban house, with his garden separated only by a fruit-wall from his next door neighbour's, and he had called me to consult with him on the furnishing of his drawing-room. I begin looking about me, I find the walls rather bare; I think such and such a paper might be desirable—perhaps a little fresco here and there on the ceiling—a damask curtain or so at the windows. "Ah," says my employer, "damask curtains, indeed! that's all very fine, but you know I can't afford that kind of thing just now!" "Yet the world credits you with a splendid income!" "Ah, yes," says my friend, "but do you know, at present I am obliged to spend it nearly all in steel-traps?" "Steel-traps! for whom?" "Why, for that fellow on the other side the wall you know; we're very good friends, capital friends; but we are obliged to keep our traps set on both sides of the wall; we could not possibly keep on friendly terms without them and our spring guns. The worst of it is, we are both clever fellows enough; and there's never a day passes that we don't find out a new trap, or a new gun-barrel, or something; we spend about fifteen millions a year each in our traps, take it all together; and I don't see how we're to do with less!" A highly comic state of life for two private gentlemen! but for two nations, it seems to me, not wholly comic! Bedlam would be comic, perhaps, if there were only one madman in it; and your Christmas pantomime is comic when there is only one clown in it; but when the whole world turns clowns, and paints itself red with its own heart's blood instead of vermilion, it is something else than comic, I think.[d]

"Courage ought to be guided by skill, and skill armed by courage. Neither should hardiness darken wit, nor wit cool hardiness. Be valiant as men despising death, but confident as unwonted to be overcome." —*Sir P. Sidney.*

d Ruskin.

CHAPTER THE THIRD.

the conquest of Bashan

a 1 K. iv. 13; called in later times *Trachonitis*, the rough; identified with the mod. *Lejâh.* See *Porter, Journ. Sac. Lit.* July, 1854. "The streets are perfect, the walls perfect, and,

1—7. (1—3) **Bashan,** *etc.*, Nu. xxi. 33—35. (4) **Argob**[a] (*stony*). (5) **cities . . bars,** *i.e.* 60 in num. (6, 7) **utterly,** *etc.*, De. ii. 33—35.

Divine encouragements in the face of great dangers (*v.* 2).—I. The source of the danger. The power of Bashan and its fenced cities marshalled against Israel. Natural defences, fortifications, etc., of Argob. Army under the leadership of the redoubtable Og. II. The ground of the encouragement. 1. The promise of God; 2. Former victories. Those victories had been secured

through obedience to the will of God. Victory now assured on the condition of obedience.

The giant cities of Bashan.—The Rev. J. L. Porter spent a considerable time in exploring the cities of Bashan. At Burak he lodged in a city of several hundred houses, all deserted, but all in good repair, though built two or three thousand years ago. The walls of these houses were five feet thick, formed of large blocks of hewn stone put together without lime or cement of any kind. The roofs were formed of long blocks of the same black basalt, measuring twelve feet in length, eighteen inches in breadth, and six inches in thickness. The doors were stone slabs, hung upon pivots formed of projecting parts of the slabs, working in sockets in the lintel and threshold; the windows were guarded with stone shutters—everything was of stone, as if the builders had designed each edifice to last for ever.

8—12. (8) **Hermon**[a] (*lofty*, or *prominent peak*), now called *Jebel esh-Sheikh*, the chief mt.; or *Jebel eth-Thelj*, the snowy mt. (9) **Sidonians,** who had great traffic with Egypt, hence Moses learned their name for this mt. **Sirion**[b] (*breast-plate*). **Shenir**[c] (*coat of mail*, or *cataract*). (10) **Salchah**[d] (*a pilgrimage*), now *Sulkhad*, ab. 14 ms. S.E. of Busrah.[e] (11) **giants,** or Rephaim.[f] **bedstead,** or sarcophagus. **iron,** iron-stone, *i.e.* the black basalt.[g] **Rabbath**[h] (a *great* city, metropolis). **nine . . cubits,** 13½ ft. long. **after . . man,** 18 in. (12) **gave,** *etc.*, Nu. xxxii. 33.

Iron bedsteads.—Our own not unfrequent use of iron bedsteads divests the fact of Og's bedstead being so framed of all strangeness. In the warm climate of the East bedsteads of metal seem to have been more in use anciently than at present, for the purpose of excluding the insects that are disposed to harbour in those of wood. Heathen writers notice bedsteads of gold and silver. Herodotus and Diodorus Siculus describe beds and tables of these metals which they observed in Eastern temples. Such beds are in the book of Esther (i. 6) ascribed to the Persians, and accordingly a bed of gold was found by Alexander the Great in the tomb of Cyrus. Sardanapalus caused a hundred and fifty beds of gold, and as many tables of the same metal, to be burned with him. The Parthian monarchs ordinarily slept on beds of gold, and this was counted a special privilege of their estate. At the time of the Trojan war Agamemnon had several beds of brass. Both Livy and St. Augustine affirm that the Romans brought beds of brass from Asia to Rome, after the wars they had in that part of the world. It is related by Thucydides that when the Thebans had destroyed the city of Platæa they took away many beds of brass and iron which they found there, and consecrated them to Juno. These are sufficient instances of the ancient usage, but most of them show that such beds or bedsteads were not in common use, but belonged to princes and persons of distinction.[i]

13—17. (13) **and,** *etc.*, Nu. xxxii. 33 *ff.* (14) **Bashan-havoth-jair,**[a] Nu. xxxii. 41. (15) **and,** *etc.*,[b] Nu. xxxii. 39. (16, 17) **and,** *etc.*,[c] Nu. xxxiv. 1—15. **Ashdoth-pisgah** (*outpourings, i.e.* ravines *of Pisgah*).

Bathing in the Dead Sea.—The April sun was shining down broad and bright on the clear, rippling waters of the splendid lake, which shone with metallic lustre, closed in between the

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what seems most astonishing, the stone doors are still hanging on their hinges, so little impression has been made during these many centuries on the hard and durable stone of wh. they were built."—*On Anc. Bashan, etc., Cambridge Essay, by Mr. C. G. Graham. v. 7. Serm.* by *T. Long.*

summary of conquests E. of Jordan

a Jos. xii. 1, xi. 17.

"Hermon, on N.E. frontier of Pales., the S. point of range of Lebanon 10,000 ft. high. Its summit rises fr. 2,000 to 3,000 ft. above the chains of mnts. visible throughout nearly all Syria."—*Thomson, Ld. and Bk.* 159, 177, 611.

b Ps. xxix. 6.

c Song. iv. 8.

d Jos. xii. 5, xiii. 11; 1 Ch. v. 11.

e *Porter's Five Yrs. in Damascus*, 248 *ff.*

f Ge. xiv. 5, xv. 20.

g "Which not only contains a large proportion, ab. 20 per cent., of iron, but was actually called iron, and is still so regarded by the Arabians."—*Spk. Comm.*

h Jos. xiii. 25.

i *Kitto.*

division of land E. of Jordan

a 1 Ch. ii. 21, 22.

b Jos. xiii. 13; 2 Sa. iii. 2, 3.

c Jos. xii. 1—6.

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Mr. Tristram has traced the anc. levels of the D. Sea as marked by terraces, etc., along the sides of the cliffs. They are numerous, and fr. 5 to 1,500 ft. above present level of the water.

"The water is more intensely salt than that of any other sea known. It has also a bitter taste, yet it is as transp. as the Mediterranean. Its specific gravity is so great that the human body will not sink, and eggs float when only two-thirds immersed. Analysis shows that it contains 26 per cent. of saline matter; and this renders it fatal to animal life."—*Porter.*

d Fraser's Mag.

the charge to Israel and Joshua

a Jos. xxii. 4.

b De. i. 30, xx. 4.

"He who loathes war, and will do everything in his power to avert it, but who will, in the last extremity, encounter its perils, from love of country and of home,—who is willing to sacrifice himself and all that is dear to him in life, to promote the well-being of his fellow-man, will ever receive a worthy homage."—*Abbott.*

"A little fire is quickly trodden out, which, being

high cliffs of the Judæan hills to the west, and the grand chain of Moab, like a heaven-high wall, upon the east. Over the distance, and concealing from us the further half of the sea, hung a soft, sunny haze. There was nothing in all this of the Accursed Lake, nothing of gloom and desolation. Even the shore was richly studded with bright, golden chrysanthemums growing to the edge of the rippling waters. There was but one feature of the scene to convey a different impression—it was the skeletons of the trees once washed down from the woody banks of Jordan by the floods into the lake, and then, at last, cast up again by the south wind on the shore, and gradually half buried in the sands. They stood up almost like a blasted grove, with their bare, withered boughs in all fantastic shapes, whitened and charred as if they had passed through the fire. It had been my intention, of course, to bathe in the sea, so I was provided for the attempt, with the exception, unfortunately, of sandals: and the stones being of the sharpest, I was unable to follow the long shallow water barefooted far enough out to test its well-known buoyancy for swimming. As few ladies, our dragoman told us (indeed, he absurdly supposed none), had bathed in the Dead Sea, I may as well warn any so disposed, that the water nearly burnt the skin from my face, and occasioned quite excruciating pain for a few moments in the nostrils and eyes, and even on the arms and throat. The taste of it is like salts and quinine mixed together—an odious compound of the saline and the acridly bitter. No great wonder, since its analysis shows a variety of pleasing chlorides and bromides and muriates and sulphates of all manner of nice things; magnesia and ammonia among those more familiar to the gustatory nerves. The Dead Sea is 1,300 feet lower than the Mediterranean; and the evaporation from it (without any outlet) fully makes up for the supply poured in by the Jordan, so that the sea sinks as time goes on.[d]

18—22. (18) **you,** Reubenites, etc: **ye . . war;** Nu. xxxii. 20—23. (19) **but,** *etc.*, Nu. xxxii. 24. (20) **until,** *etc.*,[a] Nu. xxxii. 22. (21) **I . . time;** Nu. xxvii. 18. (22) **ye,** *etc.*,[b] Ex. xiv. 14.

The duties arising out of patriotic relations (*vv.* 18—20).—I. The welfare of all should be the concern of each. II. One party in the State not to retire from active life until the just rights of other parties have been secured. III. These principles may be applied in our times to the union of political parties and religious communities against common foes—as, Popery, ignorance, intemperance, and all sin.

Examples of patriotism.—

Grave precepts fleeting notions may impart,
But bright example best instructs the heart;
Then look on Fabius, let his conduct show,
From active life what various blessings flow.
In him a just ambition stands confess'd;
It warms, but not inflames his equal breast.
See him in senates act the patriot's part,
Truth on his lips, the public at his heart;
There neither fears can awe, nor hopes control,
The honest purpose of his steady soul.
No mean attachments e'er seduced his tongue
To gild the cause his heart suspected wrong;

But, deaf to envy, faction, spleen, his voice
Joins here or there, as reason guides his choice.
To one great point his faithful labours tend,
And all his toil in Britain's interest end.[e]

23—25. (23) **at . . time,** aft. conq. of E. of Canaan: and prob. bef. appointment of Joshua. (24) **begun . . greatness,** ref. to defeat of Amorites. **for . . earth,**[a] of all gods of heathen; and however trusted in by man. (25) **that . . mountain,**[b] *i.e.* Canaan, a mts. distr.

The petition of Moses to God (*on vv.* 23—28).—I. The prayer of Moses: "I pray thee," etc. (*v.* 25). II. The answer of God to his prayer: "the Lord was angry with me." III. The mitigating of God's anger: "let it suffice thee," etc. (*v.* 26). IV. The promise which God maketh unto Moses, that he should see the land of Canaan, though not possess it.[c]

A simple wish.—

If I have sinn'd in act, I may repent;
If I have err'd in thought, I may disclaim
My silent error; and yet feel no shame;
But if my soul, big with an ill intent,
Guilty in will, by fate be innocent,
Or being bad, yet murmurs at the curse
And incapacity of being worse,
That makes my hungry passion still keep Lent
In keen expectance of a carnival:
Where, in all worlds, that round the sun revolve
And shed their influence on this passive ball,
Abides a power that can my soul absolve?
Could any sin survive and be forgiven,
One sinful wish would make a hell of heaven.[d]

26—29. (26) **wroth . . sakes,** ref. to their conduct wh. furnished the occasion of his sin.[a] **let . . thee,** *i.e.* my grace is sufficient for thee.[b] (27) **get,** *etc.*,[c] Nu. xxvii. 12. (28) **charge,** *etc.*,[d] Nu. xxvii. 23. (29) **Beth-peor**[e] (*temple of Peor*).

The prayer of a good man refused (*v.* 26).—I. The prayer of Moses considered as to its nature. It arose from a very natural desire to enter and see the good land. II. Why it was refused. 1. As a punishment for past sin; 2. To teach that human goodness does not atone for human sin; 3. To show that there is something better in reserve for the righteous than earthly good. Moses only saw the earthly, but he entered the heavenly, Canaan.

The benefit of prayer.—

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make
What heavy burdens from our bosoms take,
What parch'd grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak!—we rise how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with Thee?[f]

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suffered, rivers cannot quench." —*Shakespeare.*

c Malmath.

Moses' prayer for himself

a Ex. xv. 11; 2 S. vii. 22; Ps. lxxi. 19, lxxxvi. 8, lxxxix. 6, 8.

b "Whereas the plains in the E. are for the most part sterile, on acc. of the springs of rain; the mt. regions, wh. are well watered, by springs and streams, are very fertile and pleasant."—*Rosenmüller.*

vv. 24, 25. *Sermn.* by *Jo. Flavel*, ii. 121; *C. Simeon*, ii. 217, 222.

c H. Smith, B.D.

My unbelieving heart often says, "Christ will cast me out;" but Christ Himself says, "I will not."

d Coleridge.

his request denied

a Nu. xx. 12, xxvii. 14.

b 2 Cor. xii. 8.

c De. xxxii. 51, 52, xxxiv. 1—4; Ps. cvi. 32.

d De. i. 38, xxxi. 3, 7.

e De. iv. 46, xxxiv. 6. "Here it was, apparently, that the transactions recorded in Nu. xxviii.—xxxiv. took place; here, too, the several discourses of Moses, preserved to us in this book, were delivered; and somewhere in it (xxxiv. 6) he was buried."—*Spk. Comm.*

vv. 27, 28. *C. Simeon, M.A.*, *Wks.* ii. 222.

f Abp. Trench.

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he exhorts to obedience

a Ps. xix. 7—9, cxix.

b De. xii. 32; Re. xxii. 18.

c "Common opinion, this God was worshipped with obscene rites, and from time of Jerome it has been usual to compare him to Priapus."—*Kitto.*

d Jos. xxii. 17; Ps. cvi. 28; Ho. ix. 10; Nu. xxxi. 15, 16.

e Gesenius.

v. 1. *Serm.* by *W. Reading*, i. 210; *R. Warner*, ii. 118; *H. Hastings*, 381.

v. 2. *Serm.* by *J. Hewlett*, iv. 292.

"Covetousness, like jealousy, when it has once taken root, never leaves a man but with his life."—*T. Hughes.*

"He deservedly loses his own property who covets that of another." *Phædrus.*

f T. Akroyd.

the nation honoured by its laws

a 2 Sa. vii. 23.

v. 5. *Serm.* by *Dr. T. Randolph.*

v. 6. *Serms.* by *J. Bate*; *Dr. R. Bundy*, i. 135; *Dr. J. Edwards*, iii. 593; *Dr. S. Ogden*; *Dr. Jo. Savage.*

vv. 6—8. *Serms.* by *Bp. Burnet*; *G. Burnett.*

b Rev. S. Hayman, B.A.

v. 7. *Serm.* by *Dr. N. Marsh.*

vv. 7, 8. *Serm.* by *Jo. Philips.*

vv. 7, 9. *Serms.* by *Bp. Lowth*; *Dr. G.*

CHAPTER THE FOURTH.

1—4. (1) **now . . Israel,** exhortation based on histor. review. **statutes,**[a] written law. **judgments,** truths and doctrines taught by God's dealings with them. (2) **not add,** *etc.*[b] (3) **Baal-peor,**[c] Nu. xxv. 1—9. Peor prob. name of mountain where this god was worshipped.[d] (4) **cleave,**[e] A.S. *clifan*, *clifjan*, adhere closely.

The alteration of Divine law (*v.* 2).—I. The necessity of the command in the text. Otherwise the law might have been tampered with—1. By parties for official protection; 2. By persons for individual gain. II. The sin of violating the command would consist—1. In an interference with the Divine prerogative; 2. In a proud setting up of human wisdom above the Divine mind; 3. In the consequences that would follow. The introduction of a human element might lead to the rejection of the whole law: the repeal of one Divine statute might weaken the force of the rest. III. How this command is violated in the spirit though observed in the letter—1. When the force is limited by human interpretations; 2. When it is exaggerated on one side while limited on the other.

Warning against covetousness.—"Take heed and beware of covetousness." For, manifestly, this was "the error of Balaam." He looked at Balak's bribe till it fascinated him. The "love of money" besieged and corrupted his affections. Mammon threw his golden toils around him. And how baleful and disastrous was the working of the spell, the story reveals. What a thing of discord and contradictions his heart became! how false and inconsistent the part he played! and how unspeakably awful the final issues of his avarice! Standing, therefore, over Balaam's blighted character; standing over the corses of the four-and-twenty thousand that were smitten with the plague at Baal-peor; and standing, finally, over the dead body of the prophet, as its oozing blood reddens the battle-field of Midian, we read this lesson, vivid as electric flash, "Take heed and beware of covetousness."[f]

5—8. (5) **should do so,** be able to do so, have the knowledge enabling you to serve God rightly. (6) **keep,** treasure them in mind, and work them out in conduct. **wisdom,** *etc.*, knowledge of Jehovah was national peculiarity and dignity. (7) **high,** this had been impressed by the whole history of their wandering.[a]

The Bible the wisdom of a nation.—Consider—I. That the Bible brings greatness to a nation; because—1. When received and obeyed, it brings God's blessing with it; 2. It elevates the national character. II. That it is the duty of all to have a personal acquaintance with the Scriptures, and to instruct the young in them.[b]

Parliamentary enactments.—At the request of the Romish clergy, severe proclamations were issued by King Henry VIII. against all who read, or kept by them, Tindal's translation of the New Testament; so that a copy of this book found in the possession of any person was sufficient to convict him of heresy, and subject him to the flames. "But the fervent zeal of those Chris-

tian days," says the good old martyrologist, Fox, "seemed much superior to these our days and times, as manifestly may appear by their sitting up all night in reading or hearing; also by their expenses and charges in buying of books in English, of whom some gave a load of hay for a few chapters of St. James, or of St. Paul, in English." In 1543, an Act of Parliament was obtained by the adversaries of translations, condemning Tindal's Bible, and the prefaces and notes of all other editions.

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Stanhope; Dr. T. Waterland; T. White.

v. 8. *Serms.* by *G. Lewis; Jo. Rawlins; W. Sellon; D. Taylor; Dr. Munkhouse,* iii. 303.

the laws to be taught to youth

9—13. (9) **keep thy soul,**[a] cherishing the remembrance: right thoughts important help to right life. (10) **specially,** not in orig. or needed. **the day,** adverbial accus. = *at what time.* Mos. recalls impressions made by scenes of Sinai.[b] (11) **midst,**[c] *lit.* heart. (12) **similitude,** no form or figure seen, but voice heard by the people.[d] (13) **covenant,** *see* Gen. vi. 18.

The duty of educating the young in the Scriptures.—These words contain—I. A warning against neglecting or forgetting the statutes of the Lord. The greatest blessing of Israel was the gift of the law of God. And so long as the people accepted His law, just so long did He watch over them for good. II. The means by which we are to prevent such neglect or forgetfulness of God's Word: "teach them thy sons," etc.[e]—*Israel admonished* (*v.* 9).—I. The evil anticipated: forgetfulness of God's mercy. 1. They might not be utterly lost to memory; 2. But might cease to dwell in, and affect the heart; 3. Christians are liable to this calamity; 4. The greatness of the evil may be inferred from the greatness of the punishment. II. The preventives recommended. The text suggests the need of—1. Holy jealousy: "Take heed—keep thy soul;" 2. Holy vigilance: "diligently;" 3. Holy exercises, meditation, prayer, conversation.[f]

Children's ideas of idolatry.—One day in the spring of 1823, a little girl, about five years old, accompanied her mother to pay a visit to a lady in the neighbourhood of C——. When alighting from the carriage in the court-yard, she espied a statue of King William III., and immediately addressed her mother in these words: "Mamma, is that a graven image there? If it is, I will not fall down and worship it, I will only worship God Almighty." This prompt and Christian-like determination of the little girl, not only pleased, but astonished all present.—A mother was lately describing to her little son the idols which heathen nations worship as gods. "I suppose, mamma, that these heathens do not look up to the same sun and moon and stars which we do." "Yes, my dear, they do." "Why, then, I wonder that they do not think that these must be a better god than these idols."

a Pr. iv. 23; Ma. xv. 19, 20; 1 Ti. iv. 16.

b Ex. xix., xx.

c Ex. xix. 18; He. xii. 19.

d De. v. 22, 23. *Similitude,* from Lat. *similis,* resemblance, likeness.

v. 9. *Serms.* by *Dr. H. Stebbing; Bp. Patrick; W. Sutton,* 223; *Dr. C. J. Vaughan* (1851), 143.

vv. 9, 10. *F. D. Maurice: Christian Covenant the Ground of National Education.*

vv. 11, 12. *Dr. F. Randolph, Advent S.* 81.

v. 13. *A. Burgess, Vind. Legis.* 219; *Bp. Beveridge, Thes.*

e *M. H. Seymour, M.A.*

f *Zeta.*

idolatry forbidden

14—19. (16) **corrupt,** by degrading their idea of God, whom now they knew as One and Spiritual. Wrong thoughts of God lead to wrong life.[a] **male or female,** idols were of both sexes; *e.g.* in Eg., *Osiris* and *Isis;* in Can., *Baal* and *Astarte.* (17, 18) Illus. by relig. of Egypt.[b] (20) Illus. by relig. of Persians.[c]

The argument against idolatry (*v.* 15).—I. There was not the slightest warrant for it in the mode of giving the law. There was nothing seen after the likeness of which an idol could be made. Yet there was no better opportunity of revealing Himself in some visible form to the people with the whole of whom God was at that time in direct communication. II. The consequences of idolatry would include not only dishonour to God, but personal

a "The corrupt worship of Oriental nations may probably be traced back, in its ultimate analysis, to two roots or principles: the deification of ancestors, or natural leaders; and veneration of

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powers of nature."—*Spk. Com.*

b. "They worshipped among beasts, ox, heifer, sheep, dog, cat, ape: among birds, ibis, hawk, and crane: among reptiles, crocodile, frog, and beetle: and all fish of Nile."—*Jamieson.*

c Smith's Dict. Bib. i. 501, ii. 793, 794.

v. 15. *Horne, Bamp. Lec.* 225.

"The highest heavens and the lowest hearts are God's chiefest dwelling-places. He hath indeed other places; He dwelleth elsewhere; but in these two He manifesteth a peculiarity of His presence; and that peculiarity is of the presence of His grace and comfort."—*Preston.*

The passions are the gales of life, and it is religion only that can prevent them from rising into a tempest.

God is a jealous God

a Ex. i. 11—14, v. 7—9, 18, 19; 1 K. viii. 51.

b 1 Pe. ii. 9.

c De. iii. 26; Nu. xx. 12, xxvii. 14.

d Ex. xxiv. 17; De. ix. 3; He. xii. 29.

v. 20. *Serm.* by *Dr. T. Horton*, i. 45.

v. 23. *Serm.* by *H. Cornwallis; T. Dorrington*, iv. 41.

"Happy are they which hearing the Word of God, retain it in their living; for they, being renewed

injury, *v.* 16. Man cannot rise higher than the object of his supreme adoration. The character of idolatrous nations bears witness to this. See Paul's Ep. to the Roms.

Story of William Malden.—When King Henry VIII. had allowed the Bible to be set forth to be read in the churches, several poor men in the town of Chelmsford, in Essex, where the father of William Malden lived, and where he was born, bought the New Testament, and on Sundays sat reading it in the lower end of the church. Many flocked about them to hear them read: and he, among the rest, being then about fifteen years old, came every Sunday to hear the glad and sweet tidings of the Gospel. But his father, observing it once, angrily fetched him away, and would have him say the Latin matins with him, which much grieved him: And as he returned, at other times, to hear the Scriptures read, his father would still fetch him away. This put him upon the thought of learning to read, that he might search the New Testament himself; which, when he had by diligence effected, he, and his father's apprentice, bought a New Testament, joining their little stocks together: and, to conceal it, laid it under the bed-straw; and read it at convenient times. One night, as William Malden sat with his mother, they conversed respecting the act of bowing down to the crucifix. This he told her was plain idolatry, and against the commandment of God, which is, "Thou shalt not make unto thee any graven image, nor bow down to them, nor serve them." The mother, enraged to hear him speak thus, exclaimed, "Wilt thou not worship the cross which was about thee when thou wert christened, and must be laid on thee when thou art dead?" She then went and informed his father, who, inflamed with anger at hearing that his son denied that worship was due to the cross, immediately went to his son's room, and, pulling him out of bed by his hair, beat him most unmercifully. The lad bore all with patience, considering that it was for Christ's sake, as he said, when he related the anecdote in Queen Elizabeth's reign. Enraged at this calmness, the father ran and fetched a halter, which he put round his son's neck, and would have hanged him, but for the interference of his mother. Such scenes, doubtless, occurred in many families.

20—24. (20) **iron furnace,**[a] one used for smelting iron. round, 30 ft. deep, requiring highest intensity of heat. **inheritance,** who gener. after gener. might inherit His favour.[b] (21) **angry.**[c] **giveth . . inheritance,** permanent dwelling-place. (24) **consuming fire,** swift and overwhelming in His punishment of sin and rebellion.[d] **jealous,** ever ready to vindicate His Divine honour; not our sense of the word, cherishing suspicion, or apprehensive of rivalry.

God a consuming fire (*v.* 24).—I. Note the comparison. God a fire. 1. Fire is easily kindled; 2. Fire, when kindled, spreads rapidly; 3. Fire, when kindled, is extinguished with difficulty; 4. Fire must have combustible material to feed upon. 5. Fire consumes. II. The force of the text. 1. God as a consuming fire is inflamed to anger by sin; 2. As such He destroys sinful nations; 3. It is a fearful thing as sinners to fall into the hands of the living God; 4. Meet the anger of God with the tears of contrition.

Serving God with diligence.—We must not do the work of the Lord negligently. He must have, as it were, our only service.

We must not serve Him as if we served Him not. Though the best servant of this Lord be but an unprofitable, yet the least must not be an idle servant. We must not offer to this Lord "that which costs nothing." Our only Lord must have our best, our hearts, our all. This great Lord hath much more business than all the time and strength of His servants can bring about. Our Lord requires the service of thoughts, of words, of works, of body and spirit. A vast deal of diligence is requisite about the honouring of God, the attending of our own heart and ways, the helping and edifying of others."

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with the glad tidings of life, are purified by the Spirit of Christ, sanctified, and so made the temples of the Holy Ghost." —*Bishop Bale.*

e.W. Jenkin.

25—28. (25) **long in land,** refer. to later national hist., comp. times of Kings. (26) **I call . . day,** solemn asseveration and appeal: sometimes God answered such by cloud or voice.[a] **utterly perish,** be wholly removed as a nation; as in Bab. capt.[b] (28) **serve,** *etc.*, that wh. first they sought for their pleasure shall become their tyrant-master. True of all indulgence and evil. **see . . smell.**[c]

the results of disobedience foretold

a 1 K. viii. 10; Jo. xii. 28.

b De. xxx. 18, 19; 2 K. xvii. 17—19.

c Ps. cxv. 4—8.

The conditions of secure possession.—We have in this passage—I. The possession described, *v.* 25, where we have a picture—1. Of family peace and increase; 2. Of long occupancy. Note the feeling of security likely to grow up out of this state of things. II. The possible degeneracy indicated, *v.* 25, and which included—1. Social decline in morals; 2. Public departure from God in worship; 3. Individual wickedness. III. The inevitable punishment that would follow this decline in morals and religion, *vv.* 26—28. 1. It was assured by a solemn declaration; 2. It was defined as the breaking-up of national life; 3. It was described as personal slavery to other peoples, and their gods; 4. It actually came to pass.

v. 25. *Peter de Joux, Alliance traitée avec Dieu Prédication*, i. 237.

Origin of evil.—"I overheard a discourse," says one, "something like altercation, between a deacon, his son, and servants. Some one had informed him that the cattle had broken into the corn-field, and were making great ravages. His servants were ordered to make haste, and to turn them out, and repair the breach. "How came they in there?" says one; "Which way did they get in?" cries another; "It is impossible, the fences are good," says a third. "Don't stand here talking to no purpose," cries the deacon, with increased earnestness, they are in the field destroying the corn. I see them with my own eyes. Out with them speedily and put up the fence." As I approached him he began to be more calm. "Your pardon, sir, these fellows have quite vexed me. They make one think of our pastor's sermon on the origin of sin, spending his time needlessly inquiring how it came into the world, while he ought to be exhorting us to drive it out." "Your observation is just," said I, "and your directions to your servants contain sound, orthodox doctrine—a good practical improvement to the discourse we have heard to-day."

Gotthold said—"To good men, sin and infirmity are festering sores, which give them pain, and from which they seek to be relieved. By the ungodly, on the contrary, sin and infirmity are prized as a jewel, and regarded as a distinction and an ornament."

The vampire sucks the blood of its victim quietly, while he sleeps unconscious of danger. He does his work so effectually, that death often supervenes without a note of warning. Such is the effect of secret sins.

29—34. (29) **thence,** countries to wh. scattered.[a] **all . . soul,**[b] Mk. xii. 30. (30) **tribulation,** suffering viewed as Div. correction.[c] (31) **merciful,** as well as a just God. (33) **did . . live?** comp. God coming to *destroy* Sodom with fire.[d] (34) **assayed,** attempted, endeavoured. **nation,** Is. began to change fr. tribe into nation while in Egypt: **temptations,** exclusive ref. to plagues inflicted on Eg. **signs and wonders,**

promise of mercy on repentance

a Is. xl. 10, 11.

b Je. xxix. 13, 14; Ho. x. 2; Is. xxix. 13.

c "Derived from Lat. '*tribulum*,'

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the threshing instrument or roller, whereby the Rom. husbandmen separated the corn fr. the husks."—*Trench, Study of Wds.* p. 8.
d Gen. xix. 24.
v. 29. *A. Fuller*, 665.
vv. 30, 31. *T. T. Smith, Serm.* 209. "Trumpeters love to sound when there is an echo; and God loves to bestow His mercies where He may hear of them again."—*Spurstowe.*
v. 32. *Richards, Bamp. Lect.* 133.
vv. 32—36. *Bp. Medley, Serm.* 408.
e Moore.

Jehovah the only true God

a Ex. xix. 9, 19; Ne. ix. 13.
b Ex. xxxiii. 14.
c 1 Sa. ii. 2; Is. xlv. 5, 18, 22.
v. 39. *Serm.* by *Jo. Balguy*, ii. 301; *M. Philips*, 35; *Dr. J. Hunt*, ii. 53.
"A little boy of extraordinary abilities being introduced into the company of a dignified clergyman, was asked by him where God was, with the promise of an orange. "Tell me," replied the boy, "where He is not, and I will give you two."
A poor Arabian of the desert was one day asked how he came to be assured that there was a God. "In the same way,' he replied, "that I am able to tell by the print impressed on the sand

put together bec. God's mir. are never mere wonders, but also signs of His presence and Himself.

Mercy promised to repentant Israel.—I. State in which that mercy would be needed. 1. In a far country; 2. When in tribulation and captivity. II. Condition on which that mercy should be granted *v.* 29. 1. Earnestly seeking the Lord; 2. Having faith in the unchanging goodness and power of God. III. Form which that mercy so sought, would take, *v.* 31.

The influence of pardon.—A private was court-martialled for sleeping at his post. He was convicted, sentenced to death, and the day fixed for his execution. But the case reaching the ears of the President, he resolved to save him: he signed a pardon, and sent it to the camp. The day came. "Suppose," thought the President, "my pardon has not reached him." The telegraph was called into requisition; but no answer came. Then, ordering his carriage, he rode ten miles, and saw that the soldier was saved. When the Third Vermont charged upon the rifle-pits, the enemy poured a volley upon them. The first man who fell, with six bullets in his body, was William Scott of Company K. His comrades caught him up; and, as his life-blood ebbed away, he raised to heaven, amid the din of war, the cries of the dying, and the shouts of the enemy, a prayer for the President.[e]

35—40. (35) **know . . God,** have such acquaintance with Him as would ensure perfect trust and faithful service. Experience of God's *dealing* brings confidence in *Him.* (36) **out of heaven,**[a] fig. for the direct and pers. nature of Div. communic. to the Jews. **fire,** most freq. symbol of God: the most subtle of elements, so best repres. God as the Spirit. (37) **their seed,** *lit.* sing. num., *his seed;* Mos.' thoughts resting on Ab. the first father of race. **in His sight,** *lit.* by His face.[b] (39) **none else,**[c] no rival.

Jehovah is God alone.—Observe—I. How this truth was revealed in ancient times to the Jews. 1. By the successive overthrow of the gods of the greatest heathen nation in the world. Plagues of Egypt in relation to idolatry; 2. By the utter discomfiture of their worshippers; 3. By the miraculous incidents of their wilderness life. II. The conduct in relation to Jehovah that should grow out of the belief of this truth. 1. Gratitude; 2. Trust; 3. Obedience.

Nature's testimony to the existence of God.—If he do *respicere*, look backward to the creation of the world (which the light of nature will tell him had a beginning), he will see and understand "the invisible things of God by the things that are made, even His eternal power and Godhead," as Paul speaks. Basil. therefore, called the world a school, wherein reasonable souls are taught the knowledge of God. In a musical instrument, when we observe divers strings meet in a harmony, we conclude that some skilful musician tuned them. When we see thousands of men in a field, marshalled under several colours, all yielding exact obedience, we infer that there is a general, whose commands they are all subject to. In a watch, when we take notice of great and small wheels, all so fitted as to concur to an orderly motion, we acknowledge the skill of an artificer. When we come into a printing-house, and see a great number of different letters so ordered as to make a book, the consideration hereof

maketh it evident that there is a composer, by whose art they were brought into such a frame. When we behold a fair building, we conclude it had an architect; a stately ship, well rigged, and safely conducted to the port, that it hath a pilot. So here. The visible world is such an instrument, army, watch, book, building, ship, as undeniably argueth a God, who was, and is, the tuner, general, and artificer, the composer, architect, and pilot of it.[d]

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whether it was a man or beast that passed that way." The saint lives not by seeing, but by believing.

d Arrowsmith.

41—43. (41) **then,** Mos. made this arrang. bet. the two addresses: iv. 1—40; v. 1 *etc.*[a] **this side,** east side; people not yet passed Jordan. (43) **Bezer,** site unknown.[b] **wilderness,** smooth downs of Moab, as comp. with high lands of Bashan. **Ramoth,** or R.-Mizpeh.[c] **Golan,** or Gaulon, exact site uncertain.[d]

The avenger of blood.—This most ancient plan of punishment, in case of murder, was the one in use among the Jews before the time of Moses; for the avenger of blood is spoken of, in the law which he gave, as a character well known. Under the direction of God, he did not do away the old custom altogether; for although in its whole nature it was an evil, the feelings of the people were, nevertheless, so thoroughly wedded to its usage, that, without a miraculous control upon their minds, it was not to be expected they would consent to relinquish entirely the right of private vengeance which it allowed. Some indulgence, therefore, was granted in this case, it seems, like that which was permitted in the case of divorce, "on account of the hardness of their hearts" (Matt. xix. 8). At the same time a beautiful and wise arrangement was made, to correct the most serious disadvantages with which it had been before accompanied, which, in fact, while it left some form of the ancient custom, gave it a new nature altogether. Cities of refuge were appointed, three on each side of Jordan, with straight and good roads leading to them from every direction, to any of which the murderer might fly; and if he got into it before the avenger overtook him, he was safe from his rage until he had a fair trial. If it was found that he was indeed guilty of wilful murder, he was delivered up to the avenger to be destroyed, and not even the altar was allowed to protect him; but if it was found that the murder had not been intentional he was allowed to remain in the city of refuge, where none might come to do him evil; and on the death of the high priest he might return in security to his own home.[e]

names and situation of cities of refuge

a Nu. xxxv. 14; Josh. xx. 7, 8, xxi. 36.

b "By some identified with *Bostra*, or (1 Macc. v. 36) *Bosor*." — *Spk. Comm.*

c Josh. xii. 26.

d "It subseq. gave name *Gaulonitis* to a district of some extent E. of Sea of Galilee, and N. of the Hieromex."—*Spk. Comm.*

vv. 41, 42. *E. Blencowe*, ii. 305; *W. Nind, M.A.*, ii. 260.

"Revenge is an act of passion; vengeance, of justice: injuries are revenged, crimes are avenged."—*Johnson.*

"O that the slave had forty thousand lives; one is too poor, too weak for my revenge! I would have him nine years a-killing."—*Shakespeare.*

e Dr. Cox.

44—49. These *vv.* prop. a preface to foll. ch. and rehearsal of the law. (45) **after,** *lit.* in their coming forth. (46) **Bethpeor,** ch. iii. 29, iv. 3; Nu. xxv. 1—9. **Sihon,** *see* Nu. xxi. 24.[a] (48) **Arnon . . Hermon,** *see* ch. iii. 9. *Sion* is not *Zion*, the mount of Jerus. (49) **springs of Pisgah,** roots or foot of mounts E. of Jordan, iii. 17.

The springs of Pisgah.—Pisgah was the ridge, of which Nebo was probably the highest point, whence the most magnificent views of the promised land were to be obtained. The springs, or pourings forth, of Pisgah fertilising the land, may suggest a discourse on the joys and various advantages that flow from heavenly prospects. How much the present life is benefited and beautified by thoughts and purposes that flow from views of the heavenly life. Every true Pisgah in our life, *i.e.* every point of

summary of the law

a Ps. cxxxvi. 19, 22.

"There is more joy in the penitential mournings of a believer than in all the mirth of a wicked man. I appeal to you that have had melted hearts, whether you have not found a secret content and sweetness in

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your mourning? So far from wishing to be rid of your meltings, you rather fear the removal of them."—*Crisp.*

"Little joys refresh us constantly, like house-bread, and never bring disgust; and great ones, like sugar-bread, briefly, and then bring it."—*Richter.*

b Spencer.

exalted meditation, should be a fountain-head of holy thought and action.

The invisible joys of the Christian.—St. Augustine relates of a certain Gentile, who showed him his idol gods, saying, "Here is my god; where is thine?" then pointing up at the sun, he said, "Lo, here is my god; where is thine?" So, showing him divers creatures, still upbraided him with, "Here are my gods, where are thine?" But St. Augustine answered him, I showed him not my God, not because I had not one to show him, but because he had not eyes to see Him. Thus the joys of a Christian, though they cannot be seen with bodily eyes, though the wicked cannot so much as discern them, yet is there nothing so delightful, so comfortable as they are; witness that peace of conscience, that joy in the Holy Ghost, which is so unspeakable, such as eye hath not seen, nor ear hath heard, neither hath it entered into the heart of man to conceive them as they are.[b]

CHAPTER THE FIFTH.

the covenant in Horeb

a Ex. xxxiii. 11; De. xxxiv. 10.

v. 2. Serm. by W. Reading, iii. 249.

"I have sped by land and sea, and mingled with much people, but never yet could find a spot unsunned by human kindness."—*Tupper.*

"Who will not give some portion of his ease, his blood, his wealth, for others' good, is a poor frozen churl."—*Joanna Baillie.*

b Bp. Hopkins.

1–5. (1) **all Israel,** prob. in their elders and representatives. Recapit. of law necess. bec. new gener. arisen since Sinai: suitable also to entering prom. land. (3) **fathers,** as ch. iv. 37, the patriarchs, Ab., Is., Jac. A cov. was made with them, but not *this partic. one.* Or ref. may be to the fathers who died in wilderness. (4) **face to face,**[a] fig. of close intimacy. (5) **stood between,** as mediator and representative.

Moses the interpreter of the word of the Lord (*v.* 5).—I. It was at a special time that the people needed an interpreter. II. The people were not in a condition to calmly listen and understand for themselves. III. There may yet be special times and states when the human interpreter may be needed (to aid the memory and faith in sickness, for example). IV. But no countenance can be found in this text for the arrogant assumptions of the Papal priesthood, as the sole authorised expounders of the Word of God.

Intercession.—Intercession is a law term, borrowed from courts of judicature, and signifies the action of a proxy or attorney, either in suing out the rights of his client, or answering the cavils and objections brought against him by the plaintiff. This Christ doth for believers. . . . Intercession is of three sorts. 1. Charitative intercession. Thus one man is bound to pray and intercede for another (1 Ti. ii. 1, 2). 2. Adjutory intercession. Thus the Holy Spirit makes intercession for believers (Ro. viii. 26, 27). 3. An official and authoritative intercession. And this properly belongs to Christ.[b]

the ten commandments repeated

the first

a 1 Co. viii. 5.

v. 6. J. Weemse, An Exposition, etc., i. 36.

vv. 6–12. J. Boys, Works, 45.

6, 7. (6) **brought . . bondage,** people freq. reminded of this greatest event of their history. Comp. Moscow for Russia, Waterloo for Europe. (7) **before me,** in My presence; other gods would come before Jehovah, and hide Him from their view.[a]

Acknowledging God.—When the Spanish Armada was overthrown by the storm, England caused a medal to be struck, with the inscription, "*Afflavit Deus, et dissipantur:*" "God blew on them, and they were scattered." On all her coin is stamped, "*Dei Gratia.*" The United States has, since the war of the Rebellion, put on her coin the legend, "In God we trust."

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8—10. (8) **graven image,** Ex. xx. 4, Lev. xxvi. 1. Molten images appear to have been finished by graving. **likeness,**[a] imitation of natural objects, if made symbols, would soon be worshipped for their own sakes. (9) **bow down,** in homage, **serve,** render obedience. **visiting,** *etc.*;[b] not *charging* the iniquity, but letting its conseq. flow beyond person, or nation, committing it. III.:—Drunkard.

Broken idols.—A man's idol is not necessarily an image of gold: it may be a child of clay, the fruit of his own loins, or the wife of his bosom; it may be wealth, fame, position, success, or business, anything which absorbs unduly the affections and attention. Against all such the Almighty pronounces the decree, "Thou shalt have no other gods before Me," and hurls His resistless missiles of destruction. Either ourselves or our idols must be destroyed.

11. **in vain,** either any profane or idle utterance of name of God:[a] or swearing falsely by name of God.[b] Those who tell untruths are very ready to swear about them. Jews supposed they kept this com. by changing pronunc. of God's name.[c]

The profane use of the name of God.—I. Consider what the profane use of this name suggests. 1. An irreverent heart: no deep regard for the honour of God; 2. A lying heart: a heart conscious of its own habitual rectitude would not invoke the name of the Most High in confirmation of its utterances. II. Consider why this use of the Holy Name was forbidden. 1. To induce a profound respect for the name and nature of God; 2. To secure the habit of simple and truthful speech.

The cure of swearing.—Chrysostom proposes a singular method to facilitate the leaving off of customary swearing. "Wouldst thou know," says the father, "by what means thou mayst be rid of this wicked custom of swearing, I'll tell thee a way, which, if thou'lt take, will certainly prove successful. Every time, whenever thou shalt find thyself to have let slip an oath, punish thyself for it by missing the next meal. Such a course as this, though troublesome to the flesh, will be profitable to the spirit, and cause a quick amendment; for the tongue will need no other monitor to make it take heed of swearing another time, if it has been thus punished with hunger and thirst for its former transgression, and knows it shall be so punished again if ever it commits the like crime hereafter!"

12—15. (12) **sabbath,** here assumed to be an existing institution.[a] **sanctify it,** this chiefly done by abstaining fr. ordinary work. (14) **rest . . thou,** one social blessing of Sab. is that it puts all classes on equality of privilege. (15) **a servant,** this not a ground for instit. of Sab., but persuasive reason for keeping it.

The Sabbath adapted to the necessities of man.—Notice—I. The manner in which the Sabbath conduces to the healthy, and consequently most advantageous, exercise of our bodily and mental faculties. II. The opportunity it affords for family meeting and instruction. III. The necessary opportunity it gives to the seriously inclined of directing their attention to the most important of all concerns; and the reminder it is to the irreligious of a sense of their duty towards God. IV. Its important connection with the due observance of public worship.[b]—*The*

the second

a Is. xl. 18—25, xlvi. 5—7.

b Ex. xxxiv. 6, 7; Je. xxxii. 18; Da. ix. 4.

"Faith is the soul's outward, not inward, look. The object on which faith fixes its eye is, not the heart's ever-varying frames, but the never-varying Christ."—*Baillie.*

the third

a *LXX. Vulg. Augustine, Theodoret,* etc.

b *Syriac, Rabbinists.* Ma. v. 33.

c *Tseeh,* to Jehovah.

v. 11. *J. R. Pitman, Serm.,* 1st *course,* i. 469.

"He that makes no conscience of swearing vainly will soon make but little of swearing falsely; for he that in a lower degree so voluntarily breaks God's commandment for nothing, may soon be drawn to break it in a little higher degree for his profit."—*Boyle.*

the fourth

a Ex. xx. 11.

v. 12. *Serm.* by *D. Lamont,* i. 298; *Jo. Lavington; E. Bertrand,* ii. 406; *Bp. Porteus' Works,* ii. 201; *W. T. Young,* ii. 399.

b *S. W. Kingdon, B.D.*

"O what a blessing is Sunday, interposed between the waves of worldly business, like the Divine path of

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the Israelites through Jordan. There is nothing in which I would advise you to be more strictly conscientious than in keeping the Sabbath-day holy. I can truly declare that to me the Sabbath has been invaluable." — *Wilberforce.*

c J. Ayre, M.A.

"The streams of religion run deeper or shallower," says Calcott, "as the banks of the Sabbath are kept up or neglected." A preacher in Holland called the Sabbath "God's dyke, shutting out an ocean of evils."

d R. A. Griffin.

By records which have been kept in a particular place near one of our large rivers, it appears that more than twice as many have been drowned there on the Sabbath than on any other day of the week. And those who were thus drowned, were cut off as in a moment, while breaking the command of God.

Sabbath.—We shall speak of—I. The authority of the Sabbath. Consider the testimony to it contained in the Scriptures (*see* Ge. ii. 2, 3, viii. 10, xxix. 27, l. 10; Is. lviii. 13; Rev. i. 10). II. The practical duties of its observance; as respects—1. Ourselves: the Sabbath is to be sanctified to God's service; 2. Our dependents: they must have the Sabbath also. Address—(1) Those who are in stations of influence, heads of families, etc.; (2) Those who, in the exercise of their trades and callings, have not as yet ventured to sanctify the whole of the Lord's Day; (3) The humble, consistent, Christian.[c]—*Remember Egypt.*—We are prone to remember the palaces and pleasures of Egypt; God admonishes us to remember its *slavery.* The memory of our former state should be—I. An antidote to discontent. Though the labours and trials of the wilderness are many, yet in Egypt we had more. If we labour, it is not to make bricks without straw. If we are bereaved, at least we can bury our dead. Formerly our toil was for another, now it redounds to our own profit. II. A stimulant to zeal. Remembering Egypt, let us press on toward Canaan; let us give no advantage to our enemies. III. A reason for obedience. Surely He who was so gracious as to deliver us has a right to our service. If we made so many bricks for Pharaoh, "what shall we render unto the Lord?" If *fear* produced activity, how much more should *love!* IV. Wings for faith and hope. Remember that *that* God, who could deliver from Egypt, can and will bring to Canaan. Surely He who has commenced our deliverance will complete it. V. A call to humility. I was but a *servant*, a *slave:* I owe all to my Deliverer. Without Him I were a slave again. "By grace I am what I am."[d]

The force of example.—A gentleman, engaged in a large manufacturing concern, was in the practice of taking frequent journeys in connection with his business; and in order to hasten his return to his family he not unfrequently travelled on the evenings of the Lord's Day. His little boy, on one of these occasions, said to his mamma, "How is it that dear papa, who is such a good man, travels on Sunday?" "My dear, it is because he has so much to do. If he acted otherwise he would not have 'a minute to spare' for his family." "Mamma, does God allow us to break His commandments when it seems necessary to do so!" On his return, Mrs. M. related to her husband the child's remarks. "My dear, it is the last time. Tell my boy I stand corrected. I trust I shall never again do what may prove a stumbling-block to our children. They shall never have to say that their father's example led them astray."

the fifth

a Ex. xx. 12.

b Comp. relig. system of the patriarchs, and moral system of Chinese.

Pr. i. 8, 9; Ep. vi. 1—3.

c D. Dobie.

"A child when asked why a certain tree grew crooked, gave a

16. honour, give honour to, includ. spirit of reverence and acts of obedience. **go well,** not found in Ex.,[a] this is amplification of the promise, not addition to it. Continued life only one element of general well-being. Family virtue is the foundation of all virtue.[b] Danger of its leading to worship of ancestors: we kept fr. this by regarding all parents as imperfect images of the one Father God.

The duty of children to honour their parents. — I. A few remarks on this commandment itself. 1. It is not intended solely for those who are commonly called children; 2. It is given in favour of all parents; 3. It is applicable to *all* children. II. What it is to honour parents. 1. To obey them in all that is right when they require it; 2. To do what is right, whether they

require it or not; 3. To have respect to their feelings in reference to the choice of companions or of a profession; 4. To act on all occasions so as not to shame them. III. Motives for the enforcement of this duty. 1. By obeying their parents children will obtain God's blessing; 2. They will also secure peace of conscience; 3. Consider the relation between the two; 4. Consider that God requires this of them.[c]

Filial love.—Mr. Philipps gives a beautiful illustration of youthful tenderness. "What kind of a woman was your mother?" said a slave-master, some years ago, in a familiar mood, to a fine African boy whom he had purchased. The boy's heart writhed beneath the associations it awakened. "Come, tell me," said the white man, who regarded the black man as a brute, only fit to be insulted, "What kind of a woman was she? Was she tall? Was she thin? Was she old? Was she beautiful?" The boy lifted up his glistening eyes, and in broken accents said, "How could a mother but be beautiful in the eyes of her child?"

very beautiful answer: "Somebody trod upon it, I suppose, when it was a little fellow."—*Illustrative Gatherings.*

"Many mourn the death of their children who never mourn the sins of their children. Truly noble was that queen's speech who said, 'I had rather see my son die than sin.'"—*Venning.*

17. kill, includ. deliberate murder, and slaying at unawares: also suicide. This law distinctly given to Noah.[a] Christ showed its comprehensive bearing even on feelings of hate.[b]

Murder forbidden.—Observe, this commandment is—I. Universal in application: to each person is said, "*Thou* shalt not kill." There is no exception to this rule. II. Emphatic in its wording: "shalt not." Note the brevity of the whole commandment; by which additional force is given to it. Brevity not only the soul of wit, but of wisdom also. III. Concerning the greatest of crimes. The awful nature of murder is sufficiently shown by—1. The abhorrence in which it is held both by God and man; 2. The terrible reproaches of conscience with which the murderer is tormented.[c]

Horror of murder.—

O horror! horror! horror! Tongue, nor heart,
Cannot conceive, nor name thee!
What's the matter?—
Confusion now hath made his masterpiece!
Most sacrilegious murder hath broke ope
The Lord's anointed temple, and stole thence
The life o' the building.[d]

the sixth

a Ge. ix. 5, 6; 1 Jo. iii. 10—12, 15.
b Ma. v. 21—26; Re. xxi. 8.
"Killing is not mere blood-shedding. Anger without cause is murder. Oppression of the weak is murder. Depriving a man of the means of getting a livelihood, to gratify revenge, is murder."—*Dr. Parker.*
c J. S. Clarke.
"Nor cell, nor chain, nor dungeon speaks to the murderer like the voice of solitude."—*Maturin.*
d Shakespeare.

18. adultery,[a] term designedly comprehensive; worst form of sensuality includes and represents all lesser forms. This form creates great family and social disturbance. Apostles gather many forms of sin under this head of sensuality.[b] Sin sadly prevalent in Oriental countries, where heat and idleness seem to nourish bodily passions beyond control.

Restraints of the law of God.—No doubt the law restrains us; but all chains are not fetters, nor are all walls the gloomy precincts of a jail. It is a blessed chain by which the ship, now buried in the trough, and now rising on the top of the sea, rides at anchor, and outlives the storm. The condemned would give worlds to break his chain, but the sailor trembles lest his should snap: and when the grey morning breaks on the wild lee-shore, all strewn with wrecks and corpses, he blesses God for the good iron that stood the strain. The pale captive eyes his high prison wall to curse the man that built it, and envies the little bird that,

the seventh

a Ma. v. 27, 28; Jo. viii. 1—11; Ja. ii. 11; Heb. xiii. 4.
b Ga. v. 19; Co. iii. 5.
"A pure mind in a chaste body is the mother of wisdom and deliberation, sober counsels and ingenuous actions, open deportment and sweet carriage, sincere principles and unprejudicate understanding, love of God and

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self-denial, peace and confidence, holy prayers and spiritual comfort, and a pleasure of spirit infinitely greater than the sottish pleasure of unchastity." —*Bp. Taylor.*
c Dr. Guthrie.

the eighth

a 1 Thess. iv. 6; Jo. xii. 4—6.

"A man may rob God as well as his neighbour. He who wastes his employer's time is a thief. He who withholds just praise is a thief (social: literary). He who detracts from the just honour of his fellow-man is a thief. He who vows and does not pay is a thief." — *Dr. Parker.*

"Do not be over fond of anything, or consider that for your interest which makes you break your word, quit your modesty, or inclines you to any practice which will not bear the light, or look the world in the face."—*Antoninus.*

the ninth

a Ex. xxiii. 1; Ps. l. 19, 20; 1 K. xxi. 12; Ma. v. 33—37.

"There are a set of malicious, prating, prudent gossips, both male and female, who murder characters to kill time; and will rob a young fel-

perched upon its summit, sings merrily, and flies away on wings of freedom; but were you travelling some Alpine pass, where the narrow road, cut out of the face of the rock, hung over a frightful gorge, it is with other eyes you would look on the wall that restrains your restive steed from backing into the gulf below. Such are the restraints God's law imposes—no other. It is a fence from evil—nothing else. I challenge the world to put its finger on any one of these Ten Commandments, which is not meant and calculated to keep us from harming ourselves or hurting others.

19. steal,[a] this command. the basis on which alone property can be accumulated, and society arranged and preserved. Respect for that wh. belongs to another lies at the root of government. Law includes all we possess, reputation, time, talents, virtue, character, etc.; every man has right to claim fr. government the protection of all he *is*, and all he *has*.

Dishonesty forbidden.—Observe the simple comprehensiveness of this commandment. I. Nothing is said about the value of the thing stolen. The law is broken whether the thing taken be a kingdom or a pin. II. Nothing is said about the nature of the thing stolen: it may be property, time, reputation, etc. III. Nothing is said about the method of stealing; whether it be secretly appropriated, or violently wrested from its owner.

A dishonest man.—A minister, who has been dead some years, had been preaching, one evening, in a village at some distance from his home; when, on his return, he was stopped by a footpad, who presented a pistol, and demanded his money. The minister allowed him to take his watch and his money; and the thief, feeling some papers in his pocket, took them also away with him, saying, that for anything he knew, there might be bank notes among them. These papers were, however, manuscript sermons, written out at length in a fair and legible hand. Some months afterwards, a respectable-looking man called upon the same minister, recalled to his recollection the robbery, stated that he had been the robber, restored the watch and a sum of money equivalent to that which he had taken away, and stated the cause of his making restitution was, that upon looking over the papers, he found a sermon on the words, "Thou shalt not steal." The singularity of this circumstance induced him to read it; and the impression produced by its warnings upon him was so powerful, that he abandoned his profligate courses, became an altered man, devoted himself to industrious labour, and took the earliest opportunity of restoring the property he had stolen.

20. false witness,[a] includ. sins of slandering, backbiting, and gossiping; also our readiness to put evil construction on conduct of others. Enjoins truthfulness and simplicity in all our communications one with another.

Gossiping.—Women are often accused of gossiping, but we are not aware that it has ever been the subject of legal penalties, except at St. Helena, where, among the ordinances promulgated in 1789, we find the following: "Whereas, several idle, gossiping women make it their business to go from house to house, about this island, inventing and spreading false and scandalous reports of the good people thereof, and thereby sow discord and debate among neighbours, and often between men and their wives, to the great grief and trouble of all good and quiet people, and to

ter extinguishing of all friendship, amity, and good neighbood; for the punishment and suppression whereof, and to tent that all strife may be ended, charity revived, and ship continued, we do order, that if any women, from forth, shall be convicted of tale-bearing, mischief-making, ıg, or any other notorious vices, they shall be punished by ıg or whipping, or such other punishment as their crimes or pressions shall deserve, or the governer and council shall fit."[b]

desire, *etc.*, this command: differs fr. others in *evidently* rning feelings of heart,[a] rather than actions of body. It is ıost manifestly *spiritual* of all the ten. Form here differs at in Ex. xx. 17, order of words *house* and *wife* is reversed; liffering words, *desire*, *covet*, are used in this v., not in Ex. vord *field* is added here, prob. with partition of Canaan among ribes in Mos.' thoughts.

vetousness.—I. What is here forbidden? Looking upon, with e to possess, things that are not exposed for public sale. II. is this forbidden? 1. Because, out of the covetous heart proceed the wicked device to obtain what is coveted; 2. Be- e covetousness is opposed to contentedness.

vetousness never satisfied.—It is said of Catiline, that he was not more prodigal of his own than desirous of other men's es. A ship may be overladen with silver, even unto sinking, yet compass and bulk enough to hold ten times more. So a tous man, though he hath enough to sink him, yet never hath nough to satisfy him; like that miserable caitiff mentioned Theocritus, first wishing that he had a thousand sheep in his t, and then when he has them, he would have cattle without ıber. Thus a circle cannot fill a triangle, so neither can the le world (if it were to be compassed) the heart of man; a man as easily fill a chest with grace, as the heart with gold. The air not the body, neither doth money the covetous mind of man.[b]

2—27. (22) **added no more,** with the same voice, or in e mode as the ten laws. These great commands stand ıe, given in special manner by God, and pillars of Jewish al system. **tables,** *etc.*, given to Mos. at close of 40 days in ınt.[a] (24) **talk . . liveth,** fear of people was unreasonable heir own showing. They should have entered fully into, and shrunk back from, their privilege of converse with God.[b]) Mos. already appointed by God as representative and liator for Him: he was now fully recog. as repres. and liator for Israel.[c]

The light of revelation.—A solitary traveller lands upon some known coast at morning twilight. Mists veil the landscape, l obscure the sky. Adjacent things assume unreal shapes, and tant ones are still more shrouded with vagueness and uncerıty. Upwards he walks along the beach, whose paths are shed by each returning tide, obliterating every step of man. looks around in this uncertainty for something to direct him. th strained eyes he sees, or thinks he sees, the adjacent town; all may be but fancy or illusion. That which he takes to the neighbouring spire may only be some tall and upright e; and that which seems the body of the church, may prove nound or hillock. Yet, on he goes—believing, hoping, seeking

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low of his good name before he has years to know the value of it." *Sheridan.*

b *Percy Anec.*

the tenth

a Cherishing inward feeling is the true source of outward evil action. Illus. Ahab, David.

On sin of covetousness, see, "*Money*," by *T. Binney*; "*Mammon*," by *Dr. Harris*; Luke xii. 15.

"He that visits the sick in hopes of a legacy, let him be never so friendly in all other cases, I look upon him in this to be no better than a raven, that watches a weak sheep only to peck out its eyes."—*Seneca.*

b *Spencer.*

Israel desired a mediator

a De. ix. 9—12; Ex. xxiv. 12, xxxi. 18.

b He. xii. 19.

c Ex. xx. 18, 19.

v. 22. *M. Anderson, Disc.* 169; *A. Roberts, Plain Serm.* i. 305.

v. 27. *Alex. Fisher, Remains.*

"Before this oracle, like Dagon, all the false pretenders, Delphos, Hammon, fall. Long since despised, and silent, they afford honour and tri-

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umph to the Eternal Word." —*E. Waller.*

d T. Ragg.

God's desire for Israel

a De. xxxii. 29; Ma. xxiii. 37; Lu. xix. 42; Ps. lxxxi. 13—16; Is. xlviii. 18.

b Jos. i. 7, xxiii. 6; Pr. iv. 27.

v. 29. *Serm.* by *R. Dongworth; T. Maddock; A. Munton*, 331; *Abp. Sharp*, i. 233; *H. Smith; J. Talbot; T. White; R. Nares*, 141; *A. B. Evans*, 362.

v. 33. *F. D. Maurice, on the Old Test.* 238.

c R. Henderson, M.A.

d J. Sandford, M.A. "He is a pious man who, contemplating all things with a serene and quiet soul, conceiveth aright of God, and worshippeth Him in his mind, not induced thereto by hope or reward, but for His supreme nature and excellent majesty."—*Epicurus.*

Alphonsus, King of Arragon, read the Scriptures over, together with a large commentary, fourteen times.

"Reason is the glory of human nature, and one of the chief eminences whereby we are raised above the beasts, in this lower world."—*Watts.*

e H. Smith.

f Simpson.

—when, lo! the sun rises! mists disperse, uncertainty rolls westward her thick clouds of obscurity, and all the landscape brightens beneath his view, in the full blaze of day. Thus it is with the man who fondly seeks in nature's twilight to find out God, or understand Him to perfection. And so irradiating is the light of revelation when it dawns upon the soul.[d]

28—33. (28) **all . . spoken,** in pledging themselves to obey what enjoined on them thro' their mediator Mos. (29) **heart,** disposition, state of feeling, resolve of will. Their pledge might prove only impulse under terror, God desires it should express a settled steadfast principle. God ever seeks "patient continuance in well-doing." Obs. form of appeal.[a] (30) **tents,** *etc.*, they had been called out into the open plain, under the mount, for special audience with God. (32) **turn . . left,**[b] fig. fr. by-roads on a journey, indic. failure by *omission* or commission.

God's commendation of Israel.—The proposal which the text commends was agreeable to God, because it bespoke—I. Just feelings of God's terrible majesty, and their own littleness. It was a beginning for Israel of right acquaintance with Him. II. A new-formed conviction of the strictness, dignity and purity of the Divine law. III. Their sense of the necessity of a mediator, of some one to go between them and the dread majesty of heaven.[c]—*The anxiety of God for the welfare of His people.*—Consider—I. The source of Christian obedience: the heart. There can be neither genuine love, nor worship, nor obedience, unless our hearts are engaged. II. The nature and extent of that obedience which is required from us. Our obedience must be—1. Universal: this is the only obedience that God will accept; 2. Perpetual. III. The reward for such obedience: "that it may be well with thee, and with thy children for ever."[d]

False and true religion.—You have Pilate washing his hands in hypocrisy, as well as you have David washing his hands in innocency. You have the Shechemites with their circumcision, as well as the Israelites with their circumcision. You have the Sadducees with their doctrine, as well as the Apostles with their doctrine. You have the Pharisee with his prayer, as well as the Publican with his prayer. You have the Pythonist with her confession, as well as Peter with his confession. You have the Exorcists with their Jesus, as well as Paul with his Jesus. You have Satan with his Scripture, as well as Christ with His Scripture. You have Cain with his sacrifice, as well as Abel with his sacrifice. You have Esau with his tears, as well as Mary with her tears. You have Ahithophel with his wisdom, as well as Solomon with his wisdom. You have Zedekiah with his spirit, as well as Elijah with his spirit. You have Jezebel with her fasts, as well as Anna with her fasts. You have the harlot with her vows, as well as Jacob with his vow. You have the devils with their faith, as well as Christians with their faith.[e]—*Revelation.*—Every man must allow, I think, that it is possible for the Almighty to reveal His will to the world, if He thinks proper so to do. It will be further granted, I suppose, that some revelation seems desirable to allay the fears and confirm the hopes of men. If, then, it ever should be made, what stronger evidence could be produced of its coming from God than that with which the present sacred writings are attended?[f]

CHAPTER THE SIXTH.

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purpose and scope of the commandments

1–5. (1) **commandments,** sing. num.;= thorah of ch. iv. 44. (2) **fear** *etc.*, a deeply relig. end designed by God's rev. in law. Mos. now exhibits the great truths and doctrines embodied and illus. in it. All true relig. rests on reverent, filial fear.[a] (3) **increase,** population develop rapidly. (4) **hear,** *etc.*, this v. forms the creed of Jews. In Heb. lang. is terse and forcible—"Jehovah our Elohim, Jeh. alone."[b] It is the assertion that the Ld. God of Israel is absolutely God. (5) Intended to include every faculty; *heart*, as seat of understanding and affections; *soul*, as centre of will and personality; *might*, repres. outgoings and energies of the vital powers.[c]

Eloheinu.—The words of the text are perhaps better rendered, "Jehovah, who is our God, is the one Being." This was one of the sentences written on the phylacteries of the Jews. I. The supremacy of the Lord. "The one Being," incomparable, unrivalled as regards—1. His existence: the Alpha and Omega; the uncreated; the independent; from everlasting; all other life derived from and dependent upon Him; 2. His decrees: consummate wisdom; the counsellor uncounselled; 3. His operations: needs no assistants; makes no failures; He speaks, and it is done; the magnitude of His works; 4. His faithfulness: He is the one immutable God; 5. His love: He admits no rival, has no equal; 6. His claims: He is the only being who has a right to our praise, or service, or love. II. His relationship: "our God." God is related to all His works as Creator; but the righteous can claim a higher relationship—Friend, Guide, Father. Jehovah is "our God:" 1. He has made a covenant with us; 2. He has adopted us; 3. He has endowed us: with Himself; all His power and wisdom is at our service; 4. He has owned the relationship. III. His command. By Moses, God said, "Hear, O Israel." God would have us think much on this twofold theme, viz., what He is, and what He is to us, in order to—1. Check presumption; 2. Stimulate faith; 3. Increase devotedness; 4. Dissipate fears; 5. Impart comfort; 6. Fire love.[d]—*The entire law* (*v.* 5).—I. The reasons for this duty. Because—1. He is better than all others; 2. All other goodness comes from Him. II. The manner of its performance. 1. Willingly; 2. Intelligently; 3. Affectionately; 4. Ardently.[e]

One God.—Mr. Arthur, in his *Mission to the Mysore*, relates an interview he had with "a fine old man," who, in conversation about religion, said, "Some time ago, one of our people went to your house; you took him into your room, and said a great deal of sense to him, and gave him a book. He brought it home. It was the first book that had ever been in our town, and we were all delighted. We assembled, and read it together. It was certainly a very wise book, but had one fault that much surprised us all." Of course I requested to know what the fault was. "Oh, I must not tell you; for you would be angry." A Hindu will trust to anything about an Englishman sooner than his temper. Having repeatedly assured the good man that he need not fear, he at length said, but not without a look askance to see if my countenance grew stormy, "The fault was this: it

a Ps. cxi. 10; Ec. xii. 13; Ps. xxv. 14.

b "These words form beginning of the Shama (Hear) in the Jewish services, and belong to the daily morning and evening office."—*Spk. Comm.*

c 2 K. xxiii. 25; Mk. xii. 28, 34.

v. 3. *Dr. McCaul, Plain Serm.* 62.

v. 4. *Serm.* by *J. Abernethy*, i. 146; *T. Boston*, i. 172; *T. Knowles*, 175; *Bp. Beveridge, Thes.; Dr. Raffles, Lec.; Dr. Wardlaw, Socin. Cont.* i. *v.* 5, *Bp. Beveridge, Thes.; J. Yonge, M.A.*, ii. 125.

d *R. A. Griffin.*

e *W. W. Wythe.*

"For men to judge of their condition by the decrees of God which are hid from us, and not by His Word which is near us and in our hearts, is as if a man wandering in the wide sea, in a dark night when the heaven is all clouded about, should yet resolve to steer his course by the stars which he cannot see, but only guess at, and neglect the compass, which is at hand, and would afford him a much better and more certain di-

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rection."—*Tillotson.*

they were to be remembered and taught

a Ps. xxxvii. 31, xl. 8, cxix. 11, 98; Pr. iii. 3; 2 Co. iii. 3.

b Ge. xviii. 19; De. xi. 19; Ps. lxxviii. 4—6; Pr. i. 8, 9; Ep. vi. 4.

c In E. wearing of amulets was and is very common; some "consisting of words written on folds of papyrus, tightly rolled up, and sewn in linen, have been found in Thebes."—*Wilkinson.*

d Ex. xiii. 9, 16; Nu. xv. 37—40; Ma. xxiii. 2, 5.

e Dr. Seeman.

f C. Simeon, M.A.

vv. 6, 7. *Serms.* by *Dr. J. Denne; S. Oakley; Dr. J. Halifax; W. Reading,* i. 223; *J. Smedley; Bp. Wilson,* ii. 532.

vv. 10—12. *D. T. Ashton; W. Whiston; Bp. Baker; Dr. Jo. Standish; R. Drew; Dr. T. Pierce.*

God to be honoured, feared, and served

a Ma. v. 34: comp. Is. lxv. 16; Je. v. 2, 7, xii. 16.

b Ex. xx. 5; De. iv. 24.

c 2 Chr. xxxvi. 15, 16; Am. iii. 1, 2.

would not allow of any God but one! Now, what do you say to that?" He evidently regarded this, the first truth of all truths, as a grave blemish in a book otherwise distinguished by its wisdom.

6—12. (6) **in thine heart,** not only as cherished in memory, but also as the object of interest and affection.[a] (7) **teach.** Heb. whet or sharpen; as tool is prepared for work, so should our children be for life.[b] (8) **bind,** *etc.*, intended by Mos. figuratively, obeyed by people literally.[c] **frontlets,**[d] tephilim; 4 pieces of parchment, inscribed with texts of Sc. enclosed in sq. case, or box, of tough skin, and bound round the forehead with a thong or ribbon. (9) **posts,** *etc.*, Jews wrote Deut. vi. 4—9, xi. 13—21, on sq. piece of parchment, rolled it up inside a cylinder of wood, and affixed it to right hand post of every door in the house.

Parental obligations (*vv.* 6—9).—Let me invite your attention to this text as expressing the duties of parents. Consider—I. the command of the text. It—1. Emanated from the highest authority; 2. Is fraught with the utmost importance; 3. Demands implicit obedience. II. To whom this command was given: primarily to Moses, and by him to the chosen tribes, for his and their special observance. III. How far the conduct of the individual to whom it was primarily given is worthy of our imitation: Moses took the command for himself individually, as well as for the whole people.[e]—*The danger of prosperity* (*vv.* 10—12).—Consider—I. The natural ingratitude of man. This will be found uniformly operating in relation to—1. All his temporal concerns; 2. Even the concerns of his soul. II. The too general effect of prosperity upon him. It—1. Inflates those with pride whom it should humble; 2. Lulls into security those whom it should quicken.[f]

Signs and frontlets (*v.* 8).—The Jews translated this command literally, and considered the wearing of *tephilim* or frontlets a permanent obligation. Four pieces of parchment inscribed, the first with Ex. xiii. 2—10, the second with Ex. xiii. 11—16, the third with De. vi. 1—8, and the fourth with De. xi. 18—21, were enclosed in a square case of tough skin, on the side of which was placed the Hebrew letter *shin*, and bound round the forehead with a ribbon. When designed for the arms, these four texts were written on one slip of parchment. The ancient Egyptians had their lintels and doorposts and gates inscribed with sentences indicating a favourable omen. Moses turns this custom to account by requiring the words of the living God to be thus placed in constant sight. In the Jews' burying-place, at Glasgow, I noticed the outside walls and gates were lettered all over with passages from the Hebrew Bible.

13—15. (13) **swear,** *etc.*, this not inconsistent with our Lord's injunction,[a] as this refers to legal swearing. (14) **go after,** to this they would be tempted by the licence and sinful indulgence permitted in idol worship, which is attractive to fallen human nature. (15) **jealous,**[b] in requiring purity and holiness, and in maintaining His sole claim to man's worship and love. **anger,** may be right feeling or wrong. Right if occasion for it is adequate, and he who feels it is righteous.[c]

Serving God.—Inquire—I. What it is to serve God. 1. To

ourselves wholly to Him; 2. To make His laws the rule
ves; 3. To endeavour to please Him in all things. II.
should serve Him. Because He is—1. Our Maker; 2.
eserver; 3. Our Redeemer; 4. Our Master by covenant.
e nature of the exhortation here given. 1. Directions:
im Scripturally, obediently, willingly, cheerfully, faith-
tc.; 2. Motives: this is the end of your creation, and of
's mercies to you; it is the work of heaven and will be well
ed.[d]—*Moses' charge to Israel* (*v.* 13).—In this passage we
—I. A solemn charge given. 1. Hear the word of the
2. Observe the word of the Lord—doctrine, precept, pro-
3. Obey the word of the Lord. II. Important benefits
ed. 1. Safety; 2. Prosperity; 3. Peaceful possession of
n.[e]

ef in a God.—Many men believe in the existence of a God;
ey do not love that belief. They know there is a God; but
reatly wish there were none. Some would be very pleased,
ould set the bells a-ringing, if they believed there were no
Why, if there were no God, then you might live just as
ked; if there were no God, then you might run riot, and
no fear of future consequences. It would be to you the
est joy that could be, if you heard that the eternal God had
l to be. But the Christian never wishes any such thing as
The thought that there is a God is the sunshine of his
enoe.[f]—*The voice of nature.*—One evening, when Bonaparte
on his voyage from Egypt, a group of officers were convers-
together on the quarter-deck, respecting the existence of God.
y of them believed not in His being. It was a calm, cloud-
brilliant night. The heavens, the work of God's fingers,
pied them gloriously; the moon and the stars, which God
ordained, beamed down upon them with serene lustre. As
were flippantly giving utterance to the arguments of
ism, Napoleon paced to and fro upon the deck, taking no
in the conversation, and apparently absorbed in his own
ights. Suddenly he stopped before them, and said, in those
es of authority which ever overawed, "Gentlemen, your argu-
nts are very fine; but who made all those worlds beaming so
riously above us? Can you tell me that?" No one answered.
poleon resumed his silent walk, and the officers selected another
ic for conversation.

16—19. (16) **Massah**, also *Meribah*.[a] (17) **diligently**, with
re, effort, and constancy.[b] (19) One of the results of imperfect
ed. of Is. was leaving portions of their enemies in the land, a
rpetual thorn in their sides.

Tempting God.—I. Satan tempts man to commit sin. II. Man
sinning tempts God to punish him. Men, by their follies,
mpt or try the patience of God.

The light of religion.—It is highly worthy of observation, that
e inspired writings received by Christians are distinguishable
om all other books pretending to inspiration, from the scrip-
ures of the Brahmins, and even from the Koran, in their strong
nd frequent recommendations of truth. I do not here mean
eracity, which cannot but be enforced in every code which
ppeals to the religious principle of man; but knowledge. This
s not only extolled as the crown and honour of a man, but to
eek after it is again and again commanded us as one of our most

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v. 13. *Serms.* by *J. Hargrave; T. Turner; Bp. Beveridge, Thos.*

v. 15. *J. Slade, Plain Serm.* ii. 234.

d Wm. Stevens.

"What is the eternity of God? Existence without beginning or end. Who can comprehend it? Run your thoughts back as far as the utmost stretch of the imagination, even millions of ages before creatures were made. God existed, and was as old as He is now, or as He will be, when millions of ages more are passed away. From everlasting to everlasting, He is God."—*Dr. J. Campbell.*"

e Zeta.

f Spurgeon.

"The essence of God is that by which God exists; or it is the first (*momentum*) cause of motion of the Divine nature by which God is understood (*esse*) to exist."—*Arminius.*

the past a warning

a Ex. xvii. 2, 7.

b Ps. cxix. 4.

"A mirror is of use as it reflects the objects which are placed before it; and that mirror is the most perfect which reflects the objects in nearest conformity to what

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they are in themselves. So religion in man is of use as it expresses the truths of God its Author; and it is the most perfect when it expresses them in nearest conformity to the revelations of them as contained in the Scriptures."—*John Bate.*

c Coleridge.

d J. Smith.

sacred duties. Yea, the very perfection and final bliss of the glorified spirit is represented by the Apostle as a plain aspect, or intuitive beholding of truth in its eternal and immutable source. Not that knowledge can of itself do all! The light of religion is not that of the moon, light without heat; but neither is its warmth that of the stove, warmth without light. Religion is the sun whose warmth swells, and stirs, and actuates the life of nature, but who, at the same time beholds all the growth of life with a master eye, makes all objects glorious on which he looks, and by that glory visible to all others.[c]—*The central force of religion.*—Where a spirit of religion is, there is the central force of heaven itself, quickening and enlivening those that are informed by it, in their motions towards heaven. Plutarch hath well observed,—"Every nature, in this world, hath some proper centre to which it is always hastening." Sin and wickedness do not hover a little over the bottomless pit of hell, and only flutter about it; but it is continually sinking lower and lower into it. Neither does true grace make some feeble essays towards heaven; but, by a mighty energy within itself, it is always soaring up higher and higher into heaven.[d]

inquiring youth to find the right answer

a Ps. cv. 23—28.

b Ps. i. 1—3.

c "There shall be mercy for us."—LXX.

"God shall be merciful to us."—*Vulg.*

"Mos. fr. first has made whole right of law depend on right state of heart, in one word, on *faith;* so there can be no real inconsistency bet. this v. and the principle of justif. by faith."—*Spk. Com.* Rom. x. 5.

d U. R. Thomas.

20—25. (20) **son asketh,** in connection with *teaching, v.* 7. (21) **bondmen,** *i.e.* slaves, held to compulsory labour. **mighty hand,**[a] exercise of great power. (24) **for our good,** first reason for serving God is, *it is right;* we may be encouraged so to do by knowing that blessings follow.[b] (25) **righteousness,**[c] *see* Ge. xv. 6.

The moral significance of God's laws.—The fact contained in the text—I. Is well attested in—1. The nature of the commands. Take the physical laws, the laws of conscience, the laws of the Decalogue, the great statutes of the New Testament; 2. The experience of God's subjects: they have ever been the happiest. II. Reveals the Divine character. God's laws show Him as a God of—1. Unbounded love; 2. Complete wisdom; 3. Absolute independence. III. Explains the condition of all human happiness.[d]

The Bible in the family.—The mother of a family was married to an infidel, who made a jest at religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I one day asked her how she preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her answer. "Because to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question; did they commit any fault; did they perform any good action; I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you."[e]

CHAPTER THE SEVENTH.

Canaanites to be utterly destroyed

1—6. (1) For names of nations *see* Gen. xv. 19. (2) Moses warns against a false principle of toleration. **destroy,**[a] two reasons for this command. 1. Iniquity of these nations was full,

and Israel only God's *agent for punishing;* 2. Israel was only just forming into a nation, and learning relig. duties, so, like the young, it would be easily swayed to evil; God put temptation out of the way. (3) **marriages,** this proved their chief snare: illus. Samson, Solomon, etc.[b] (5) **images,** prob. statues or pillars. **groves,** idols of wood.[c] (6) **holy,**[d] separated.

Israel's relation to God.—I. Israel to be holy to the Lord: *i.e.* holy in character and worship. II. Chosen for a special purpose. 1. To manifest to the world the happiness of a people whose God is the Lord; 2. To exhibit the greatness of national prosperity in connection with the worship of the true God.

The death of the wicked.—

At that dread moment, how the frantic soul
Raves round the walls of her clay tenement!
Runs to each avenue, and shrieks for help;
But shrieks in vain!
A little longer! ah! a little longer.
Might she but stay to wash away her crimes,
And fit her for her passage! Moving sight!
Her very eyes weep blood, and every sigh
She heaves is big with horror! But the foe,
Like a staunch murderer, steady to his purpose,
Pursues her close through every lane of life,
Nor misses once the track, but presses on,
Till, forced at last to the tremendous verge,
At once she sinks![e]

7—11. (7) **fewest,**[a] rhetorical expression; monarchies of E. were immense, and their populations enormous. God's choices do not depend on size or appearance.[b] (8) **loved you,** final cause of all blessing for the creature is Divine love.[c] **keep the oath,** be faithful to His part of the covenant. (10) **repayeth,** *etc.*, either punishes His enemies in their own persons; or openly, manifestly; or while they live. **slack,**[d] unready, delaying, or hesitating. "According to His fear, so is His wrath."

Reasons of the Divine choice.—If we have sometimes wondered why the Jews rather than any other people were chosen of God to manifest His glory, we shall not find the reason in anything very peculiar in the people at the first. I. They were not selected for number. II. The choice resolves itself back to the free grace and mercy of God. 1. His love; 2. His faithfulness.

The wonder of grace.—God would build for Himself a palace in heaven of living stones. Where did He get them? Did He go to the quarries of Paros? Hath He brought forth the richest and the purest marble from the quarries of perfection? No, ye saints: look to "the hole of the pit whence ye were digged, and to the rock whence ye were hewn!" Ye were full of sin: so far from being stones that were white with purity, ye were black with defilement, seemingly utterly unfit to be stones in the spiritual temple, which should be the dwelling-place of the Most High. Goldsmiths make exquisite forms from precious material; they fashion the bracelet and the ring from gold: God maketh His precious things out of base material; and from the black pebbles of the defiling brooks He hath taken up stones, which He hath set in the golden ring of His immutable love, to make them gems to sparkle on His finger for ever. He hath not selected the best, but apparently the worst of men to be the

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a Deut. xx. 16, 17; Josh. viii. 24, x. 28, 40, xi. 11, 12; Ex. xxiii. 32, xxxiv. 12.

"God can only punish *nations* in this world, but individuals in this and the next too."—*W. Jay.*

b Neh. xiii. 26.

c "Referring to the wooden trunk, used as a representative of Ashtaroth."—*Spk. Com.* Deut. xii. 23; 2 Ki. xxiii. 12—14.

d 1 Pet. ii. 9.

vv. 2—4. *T. Arnold, S. on Interp.* 31.

v. 6. *J. Slade*, iv. 212.

e Blair.

why God chose Israel

a De. x. 22, xxvi. 5.

b 1 Sa. xvi. 7.

c 1 Jo. iv. 10, 19.

d A. S., *sleac, släc;* Jel. *slakr*, not tense or tight; not earnest or eager; not using due diligence.

vv. 6—10. *C. Simeon*, ii. 296.

v. 9. *W. Enfield*, i. 21; *A Townson*, 235; *Dr. Hawker*, *Works*, iv. 235.

Gotthold inspecting the operations of a goldsmith who was setting a diamond, saw him place a dark leaf in the capsule which it was in-

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tended to fill. On inquiring for what purpose this was done, he was told that it improved the brightness and sparkling of the jewel.

e Spurgeon.

f Dr. Parker.

the blessings on the obedient

a "First word, Ashteroth, is plural form of Ashtoreth, the well-known name of the goddess of Sidonians (1 Ki. xi. 5). This goddess (otherwise Astarte or Venus) represents the fruitfulness of Nature."—*Spk. Com.*

b "*Pliny* calls Egypt, 'the mother of worst diseases.' *Wagner* calls it, 'a focus of contagious sicknesses.'" — *Spk. Com.*

c Christian Treas.

v. 12. *Serm.* by *W. Reading*, iii. 263.

v. 13. *Serm.* by *Jo. Beriew.*

v. 16. *Bp. Shuttleworth*, i. 303.

d Confucius.

encouragements to persevere

a Ps. cv. 5, 23, 28. *b* Josh. xxiv. 12. *vv.* 17, 18. *F. F. Clarke's Plain Serm.* "Perseverance is a Roman virtue, that wins each god-like

monuments of His grace; and, when He would have a choir in heaven, He sent Mercy to earth to find out the dumb, and teach them to sing.[e]—*God in grace.*—He who garnishes the heavens beautifies the soul; He who renews the face of the earth, also restores the forfeited powers of the mind: for "not by works of righteousness which we have done, but according to His mercy, hath He saved us, by the washing of regeneration and the renewing of the Holy Ghost." As no human skill could beautify the earth with the treasures of spring, so no mortal power could have provided the robe of righteousness with which every soul must be clad ere it can enter heaven. Sooner could you weave the glorious web of summer beauty, than prepare a garb of acceptable righteousness.[f]

12—16. (13) **flocks,** *etc.*, *lit.* ewes of the sheep.[a] (15) **diseases,** *etc.*, not the ten plagues, but certain diseases known to infest Eg.; *e.g.*, ophthalmia, dysentery, small-pox, etc.[b]

The rewards of obedience.—I. By obedience in things moral as to conduct, and things religious as to worship, the will and nature of God were to be published to a world that was wholly given up to idolatry. II. The advantages of this obedience were to be seen in the material wealth of the people. Thus would God be honoured in His people.

Affectionate obedience.—Several boys were playing marbles. In the midst of their sport, the rain began to fall. Freddie S. stopped, and said, "Boys, I must go home: mother said I must not go out in the rain." "Your mother,—fudge! The rain won't hurt you any more than it will us," said two or three voices at once. Freddie turned upon them with a look of pity, and the courage of a hero, and replied, "I'll not disobey my mother for any of you."—*Obey God with delight.*—"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend; "he always looks so pleased to mind, and I don't." What a painful truth did this child speak! Shall the poor little dog thus readily obey his master, and we rebel against God, who is our Creator, our Preserver, our Father, our Saviour, and the bountiful Giver of everything we love?[c]

Signs of prosperity.—

Where spades grow bright, and idle words grow dull;
Where jails are empty, and where barns are full;
Where church paths are with frequent feet outworn;
Law court-yards weedy, silent and forlorn;
Where doctors foot it, and where farmers ride;
Where age abounds and youth is multiplied;
Where these signs are, they clearly indicate
A happy people and well-governed State.[d]

17—21. (17) **more than I,** Mos. meets the spirit of fainting and fear wh. would surely be felt; wh. always comes fr. looking to *self* rather than to *God*. (19) **temptations, trials, testings** of Phar. and his people, whether they would let Israel go.[a] (20) **hornet,**[b] *see* Ex. xxiii. 28; *tsar'ah*, called hornet fr. having horns; its sting greatly dreaded,

The source of national safety (*v.* 21).—The Lord is among you. I. A source of strength in weakness. II. Of guidance in perplexity. III. Of comfort in distress. IV. The remembrance of

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his fact and its results in the past was to be source of solace and ncouragement to Israel at all times.

The hornet.—In the *Times* newspaper of Jan. 28, 1859, it is ated that in the course of the previous summer, two gentlemen elonging to an Indian Railway Company, viz., Messrs. Armrong and Boddington, were surveying a place called Bunder oode, for the purpose of throwing a bridge across the Nerbudda, e channel of which, being in this place from ten to fifty yards ide, is fathomless, having white marble rocks rising perpenicularly on either side from a hundred to a hundred and fifty eet high, and beetling fearfully in some parts. Suspended in e recesses of these marble rocks are numerous large hornets' ests, the inmates of which are ready to descend upon any unucky wight who may venture to disturb their repose. As the oats of these European surveyors were passing up the river, a loud of these insects overwhelmed them; the boatman, as well s the two gentlemen, jumped overboard; but Mr. Boddington, ho swam, and had succeeded in clinging to a marble block, as again attacked, and being unable any longer to resist the ssaults of the countless hordes of his infuriated winged foes, he hrew himself into the depths of the water never to rise again. Ir. Armstrong and the boatman, although very severely stung, ere reported as "out of danger." These insects, therefore, may ake successful assaults even upon man; and there are not anting instances of human life being destroyed by them. It worthy of remark, in connection with the second of the two assages at the head of this article, that Mr. Gosse, in his *Romance f Natural History*, states himself to have been assured by embers of the family of Mr. Armstrong, that the insects were ot hornets, but honey-bees; not, indeed, of the kind domesicated with us, but of a wild species well known as making oney.

22–26. (22) **put out,**[a] *lit.* pluck off. **beasts,** *etc.*, wild easts, wh. are only kept within limits by hand of man. They ould soon repossess a fruitful but uninhabited country; therere a progressive conquest, and settlement was better. (24) ame, not fr. historic record, but fr. place among living nations.[b] 25) **desire, as Achan.**[c] (26) **abomination,** in Sc. idols called *bom. of heathen.*[d]

Israel's inheritance (*v.* 22).—I. Who are the true Israel. II. view of the heavenly Canaan which they are brought to the ossession of. 1. Viewed in its types; 2. Considered in its epithets; . Viewed in its parts; 4. Considered in its properties. III. hat nations oppose them in their way to the heavenly Zion. V. The mighty conqueror described. V. The manner of the onquest (little by little) considered. VI. The reason of this radual conquest assigned. VII. The application of the whole.[e]

True prosperity.—Real prosperity is not to be estimated by arge estates or great wealth. It is the blessing of the Lord that aketh rich. It is this which gives to the possessions of earth eir true value, and which makes the little that the righteous an hath better than all the wealth of the wicked. It is a great istake to suppose that because a man has much of this world's oods and gold, therefore he is prosperous. Why, his wealth may e under a curse. Unblessed riches are burdensome to keep, and ey are far from being comfortable to enjoy. They more fre-

act, and plucks success even from the spear-proof crest of rugged danger." —*Havard.*

"Perseverance, dear my lord, keeps honour bright. To have none, is to hang quite out of fashion, like a rusty nail in monumental mockery." — *Shakespeare.*

"Yet I argue not against Heaven's hand or will, nor bate a jot of heart or hope, but still bear up and steer right onward."—*Milton.*

"As it is the chief concern of wise men to retrench the evils of life by the reasonings of philosophy, it is the employment of fools to multiply them by the sentiments of superstition." — *Addison.*

Canaan to be conquered by degrees

a Ex. xxiii. 29, 30.
b Josh. x. 24, 25, 42.
c Josh. vii. 1, 21.
d 2 K. xxiii. 13; Isa. xliv. 19; Ma. xxiv. 15.
vv. 22–26. *F. D. Maurice, on the Old Test.* 255.

The saint is often inwardly most pious, when he is not outwardly prosperous.

e R. Erskine.

"In prosperity, we are commonly like hogs feeding on the mast, not minding his hand that shaketh it down; in adversity, like dogs biting the stone,

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not marking the hand that threw it."—*Thos. Fuller.*

f R. T. Jeffrey.

quently secure their possessor than their possessor them. We see how much such a man has, and we are apt to envy him; did we see how little he enjoys, we should be led to pity him. It is not what a man has, but what a man is, that constitutes the secret of his happiness. Our Saviour tells us—and what a different world it would be if men would only believe Him!—"A man's life consisteth not in the abundance of the things he possesseth."[f]

CHAPTER THE EIGHTH.

duty of remembering the past

a De. xiii. 3; 2 Chr. xxxii. 31.

b Ma. iv. 4; Lu. iv. 4.

c Heb. word expresses fermentation, and swelling of dough.

"God so amply provided for them all the necessities of life, that they were never obliged to wear tattered garments, nor were their feet injured for lack of shoes or sandals."-*Spk. Comm.* Ne. ix. 21.

d J. J. Day, M.A.

vv. 1—3. *Serms.* by *Jo. Tribbeko; W. Langford; Jo. Mason*, ii. 297; *R. Stafford; E. M. Goulburn*, 485.

v. 3. *Dr. Berriman*, iii. 175; *W. Reading*, i. 237; *C. Simeon*, ii. 299.

vv. 2—6. *J. Venn, M.A.* iii. 397.

v. 5. *Bp. Copleston, Neces. and Predes.*

e W. Jay.

f S. Martin.

"No man can promise himself even fifty years of life, but any man may, if he please, live in the proportion of fifty years in forty let him rise early, that

1—6. (2) **remember,** so that God's intention in these wanderings may be fully realised, and they ever show a true humility, and self-distrusting reliance.[a] (3) **manna,** *see* Ex. xvi. 14, 15. **bread only,**[b] collective word, for all means of earthly sustenance; as *obed.* is more valuable than *sacrifice*, so it is more necessary than *food.* Man depends not on food, the means, but on God, the giver. **word,** *lit.* "every outgoing of the mouth of the Lord." For means of subsistence during wandering, Nu. xx. 1. (4) Not affirming a constant miracle, but indic. the constancy and sufficiency of provisions made for them by God. They had flocks for wool, and doubtless trafficked with caravans and neighb. tribes. **swell.**[c]

Remembrance of God's commandments.—Consider—I. The duty of remembrance. A positive duty, an obligation upon us, with regard to—1. Earthly things; 2. Heavenly things. II. The benefit resulting from it. These events, which we should remember, were intended to—1. Humble us; 2. Prove us. III. Its comfort: it is all "to do thee good at thy latter end."[d]—*The retrospect.*—I. Let us attend to the call to remembrance. II. Observe the subject to be reviewed. 1. The place: "the wilderness;" 2. The conductor: "the Lord thy God;" 3. The passages: "all the way;" 4. The period: "these forty years." III. The seasonableness of this memento to at least one individual here. [Mr. Jay preached this serm. on the fortieth anniversary of his ordination to the pastorate at Bath.] Let us suppose, now, six individuals casting their eyes back over the last forty years:—1. The philosopher. Note the amazing advance in learning and knowledge of every kind; 2. The politician; 3. A Briton. He would review this period with gratitude, fear, and hope; 4. The Christian; 5. A member of *this* church; 6. The preacher.[e]—*Remember the way.*—Consider—I. What it was that God did: He sent back an immense multitude to die in the wilderness, just when they stood upon the borders of the promised land. This was done, not capriciously, but wisely and righteously. II. What He meant by dealing thus with the people. He intended—1. To humble them; 2. To show them of what material they were made; 3. To show them what He could do; 4. To instruct and correct them. III. What He requires in respect of this instruction and correction: "thou shalt remember."[f]—*Life a journey.*—I. Life is a journey. 1. Intricate: difficulties at every turn; 2. Eventful: all is shifting; 3. Unretraceable: on we go, pausing not a moment; 4. Perilous: poisonous streams, noxious herbs, venomous serpents; 5. Solemn: leading the body to the grave, and the spirit either to heaven or hell. II. Life's journey

guide: "the Lord thy God," who—1. Thoroughly under- the way; 2. Has resources equal to all possible emer- s. III. Life's journey can never be forgotten. 1. *Some* ry of it is a matter of necessity; 2. A *right* memory of it atter of obligation.[g]—*Remembering the way* (*v.* 2).—I. The ve are here called to remember is, "*all*, etc." But those s are to be most remembered which are more immediately cted with heaven, as—1. The means that brought us into ray; 2. The afflictions with which we have been visited we have been walking in the path of life; 3. Our mercies; r sins. II. To be beneficial the remembrance must be ıpanied by a lively conviction of the overruling providence d in all that has happened to us. 1. They are intended to ole us; 2. To prove us; 3. To teach the insufficiency of ly things to make us happy. III. Besides these immediate they answer—1. To confirm our faith in the Bible; 2. To ase our knowledge of ourselves; 3. To strengthen our con- ce in God.[h]

he past goodness of God.—Art thou not ashamed now, O stian, of all thy hard thoughts of such a God? of all thy nterpreting of, and grudging at, those providences, and ning at those ways that have such an end? Now art thou ciently convinced that the ways thou callest hard, and the thou callest bitter, were necessary? that thy Lord hath eter ends, and means thee better than thou wouldst believe? that thy Redeemer was saving thee as well when He crossed desires, as when He granted them; and as well when He ke thine heart, as when he bound it up?[i]

—10. (7) **brooks**, *etc.*, offering pleasant prospect after Eg., ered only by Nile, and the arid desert. Deut. has more praise Canaan than the earlier books.[a] (9) **stones . . iron**, indic. of ning;[b] this carried on more extensively by nations dispossessed, n afterwards by Jews.[c] **brass**, should be *copper*, wh. is a ple, while brass is a mixed, metal, Ge. iv. 22.

National thankfulness.—I. Consider the necessity for such a ccept as this. The tendency of men to attribute to human sdom and strength the existence of good things which are vine gifts. II. Consider the advantages of obedience. 1. It is ways an advantage to personal character to do the right thing; The cultivation of a thankful mind begets trust and hope.

Wild honey.—This diet can scarcely have been so coarse a fare is sometimes represented. Be that as it may, John made no splay of affectation; there was no assuming of rigour or absti- nce analogous to the hermits of superstition. His habits and ess were perfectly natural, as living among a people in the ilderness, thus contenting himself with the supplies that Pro- dence spread around him. Ranwolff, speaking of his passage rough the Arabian desert, says:—"We were necessitated to be ntent with some slight food or other, and make a shift with curds, neese, fruits, honey, &c., and to take any of these with bread, for good entertainment. The honey in these parts is very good, nd of a whitish colour, whereof they take in their caravans and avigations great leathern bottles full along with them. This ney bring you in small cups, and put a little butter to it, and you eat it with buscuits. By this dish I often remembered ohn the Baptist, the forerunner of our Lord, how he also did

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he may have the day before him; and let him make the most of the day, by determining to spend it on two sorts of acquaintance only; those by whom something may be got, and those from whom something may be learnt."—*Colton.*

g Dr. Thomas.

h C. Bradley.

"Life is lovely every way. Even if we look upon it as an isolated thing existing apart from the rest of nature, and using the inorganic world merely as a dead pedestal on which to sustain itself, it is still beautiful."—*J. Hinton.*

i R. Baxter.

the good land described

a "To have dwelt on the fertility, etc., of promised land at an earlier period than this book 'would have increased the murmurings and impatience of the people at being detained in the wilderness; whereas now it encouraged them to encounter with more cheerfulness the opposition they must meet with from inhabitants of Canaan.'"—*Graves on Pent.*

b Job xxviii. 1—11.

c "Traces of iron and copper wks. have been found in Leb.; and many parts of

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country, *e.g.*, district of Argob, contains ironstone in abundance."—*Spk. Comm.*

v. 10. *Serm.* by *W. Salisbury.*

the perils of prosperity

a Lu. xviii. 11—13; see 1 Cor. iv. 7.

b Ez. ii. 6; Lu. x. 19, xi. 12; Rev. ix. 3, 10.

"Carniv. in habit, moves along in threatening attitude, with tail elevated. At extremity of tail is the sting, which has at its base a gland which secretes a poisonous fluid, wh. is discharged into the wound by two minute orifices at its extremity." —*Dr. Smith's Bib. Dict.*

c De. xxii. 13; Ps. cxiv. 8; Job xxviii. 9, marg.

d Dan. iv. 30, 32.

e Beta.

v. 11. *Serm.* by *S. Price.*

v. 15. *Serm.* by *B. Coleman*, ii. 88.

vv. 17, 18. *Serm.* by *Jo. Flavel*, ii. 75.

f E. Staunton.

all true prosperity from God

a Hos. ii. 8.

v. 18. *Serm.* by *Dr. Jo. Collinges; Dr. T. Horton*, 100 *Sers.* 9.

v. 19. *W. J. Butler*, 337.

"He that suffers prosperity to swell him 'bove

eat honey in the desert, together with other food." Honey produced from the palm or date was also common in India, and was largely used for food. Josephus states that it was copiously produced about Jericho, but was inferior to the common honey. On the contrary, Dr. Shaw, when in Palestine, regarded it as having a more luscious sweetness, and says that by persons of better fashion it was used on marriages, and other memorable occasions. The term wild honey is thought by some to be more applicable to that derived from trees, as being in a more natural state than the ordinary bee honey.

11—17. (12) **goodly houses,** after long dwelling in tents, they were in danger of *house pride* when settled. (14) **lifted up,** fig. fr. bodily attitude of proud man, as Phar. in Temple.[a] (15) Rhetorical summary of evils of desert. **fiery serpents,** *see* Nu. xxi. 6. **scorpions,** Heb. *'akrâb*, class Arachnida, order Pulmonaria.[b] **drought,** *lit.* a dry land, to wh. there were no waters. **flint,** hard stone, primary idea of Heb. word is *smoothness:* does not descr. actual constitution of the rock.[c] (17) **power.**[d]

Caution against forgetfulness of God.—I. Men are liable to forget God. We infer this from—1. The mysteriousness of His nature; 2. The moral dislike we have to Him; 3. The facts that fall under our notice; 4. The testimonies of the Scriptures. II. Forgetfulness of God is an evil against which we should be peculiarly on our guard. They who forget God must necessarily —1. Remain ignorant of Him; 2. Disobey Him; 3. Prove ungrateful to Him; 4. Be punished by Him. III. Means should be used for the avoidance of this heinous crime. 1. Serious meditation; 2. Constant prayer; 3. Avoidance of all things tending to exclude God from our thoughts; 4. Use of all means tending to turn us to Him.[e]

That rock was Christ.—If thou wantest whereon to build all thy hopes, God in Christ is a rock of foundation; if enemies annoy thee, He is a rock of defence and shelter; if the sense of thy sins and God's wrath lies burning and scorching upon thy spirit, He is a rock of shade to cool and refresh thee; if thou hunger and thirst after righteousness, assurance of God's love, peace of conscience, He is a watery rock, a feeding rock, to thy soul. Only speak to the rock by prayer, and smite the rock by acts of faith, and the living waters of consolation will flow abundantly upon thy soul. Lay thy mouth close to this rock, thou shalt suck honey out of it. If thou fearest thou shalt fall off from the rock, know thy safety lies not in thy holding the rock, but in the rock holding thee. This Rock of Ages will preserve thy soul to all eternity.[f]

18—20. (18) **power,** *etc.*,[a] too often lost sight of. Prosperity puts us in more peril than adversity. **establish,** fulfil and confirm it, and continue the grace pledged in it.

The philosophy of worldly success.—I. How worldly success is to be obtained. By strict obedience to God's laws; by this only. *Work* is what He demands; and work is the only condition under which the prize may be won. II. The nature of the profit we are to look for. Not mere worldly profit. No life so dreary, so deadly as that of the *mere* millionaire. The joys of the true man's life he cannot taste; the holy fellowships of spiritual

he cannot enter; God stamps him reprobate. There is a vealth of God-like faculty in him, "fusting" from want of And power unused soon gets acrid, and mordant, and gnaws rears within. III. Why we should remember the Lord God. ise—1. It will bring us out at once into the glad sunlight, vill make even our toil lightsome; 2. It will spare us all ng and crushing anxieties; 3. It will save us the shame and ish of finding ourselves bankrupt at last and for ever.[b]

e danger of prosperity.—Strolling along the banks of a pond, old observed a pike basking in the sun, and so pleased with weet soothing rays as to forget itself and the danger to which s exposed. Thereupon a boy approached, and with a snare ed of a horsehair and fastened to the end of a rod, which he illy cast over his head, pulled it in an instant out of the r. "Ah me!" said Gotthold, with a deep sigh, "how ntly do I here behold shadowed forth the danger of my poor ! When the beams of temporal prosperity play upon us to heart's content, so grateful are they to corrupt flesh and l, that, immersed in sordid pleasure, luxury, and security, we all sense of spiritual danger, and all thought of eternity. In state many are, in fact, suddenly snatched away to the eternal of their souls."[c]

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a man, like those impressions in the air that rise from dunghill vapours, scatter'd by the wind, leaves nothing but an empty name behind."—*Nabb.*

b J. B. Brown, B.A.

"Prosperity doth bewitch men, seeming clear; butseas do laugh, show white, when rocks are near."—*Webster.*

c Scriven.

CHAPTER THE NINTH.

-6. (1) **day,** this *time*, not precise day on wh. Mos. spoke. e before they had come to borders of Can., but then failed to r in.[a] **fenced up,** Oriental cities cover large spaces, and surrounded with walls, built of burnt or sun-dried bricks, it 40 ft. in height. (2) **Anakims,**[b] *see* Nu. xiii. 22—33. **consuming fire,**[c] indic. swiftness and completeness of their ruction, like a burning house. Comp. vii. 22; not instant ihilation, but swift triumph over them. (4) **my righteousness,** "Mos. warns them of that subtle form of pride sees in success only reward of one's own righteousness." **stiff-necked.**[d]

Mercy, not merit.—The text suggests that mercy and not merit he cause of all the blessings of our being. This is true of—I. secular possessions. If we say that these are the results of own efforts, the reply is—1. That to such a reward we have right; 2. That both the materials of labour, and the power to our, which have brought us these comforts, are to be ascribed God's mercy. II. Our religious advantages. III. Our Christian perience. IV. Our spiritual usefulness. V. Our heavenly heritance. We shall never attain it through merit; but by rcy.[e]

The Anakim.—"It appears that this region was occupied at a y early period by the Anakim, who were of the Rephaim tions. Their chief city, Hebron, which we are just approaching. s one of the oldest cities of history, having been built seven ars before Zoan, in Egypt, Nu. xiii. 22, the chief city of the lta. The identity of the Anakim and Rephaim is of no conquence to our present statement; still, it is worth while noticing at Moses explicitly mentions this:—'The Emims dwelt therein

the reason of Canaan's overthrow

a Nu. xiii. 22—33.

b Josh. xi. 21, 22, xv. 13, 14.

c Heb. xii. 29.

d Ex. xxxiii. 3, xxxiv. 9.

v. 6. Serm. by *Jo. Fulham; W. Reading*, iii. 263.

v. 1. T. Arnold, Christian Life, 413.

vv. 4, 5. A. Burgess, Spir. Ref. i 180.

vv. 4—6. C. Simeon, ii. 305.

v. 5. Bp. Mant, iii. 135.

e Dr. Thomas.

"We must ever remember that sin is the abominable thing which God hates, and against which the whole of His Word is directed;

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and though penitent sinners are so gladly received by Him, that there is joy in heaven over their conversion, presumptuous sin is a great gulf, out of which few who fall into it are restored." —*Bp. of Chester.* *f Dr. Bonar.*

in times past, a people great and many, and tall as the Anakims, which also were accounted Rephaim' (in our translation, *giants*). 'as the Anakims,' De. ii. 10, 11. Thus the Anakim branch of the Rephaim were the original occupiers of Southern Judæa. They were the first that took possession of its mountains, building cities, and swaying no feeble sceptre over a large region around. They were evidently not only an ancient, but a warlike and formidable tribe. It was not of hordes of savage wanderers or herdsmen that Moses made mention, De. ix. 1, 2. And even though we may admit that the report of the spies was greatly coloured by their fears, still their language indicates the character of the Rephaim tribe."*f*

past sins to be penitently remembered

a Dr. Thomson.

v. 7. C. Simeon, ii. 311.

"You shall see a man rich in pocket and poor in soul. He goes to his church, and owns himself, to his passing condescensions by the way, a miserable sinner; he returns homeward, and proves himself to be so, albeit the proof never strikes him, by spurning the Sabbath-beggar at his threshold." —*J. E. Parker.*

If you would avoid any sin to which you are naturally prone, strengthen the grace that is opposed to it.

b Bible Treas.

7—11. (17) **from the day,** *etc.*, this the general language of the hortatory address: yet their rebellion had been sadly frequent, almost continuous. (8) **in Horeb,** circums. of that time made their sin peculiarly shameful, Ex. xxxii. 3, 4, 7, 10. (9) **eat,** *etc.*, Ex. xxiv. 18, xxxiv. 28: comp. Elijah's fast, and our Lord's temptation.

Remembrance of past sin.—I. This useful to awaken a sense of Divine mercy. II. To check the growth of pride, self-confidence, boasting. III. To guard the life from follies and sins of the past. IV. Should not be indulged in apart from remembrance of mercy, lest it produce despair.

Indestructibility of sin.—If you cut a gash in a man's head you may heal it, but you can never rub out, nor wash out, nor cut out the scar. It may be a witness against you in his corpse; still it may be covered by the coffin or hidden in the grave; but then it is not till decomposition shall take place, that it shall entirely disappear. But if you smite a soul, the scar remains; no coffin or grave shall hide it; no revolution, not even the upturning of the physical universe, shall obliterate it; no fire, not even the eternal furnaces of hell shall burn it out.*a*—*Impressions of sin.*—The great stone book of Nature reveals many strange records of the past. In the red sandstone there are found, in some places, marks which are clearly the impressions of showers of rain, and these so perfect, that it can even be detected in which direction the shower inclined, and from what quarter it proceeded; and this, ages ago. Even so sin leaves its track behind it, and God keeps a faithful record of all our sins.*b*—*Immortality of sin.*—The hydra of fable had nine heads, the middle one of which was immortal. The monster ravaged the country of Argos. Hercules went forth to destroy him. He struck off the hydra's heads; but, as often as he did it, in place of each grew two new ones. At length, he succeeded in burning away the heads of the hydra, and in burying the immortal head under a huge rock.

on account of which they were near destruction

a "In righteous indignation, fr. zeal to vindicate the unsullied honour of God, and by the suggestion of His Spirit, to intimate that

12—17. (14). **alone,** *etc.*, as mediator, Mos. would be sure to intercede for the people, Ex. xxxii. 7. **of thee,** note *self-abnegation* of Mos.; this the chief element in his characteristic virtue of *meekness*. (17) **brake them,** cast them down.*a*

Heroic self-denial.—An accident occurred in a coalpit, in which several lives were lost; but a man and a boy, catching hold of a chain hanging by the side of the pit, were saved from impending death. As soon as possible, a man was sent down with a rope to render assistance. He came first, in his descent, to a boy named Daniel Harding. On his reaching him, the noble-minded lad

antly cried out, "Don't mind me, I can still hold on a little; Joseph Brown, who is a little lower down, is nearly exhausted: e him first." Joseph Brown was saved first; and the noble was then drawn up to light and life.—*Saying and doing.*—A on who had been at public worship, having returned home, haps somewhat sooner than usual, was asked by another of family, who had not been there, "Is all done?" "No," lied he, "all is said, but all is not done."—*The death of self.* saint cares not how ill it goes with him, so it go well with us Christ: he saith, as Mephibosheth to David, "Yea, let Him e all, inasmuch as my Lord the King is come again in peace o His house." So it may go well with God's name, Moses es not though his be blotted out of the book of life. And l John, "He must increase; but I must decrease: this my joy, refore, is fulfilled.[b]

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the covenant had been broken, and the people excluded fr. Divine favour."—*Jamieson, Crit. Com.*

v. 17. *Serm.* by *Dr. C. Hussey*, ii. 71.

"Life, however short, is made still shorter by waste of time.' —*Johnson.*

b Venning.

.8—21. (18) **at the first,** comp. Ex. xxxii. 11—13, with xiv. 28. Mos. was on two occasions 40 days with God in the unt. **neither eat,** *etc.*, though in East fasting can be proged, Moses must have been miraculously sustained. (19) **t displeasure,** this quite consistent with view of God the actual present king and ruler of the people. (20) **aron,** who was left responsible, and proved his unfitness be a leader. (21) **sin,** as expression and embodiment of eir rebellion. **brook,** *etc.*, the smitten rock was near to, or rt of Sinai.[a]

he relates the story of his intercession

vv. 18, 19. *Serm.* by *J. D. Coleridge, The Divine Intercessor.*

a Ex. xxxii. 20, xvii. 5—7.

Israel's intercessor.—I. Consider the spirit he manifested. 1. It is earnest, importunate, sympathising; 2. It was holy. He mitted the great sin of the people; 3. He was full of godly ar. II. Consider the objects of his intercession. 1. Israel; 2. is brother. Learn—1. The duty of interceding for others; 2. e power of prayer; 3. An unostentatious way of doing good; Some day men will learn their indebtedness to intercession, or hat they have accomplished by it.

"The priest himself required an intercessor; therefore the Aaronic priesthood could not have been perfect."—*Wordsworth.*

Intercession in death.—When Dr. Bacchus (the President of amilton College) was upon his death-bed, the doctor called to e him, and, after examining the symptoms, left the room without speaking, but, as he opened the door to go out, was observed o whisper something to the servant, "What did the physician ay to you?" asked Dr. Bacchus. "He said, sir, that you cannot ive to exceed half an hour." "Is it so?" said the good man. Then take me out of my bed, and place me upon my knees: let me spend that time in calling upon God for the salvation of the world." His request was complied with; and his last moments were spent in breathing forth his prayers for the salvation of his fellow-sinners: he died upon his knees.[b]—*Christ's intercession.*—Suppose a king's son should get out of a besieged prison, and leave his wife and children behind, whom he loves as his own soul: would the prince, when arrived at his father's palace, please and delight himself with the splendour of the court, and forget his family in distress? No; but, having their cries and groans always in his ears, he would come post to his father, and entreat him, as ever he loved him, that he would send all the forces of his kingdom and raise the siege, and save his dear relations from perishing. Nor will Christ, though gone up from the world and ascended into His glory, forget His children for a moment that are left behind Him.[c]

The father of a perverse son prayed the Lord to save him in any way. The son fell seriously sick, and, when nearly past the power of speech, sprang up, exclaiming in agony of spirit, "My father's prayers, like mountains, surround me." He was healed and converted, and thereafter led a new life.

b Howes.

c Gurnall.

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he recounts divers rebellions

22—29. (22) **Taberah,**[a] *burning*, Nu. xi. 1, 3, 5. **Massah,** = **Meribah,** Ex. xvii. 7. **Kibroth,** *graves of longing*, Nu. xi. 34, xxxiii. 16, 17. (23) **Kadesh-barnea,** Nu. xiii. 3, 26, xxxii. 8. (28) **not able,** comp. Joshua's intercession.[b]

Yet they are Thy people.—I. Notwithstanding all their wickedness and folly. II. Therefore it is Thou art so merciful to them. III. Being Thy people they ought ever to show forth Thy praise. IV. Hence they may fully trust Thee all their days. V. If Thy people in personal faith, as well as in covenant relation, they may hope to dwell with Thee for ever.

Sum of small mercies.—Many little items make together a great sum. What less than a grain of sand, yet what heavier than the sand on the seashore? As little sins, because of their multitude, arise to a great guilt, and will bring in a long bill, a heavy reckoning, at last; so ordinary mercies—what they want in their size they have it compensated in their number. Who will not say that a man shows as great, yea, greater kindness to maintain one at his table with ordinary fare all the year, as in entertaining him at a great feast twice or thrice in the same time?[c]

a "The burning wh. gave to the place this name occurred on the outer edge of the camp. This is therefore the name of a spot in or near the station of Kibroth, and so is not named in list of encampments given (Nu. xxxiii. 16)."—*Spk. Comm.*

b Jo. vii. 7—9.

v 26. *Serm.* by *J. Woodward, D.D.*

c Gurnall.

CHAPTER THE TENTH.

the broken tables replaced

1—5. (1) **hew,** to cut with an axe, to shape.[a] Sinai would furnish suitable slabs. **tables,** tablets or blocks; see ancient writing materials. **ark,**[b] prob. Mos. left orders about this with Bezaleel[c] before ascending Mt., so that it might be ready for the tablets on his return. (3) **shittim,** acacia-tree, Ex. xxv. 5.

The replacing of the two tables of the covenant.—Here we notice —I. The breaking of the two tables of the law. This action of Moses imported—1. That the covenant which God had made with the people was utterly dissolved; 2. That that mode of covenanting with God was from that time for ever closed. II. The manner in which they were replaced. Mark—1. The renewing of the tables which had been broken; 2. The putting of them, when so renewed, into an ark; 3. The preparing the tables on which the law was written. Improvement:—(1) Let us be thankful that the law is given to us in a mitigated form; (2) Let us seek to have it visibly written upon our hearts.[d]

Perseverance in duty.—William Reid, an old man-of-war's man, on board the *Owasco*, during the battle of Galveston had two fingers shot away, and was ordered below, but, tying his handkerchief around his fingers, continued to do execution with his rifle. Half an hour later he was shot through the shoulder, and was again ordered below, but replied, "No, sir: as long as there is any fighting to be done, I stay on deck." At the roll-call after the battle, he stood at his post, ready for duty, and was displeased when told that his place was in the hospital.

Duty leads to glory.—

Not once or twice in our rough island story
The path of duty was the way to glory:
He that walks it, only thirsting
For the right, and learns to deaden
Love of self, before his journey closes,
He shall find the stubborn thistle bursting
Into glossy purples, which outredden
All voluptuous garden roses.

a A. S. *heatwan;* Ger. *hauen.*

b Ex. xxv. 10; 1 K. viii. 9; He. ix. 4.

c Ex. xxxvii. 1.

v. 5. *Serm.* by *Dr. J. Gell, The Law in the Hand of Christ*, i. 268.

d C. Simeon, M.A.

A temporary cessation from acknowledged duty, however much to be regretted, is not altogether inconsistent with true grace; there may be suspended animation where life is not extinct.

To fall off in any degree from walking in the ways of godliness, is a step towards falling into all the ways of wickedness.

The work of a

Not once or twice in our fair island story
The path of duty was the way to glory:
He that, ever following her commands,
On with toil of heart and knees and hands,
Thro' the long gorge to the far light has won
His path upward, and prevail'd,
Shall find the toppling crags of duty scaled
Are close upon the shining table-lands
To which our God Himself is moon and sun.[e]

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future generation is not yours, neither is yours theirs; attend to the duties of your own day.

e Tennyson.

6—11. (6, 7) Bec. of difficulty in explaining the insertion of this account of the journeying, some think these vv. a gloss. (6) **Beeroth, Mosera,** = *Moseroth*, see Nu. xxxiii. 31, 32. **Aaron died,** Nu. xx. 28, xxxiii. 38. **Eleazar,** Ex. vi. 23—25, xxviii. 1. (7) **Gudgodah,** prob. Wady Ghŭdâghidh; or Hor Hagidgad, of Nu. xxxiii. 32, 33; see same ref. for **Jotbath.** (8) **separated,**[a] fr. other tribes, and to the Lord's service. 48 cities were given them, but they were to be supported by the other tribes.

the separation of Levi

a Nu. xviii. 20, 24, xxxv. 1—4; Ez. xliv. 28.

"The word *Mosera* sig. a bond; and its name was thus verified to Israel. It bec. a bond of union to the priesthood of Aaron, joining it to that of Eleazar; it bec. a bond of union to Israel, uniting the old generation to the new; and connecting the deliverance fr. Egypt with the entrance into Canaan."—*Wordsworth.*

The man and the office (*v.* 6).—I. The transitoriness of human life. II. The perpetuity of office. Learn—1. Not to trust too much to man, whose breath is in his nostrils; 2. The ministry remains, though ministers die; 3. Our true Priest and His priesthood perpetual.

The happiness of duty.—To some, duty, like law, seems a cheerless and rayless thing. The sun thinks not thus, when he "rejoiceth as a bridegroom coming out of his chamber, or a strong man to run a race." There is a sunny joy in the motion, the life of all creatures, which to the tuned and attentive ear is music—which is but the hum of duty in the acting. The song of the creation is the hymn of duty. Every bird that sings, every bee that hums, every flower that lifts its tremulous voice of praise to Him who has made so good a world, every star

"Which in its motion like an angel sings
Still quiring to the young-eyed cherubins,"

bears its part in the great flood of harmony which floats the tributes of the duty of creation before the eternal throne. For man, duty in the doing is glory in the winning. "To them who by patient continuance in well-doing"—the complete picture of duty—"seek glory, honour, and immortality, eternal life."[b]—*Perseverance in duty.*—Mr. Carter, a pious minister, once coming softly behind a religious man of his own acquaintance, who was busily employed in tanning a hide, and giving him a tap on the shoulder, the man started, looked behind, and with a blushing countenance said, "Sir, I am ashamed that you should find me thus." To whom Mr. Carter replied, "Let Christ, when He cometh, find me so doing." "What," said the man, "doing thus?" "Yes," said Mr. Carter; "faithfully performing the duties of my calling."[c]

b J. B. Brown.

"He who wishes to have a part in the heavenly paradise, must first consent to form part of God's earthly farm, and suffer himself to be ploughed, and sowed, and reaped."—*Hedinger.*

c J. Whitecross.

12—15. (12) **now Israel,** "since all thou hast is thus shown to be of grace, without desert of thine own." **require,** *etc.,*[a] *i.e.* understand the deeper meaning of these formal regulations; spiritual claims find expression in them. (14) **heaven of heavens,**[b] an exhaustive term; Jehovah is not a local god, His claim and authority cannot be circumscribed. (15) **delight,** comp. De. iv. 37, vii. 7, 8; the sovereignty of Div. grace tends to keep us humble.

the duty of Israel

a Mi. vi. 8; Mar. xxii. 35—40.

b 1 K. viii. 27; Ps. cxlviii. 4; Ge. xiv. 19.

v. 12. *Serm.* by *J. G. Foyster, The*

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Joint Operation of the Fear and the Love of God.

vv. 12, 13. *Dr. R. Gell's Essay*, 677; *Serm.* by *Dr. J. Wallis, Theo. Disc.* pt. ii. 74; *C. Simeon, Works*, ii. 322—326.

c F. Lockwood. When, in the path of duty, you find yourself shut up as in a narrow pass, where there is no help before and none behind, yet there is always, in answer to prayer, deliverance from above.

Hints:—1. Never fancy that to lower another will exalt yourself; 2. Seek greatness in the path of goodness; 3. Never leave the path of duty. "Never anything can be amiss, when simpleness and duty tender it."—*Shakespeare.*

d Whately.

e Wordsworth.

consecration of heart

a Je iv. 4; De. xxx. 6; Ro. ii. 28, 29; Col. ii. 11.

b Ac. x. 34; Ro. ii. 11; Ga. ii. 6; Eph. vi. 9; 1 Pe. i. 17.

v. 16. *Serm., W. Reading, A.M.* iii. 1; *ditto*, vi. 9.

v. 17. *Dr. C. Pusey*, 71: *Sovereignty of God.*

v. 18. *J. Rose, M.A.* 151.

"Fr. such precepts as these *Justin Martyr* proves ag. *Trypho* the Jew, that the Levitical law was not final, but preliminary to another dispensation."—*Wordsworth.*

Our duty towards God.—Consider—I. That we have a duty to perform towards God. A duty of—1. Holy fear; 2. Perfect obedience; 3. Love; 4. Willing service. II. That this duty is enforced by many important considerations. 1. Obedience to God's commands will be to our own advantage; 2. We have been especially favoured by God; gratitude should impel us to serve Him; 3. The consequences of enmity to Him are fearful in the highest degree.[c]

Motives of duty.—There is a difference, and a wide one, between practising moral duties and being a Christian. Christianity is a religion of motives. It substitutes an eternal motive for an earthly one: it substitutes the love of God for the love of the world or the love of self. There may be, and are, many persons who practise temperance and other virtues which Christianity inculcates, but who never think of doing so because they are so inculcated. It would be as absurd to ascribe a knowledge of mechanics to savages because they employ the lever, or of the principles of astronomy to brutes because in walking they preserve the centre of gravity, as it is to call such persons Christians. A Christian is one whose motives are Christian faith and Christian hope, and who is, moreover, able to give a reason of the hope that is in him.[d]

Duty is eternal.—

Powers depart,
Possessions vanish, and opinions change,
And passions hold a fluctuating seat;
But by the storm of circumstance unshaken,
And subject neither to eclipse nor wane,
Duty exists: immutably survives
For our support, the measures and the forms
Which an abstract intelligence supplies;
Whose kingdom is where time and space are not.[e]

16—19. (16) **circumcise,** Ge. xvii. 10, 11. **your hearts,** bec. the rite is only of value as it expresses the devotion of the *will* and *heart* in obedience to God.[a] Rite showed that our greatest dangers come fr. *fleshly lusts.* (17) **regardeth,**[b] *etc.*, not perverting judgment, or subject to prejudice, as their judges. "Shall not the Judge of all the earth do right?" (19) **stranger,** Ex. xii. 48, 49, xxiii. 9; Le. xix. 33, 34.

Hospitality (*v.* 19). — I. The duty enjoined. Love to the stranger. 1. The stranger might be poor, a wayfarer, etc.; 2. Love, *i.e.* not mere pity; 3. Love, *i.e.* practical beneficence. II. The ground on which it is enforced. You were strangers. You remember your helpless, dependent condition. Do unto the stranger as you would that the Egyptian had done to you. In the overthrow of Egypt see the fruit of ill-treating the stranger. III. Broader application of the text. Let the memory of your early trials make you kind to all who are struggling with difficulties. Especially imitate your Father (*v.* 18) in His care of the stranger.

Kindness remembered.—Among the Alps, when the day is done, and twilight and darkness are creeping over fold and hamlet in the valleys below, Mont Rosa and Mont Blanc rise up above the darkness, catching from the retreating sun something of his light, flushed with rose colour, exquisite beyond all words or pencil or paint, glowing like the gate of heaven. And so past favours and kindnesses lift themselves up in the memory of noble natures;

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and, long after the lower parts of life are darkened by neglect or selfishness or anger, former loves, high up above all clouds, glow with Divine radiance, and seem to forbid the advance of night any farther.[c]—*Neighbourly kindness.*—A fire having broken out in a village of Denmark, one of the inhabitants, a poor man, was very active in affording assistance; but every endeavour to extinguish the flames was in vain. At length, he was told that his own house was in danger, and that, if he wished to save his furniture, not a moment was to be lost. "There is something more precious, replied he, "that I must first save. My poor, sick neighbour is not able to help himself: he will be lost if I do not assist him: I am sure he relies upon me." He flew to his neighbour's house, rushed, at the hazard of his life, through the flames, and conveyed the sick man in his arms to a place of safety. A society at Copenhagen showed their approbation of his conduct by presenting him with a silver cup filled with Danish crowns.[d]

"He who confers a favour should at once forget it, if he is not to show a sordid ungenerous spirit. To remind a man of a kindness conferred on him, and to talk of it, is little different from reproach."—*Demosthenes.*

c H. Beecher.

d Bib. Treas.

20—22. (21) **thy praise,**[a] the ground of thy confidence and thy rejoicing. (22) **threescore and ten,** comp. Ge. xlvi. 27; Ex. i. 5; Ac. vii. 14. **as the stars,** a rhetorical figure, Ge. xv. 5.

A nation's true glory (*v.* 21).—Consider—I. Some of the common things in which nations make their boast, as art, arms, commerce, etc. II. The highest object of national glory—God. 1. Who should be recognised as the object of worship; 2. As the source of all true prosperity.

Human greatness.—We cannot look, however imperfectly, upon a great man, without gaining something by him. He is the living light-fountain, which it is good and pleasant to be near; the light which enlightens, which has enlightened, the darkness of the world; and this, not as a kindled lamp only, but rather as a natural luminary, shining by the gift of Heaven; a flowing light-fountain, as I say, of native original insight, of manhood and heroic nobleness, in whose radiance all souls feel that it is well with them.[b]—*Empty greatness.*—A person who had been up in a balloon was asked whether he did not find it very hot when he got so near to the sun. This is a vulgar notion of greatness. People fancy they shall get near the sun, if they can but discover or devise some trick to lift them from the ground. Nor would it be difficult to point out sundry analogies between these bladders from the wind-vaults of Æolus, and the means and implements by which men attempt to raise themselves. All, however, that can be effected in this way is happily altogether insignificant. The further we are borne above the plain of common humanity, the colder it grows; we swell out till we are nigh to bursting, and manifold experience teaches us that our human strength, like that of Anteus, becomes weakness as soon as we are severed from the refreshing and renovating breast of our mighty mother.[c]

Israel to boast in the Lord

a Ex. xv. 2.

"Nothing can make a man truly great but being truly good, and partaking of God's holiness."—*Matthew Henry.*

"He only is great who has the habits of greatness; who, after performing what none in ten thousand could accomplish, passes on like Samson, and tells 'neither father nor mother of it.'"—*Lavater.*

"If we did but know how little some enjoy of the great things they possess, there would not be much envy in the world."—*Young.*

b Carlyle.

c Hare.

CHAPTER THE ELEVENTH.

1—7. (2) **know ye,** better, *own ye.* **not . . children,** reminding them that they had been actual witnesses of God's works, and sufferers by God's judgments. (6) **Dathan and Abiram,**[a] Nu. xvi. *Korah* is not mentioned here bec. he attacked the *ecclesiastical* arrangements, Dathan resisted Mos.' *civil* plans,

appeal to experience

a Ps. cvi. 17 Jude 11.

v. 1. *Dr. J. Drys-*

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dale, Serm. ii. 135; *Abp. Whately, Bamp. Lect.* 315.

"The Heb. nation has ever received this Hist. as true and as Divinely inspired, although it tells so much to their own discredit; and this national reception of such a Hist. affords a strong argument for its truth."—*Wordsworth.*

b Dr. Haven.

and as addressing the general congreg., this more immediately concerned Mos. **substance,** *etc., lit.* "every living thing at their feet," not their goods, but their followers. Nu. xvi. 32.

An appeal to experience.—I. A method of appeal that is safe only for him who speaks the truth. II. A difficult argument to answer for those whose experience bears witness to the truth of the appeal. III. Herein lies, in part, the force of the appeal of the Gospel. It is thus commended to the human heart and conscience.

The testimony of experience.—From curiosity, a lawyer entered a meeting for the relation of Christian experience, and took notes. But so impressed was he that at the close he arose and said: "My friends, I hold in my hands the testimony of no less than sixty persons, who have spoken here this morning, who all testify with one consent that there is a Divine reality in religion, they having experienced its power in their own hearts. Many of these persons I know. Their word would be received in any court of justice. Lie they would not, I know; and mistaken they cannot all be. I have hitherto been sceptical in relation to these matters. I now tell you that I am fully convinced of the truth, and that I intend to lead a new life. Will you pray for me?"[b]

prosperity and obedience

a "Inhab. of Eg. watered with foot in two ways; viz. by means of tread-wheels working sets of pumps; and by means of artificial channels connected with reservoirs, and opened, turned, or closed by the feet."—*Spk. Comm.* See also Is. xxxii. 20.

v. 12. *Serm.* by *Dr. T. Horton,* 17; also by *Dr. H. E. J. Howard, Prac. Serm,* 17.

"Scarcely any rain in Egypt. Crops depend on inundation of the Nile, and artificial irrigation."—*Herod.* ii. 4; *Diod.* i. 41; *Pliny, Panegyr.* c. 30.

b Kay's Journal.

8—12. (10) **wateredst . . foot,** referring to mechanical arrangements for irrigation of country fr. Nile.[a] (11) **hills,** *etc.,* Canaan is a high table-land, cut through by the valley of Jordan. Hilly countries are usually rainy. Highest rainfall in Eng. is in mountain region of Cumberland. (12) Contrast with flow of Nile, coming at fixed times, and continuing but 100 days.

Obedience to law gives strength (*v.* 8).—The text plainly urges obedience in order to strength. Let us examine this. I. The obedient are strong in the presence and blessing of Him who dwells with the obedient. II. The obedient are strong in moral integrity to reprove sin by example and precept. III. The obedient are strong in their conviction of the goodness and wisdom of God. IV. The obedient are strong in the Lord, whose joy is their strength, for all holy work and welfare. Learn:—The converse of this is true. Sin is a transgression of law. The sinful are morally infirm.

Watering with the foot.—The expressions of Moses relative to the husbandman's practice in Egypt are frequently and forcibly illustrated by the custom common in our African gardens and cornfields. Various kinds of beans, peas, melons, potatoes, cabbages, and other vegetables, are planted in rows or drills; so that, in the event of the season proving dry, the husbandman who has a stream at his command conducts it from drill to drill, stopping its course by turning the earth against it with his foot, and at the same time opening, with his spade or hoe, a new trench to receive it. This mode of watering, by conveying a little stream to the roots of the plants, is very generally practised, and, as it has been very justly observed, affords one proof among many, in which the unchanging character of Eastern customs increases our respect for the accuracy of the sacred Scriptures.[b]

promises to the obedient

a Joel ii. 23; Zec. x. 1; Ja. v. 7. *b* Ge. vii. 11; Am. iv. 7.

13—17. (14) **his,** = its; old form of Eng., comp. 1 Cor. xv. 38. **first . . latter,**[a] autumn rain, in Sept. or Oct., came for the sowing; spring rain, in Mar. or Ap., prepared ground for harvest. (17) **shut up,** rain is connected with opening of heavens.[b]

A caution against deception.—We notice here—I. An evil anticipation; that of having the heart deceived. The probability of such deception may be inferred from the deceitfulness of—1. Human knowledge; 2. The heart; 3. Sin; 4. The world; 5. The devil. II. A caution urged against it: "Take heed to yourselves" by—1. Being sensible of your extreme danger; 2. Seeking for the illuminating influences of the Holy Ghost; 3. The constant practice of self-examination; 4. Watching over yourselves.

Slaves to self.—Alexander could conquer the legions of Persia, but he could not conquer his passions. Cæsar triumphed in a hundred battles, but he fell a victim to the desire of being a king. Bonaparte vanquished nearly the whole of Europe, but he could not vanquish his own ambition. And in humbler life, nearer home, in our own every-day affairs, most of us are drawn aside from the path of duty and discretion, because we do not resist some temptation or overcome some prejudice.[c]—*Self-confidence.*—When men, beyond reason, and without regard unto God's providence, do rely upon themselves and their own abilities, imagining that, without God's direction and help, by the contrivances of their own wit and discretion, by the prevalency of their own strength and courage, by their industrious care, resolution and activity, they can compass any design, they can attain any good, they can arrive at the utmost of their desires, and become sufficiently happy—then do they manifest self-confidence.[d] —*Self-deception.*—Many destroy themselves by false lights, who being wedded to their own opinions, and adoring the chimeras of their spirit, think themselves full of knowledge, just, and happy; that the sun riseth only for them, and that all the rest of the world is in darkness; they conceive that they have the fairest stars for conductors; but at the end of their career they find (too late) that this pretended life was but an *ignis fatuus*, which led them to a precipice of eternal flames.[e]

18—21. (18) **sign,** *etc.*, De. vi. 8, Ex. xiii. 16. (21) **days . . earth,** Mos. intimates that the cov. made with them was a *perpetual* one, conditional, however, on their obedience.[a]

Parents the Divinely-appointed teachers of their families.—Consider—I. The light in which we ought to view the family relation. Note that God contemplates the family as a school, in which the young immortal minds are to be trained. II. The teachers in families, and their qualifications: the teachers are to be the parents, and they must teach the words of God. III. The manner of the teaching which God has enjoined. IV. The happiness which will result from faithful teaching.[b]—*The days of heaven upon earth.*—I. When may our days be said to be "as the days of heaven upon the earth"? When—I. We enjoy much of a sense of the Divine presence, and live in the contemplation of the glorious perfections of God; 2. The love of God is shed abroad in our hearts by the Holy Spirit; 3. We enjoy a spirit of gratitude and praise; 4. We possess brotherly love and enjoy the happiness of fellowship with the saints; 5. We obtain great victories over sin, and have an intense love of purity; 6. We cheerfully obey God's commands; 7. We frequently meditate on the heavenly state. II. What course should we take in order that our days may be as such? We must—1. Be partakers of vital faith in Christ, and be renewed in the spirit of our minds; 2. Make the glory of God our highest aim; 3. Wean our hearts from earthly

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"As they who walk in a mist cannot see well, so it is concerning the deceits and dissimulations of the world, the property of which is to blind them that come to it, that they may not see their own estate; even as a raven first of all striketh out the poor sheep's eyes that it may not see the way to escape." — *Cawdray.*

c Goodrich. The question is not, how far you have wandered in the wrong path; but, are you now willing to return into the right one?

d Dr. Barrow. "No man can improve in any company for which he has not respect enough to be under some degree of restraint." — *Lord Chesterfield.*

e N. Caussin.

the word of God to be remembered

a "The sense is, keep the cov. faithfully, and so your own, and your children's days be multiplied as long as the heaven covers the earth." —*Spk. Comm.* Ps. lxxxix. 29.

b M. T. Adam.

vv. 18—21. *C. Simeon, M.A., Works*, ii. 332.

v. 19. *T. Arnold, Serm.* iii. 199.

v. 21. *John Clayton, The Pastor's parting Wish.* Viscount Carteret, who was Lord Lieutenant of Ireland in 1724, could re-

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pest, fr. memory, the whole of the New Testament, from the first chapter of Matthew to the end of Revelation. It was astonishing to hear him quote very long passages from it, with as much accuracy as if he were reading a book.

c Dr. Ryland.

d N. M'Leod.

future success and safety

a Lu. vii. 13, 14, 21.

Regret not a golden age that is behind. There is one before, and it beckons you. Its rewards are not for the idle, but for the brave hearts disciplined to toil.

"The cause of all the evils in the world may be traced to that natural but most deadly error of human indolence and corruption—that our business is to preserve, and not to improve. It is the ruin of us all alike—individuals, schools, and nations."—*Dr. Arnold.*

b Ld. Bacon.

blessing and cursing are set before Israel

a Jos. viii. 30—35.

"Ger. prob. selected as hill of benediction, bec. the southernmost of the two

things; 4. Watch against grieving the Holy Spirit; 5. Be perpetually employed for God, and resign our wills to His.[c]

Neglectful parents.—During the first year of my ministry, a mechanic, whom I had visited, and urged to the great duty of family prayer, entered my study, and burst into tears. "You remember that girl, sir?" said he. "She was my only child. She died suddenly this morning. I hope she has gone to God; but, if so, she can tell Him, what now breaks my heart, that she never heard a prayer from her father's lips. Oh that she were with me but for one day again!"[d]—Come with me and see poor Clara; hear her shriek, "Father, mother, why didn't you tell me?" "Tell you what, daughter?" asked the agonised father. "Tell me there was a hell!" "There is none, Clara; none for you. God is merciful: there is no hell!" "There is, there is! I feel it; I know it; my feet are stepping into it. I am lost, lost, and you never told me!" So died a beautiful girl of eighteen summers.

22—25. (24) **every place,** *etc.*, within the prescribed limits of Canaan. **wilderness,** the *Arabah*, on the S., Jos. xviii. 19. **Lebanon,** mountain range on the N. **Euphrates,** great river, their boundary on E., Ge. xv. 18; Jos. i. 3, 4. **uttermost sea,** the *Mediterranean*, on the W. Full possession gained in time of Sol. (25) **fear of you,**[a] illus. in time of Joshua, and real reason of Israel's success.

The conditions of national prosperity.—I. The course of national life supposed—1. Diligent obedience; 2. Affectionate obedience; 3. Persevering obedience. II. The Divine blessing secured—1. Conquest of enemies; 2. Security of possession; 3. Enlargement of territory.

Prosperity and adversity.—The virtue of prosperity is temperance; the virtue of adversity is fortitude. Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favour. Yet even in the Old Testament, if you listen to David's harp, you shall hear as many hearse-like airs as carols; and the pencil of the Holy Ghost hath laboured more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. We see in needleworks and embroideries it is more pleasing to have a lively work upon a sad and solemn ground than to have a dark and melancholy work upon a lightsome ground; judge, therefore, of the pleasure of the heart by the pleasure of the eye. Certainly virtue is like precious odours, most fragant when they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.[b]

26—32. (29) **Gerizim,** fr. root, *garaz*, to shear or cut off. a shorn or desert land. A mountain close to Shechem, and opposite *Ebal.*[a] (30) **way . . down,** or *beyond the road of the west;* the other side of the main track fr. Syria and Damascus to Jerus. and Eg., through Palestine, wh. skirts both Ebal and Gerizim. Mos. disting. fr. track thro' district E. of Jordan. **Gilgal,** not as Jos. iv. 19, 20, but prob. Jiljilieh, four m. fr. Bethel and Shiloh, and poss. place visited by Elij. and Elish.[b] **Moreh,** *see* Ge. xii. 6.

A home beyond the tide.—I. Our future possessions—1. A gra-

tuity: 2. A heritage; 3. A rest from toil; 4. A land of plenty; 5. A land of promise. II. The mode of obtaining them. 1. Jordan must be crossed: inevitable; 2. Jordan will be divided: triumph.[c]—*The land of rest.*—If we wish to attain to that land, of which the earthly Canaan was a type, we must—I. Strive against and overcome all difficulties: "pass over Jordan." II. Believe in the Word of God, and trust in the Leader appointed by Him. Take heed to all the commands which He has given us.[d]

The beauty of heaven.—A heathen girl who had been instructed by the missionaries was once looking out on the starlit night, when she exclaimed, almost in ecstasy, "How beautiful will heaven look when we get there if the outside is so fair!" When Sir William Herschel examined the nearest fixed star, Sirius, with his great telescope, the whole heavens about it were lit up with the splendour of our sky at sunrise. And, when the star fairly entered the field of view, the brightness was so overpowering, the astronomer was forced to protect his eye by a coloured glass. It was calculated that this star equalled fourteen suns like ours; and recent discoveries have proved that even this is underrated. If God has given such splendour to a created object, what must be the glory of that uncreated Presence before which angels veil their faces! "Now we see through a glass darkly, but then face to face." What must it be to be for ever shut out from that abode of bliss, and consigned to blackness of darkness for ever![e]

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hills, the south being the region, according to Heb. ideas, of light, and so of life and blessing."—*Spk. Comm.*

b 2 K. ii. 1, 2, iv. 38; comp. Ne. xii. 29.

vv. 26—28. *J. Riddock. Serm.* ii. 179; *C. Simeon. Works*, ii. 335; *J. S. Boone, Serm.* 155.

c W. W. Wythe.

d J. L. Davis.

On this Gilgal see valuable note in *Wordsworth*, in refutation of *Colenso.*

e S. S. Times.

CHAPTER THE TWELFTH.

1—4. (1) **in the land,** Mos. now gives injunctions concerning relig. duties suitable to the *settled* life in Canaan. (3) **altars,** prob. only piles of turf, or small stones. **pillars,** rude blocks of coloured stones. **groves,** *lit.* idols of wood. No mention is made of *temples*, prob. none at that early period. (4) **not do so,** not, as the idol-worshippers, wilfully order your own worship.[a]

idolatry to be utterly overthrown.

v. 1. *J. Plumptre, Pop. Com.* i. 317.

a 2 K. xvi. 4, xxiii. 13—15; Je. iii. 6.

Religious intolerance.—I. What it was not. It was not the persecution or oppression of those who worshipped the true God according to the light of natural conscience, and in various forms and modes of religious service. II. What it was. The persistent putting down of idolatry—1. As a sin against God; 2. As issuing in injury to man.

Ancient state of England.—Dr. Plaifere, in a sermon preached before the university of Cambridge, about the year 1573, says, "Before the preaching of the Gospel of Christ, no church here existed, but the temple of an idol; no priesthood but that of paganism; no God, but the sun, the moon, or some hideous image. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; at Bangor, the temple of Minerva; at Malden, the temple of Victoria; at Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter's now stands, the temple of Bellona; in London, on the site of St. Paul's cathedral, the temple of Diana; at Westminster, where the abbey rears its venerable pile, a temple of Apollo." Who can read such a statement of facts, well authenticated as they are, and consider what England now is, without acknowledging the vast obliga-

"The fruits of the earth do not more obviously require labour and cultivation to prepare them for our use and subsistence, than our faculties demand instruction and regulation, in order to qualify us to become upright and valuable members of society, useful to others, or happy in ourselves."—*Barrow.*

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the place for sacred worship

a 1 K. viii. 29; 2 Ch. vii. 12; Ps. cxxxii. 13—16.

b On signif. of Div. name, see *F. W. Robertson, Serm.* i. p. 36.

c Le. xvii. 1—7.

d De. xv. 19—23; Le. viii. 31.

vv. 5, 6. *S. Mather, Fig. and Types,* 324.

v. 8. *R. Southgate, Serm.* i. 172.

vv. 8, 9. *Dr. G. Chandler, Jewish Dispens.* 73; also his *Plain Serm.* ii. 104.

v. 9. *H. Blunt, Serm.* 63.

e *J. Gilpin.*

f *R. Sankey, M.A.*

"When we also remember what the policy and practice of all the kings of Israel was, viz., to draw off their subjects from the place where God set His name, and to deter them from going to Judah and Jerusalem, by means of the calves of Bethel and of Dan: ... it is not possible that Deut., requiring every Israelite to bring his sacrifice to the place which the Lord should choose to set His name there, should ever have been accepted as genuine and inspired if its genuineness and inspiration had not been incontrovertible."—*Wordsworth.*

tions under which we are laid to Divine revelation? What but the Bible has produced this mighty moral renovation?

5—9. (5) **the place,** the name is never mentioned by Mos.; different places chosen at diff. times; *e.g.* Mizpeh, Shiloh, Jerus.[a] **put his name there,**[b] manifest His Div. presence; prob. refer. to Shekinah. Purpose of this setting apart one place was to secure *unity*, and so preserve *purity* of worship.[c] (7) **shall eat,** sacrificial feasts accomp. certain offerings, *vv.* 17, 18.[d] (8) **as we do,** *etc.*, the Mos. system, in its completeness, only suited a settled people; it could not be fully carried out in desert wanderings.

Sacred joy.—The matter of this holy joy (*v.* 7) is supplied by—I. The visible creation. II. The Divine mercies: past, present, and future. III. Everything which we do—every undertaking in which we engage, every study which we pursue, and every action which we perform. IV. Even the trials we are appointed to undergo.[e] *The imperfection of the believer's earthly blessedness.* I. The terms in which the end of the Israelites' journey is spoken of. It is called—1. A rest; 2. An inheritance; 3. A gift; denoting the great blessedness, the certainty, and the freeness attending its offering. II. The proofs that the Christian has, that he is not yet come to the rest which is reserved for him. 1. The imperfection and vanity of everything connected with this life: its sorrows, disappointments, and pain; 2. The continual attacks to which he is exposed from his enemies; 3. His very spiritual blessings: they are all adapted—and should not be undervalued because they are thus adapted—for a state of imperfection. III. The lessons we may learn from these considerations. Lessons of—1. Warning: not to fix our habitation here, much less to look back upon the world we have left; 2. Duty: we must always be on the watch, for enemies are nigh: we must always look forward to the prize; 3. Encouragement: though "ye are not as yet come," yet the day is at hand when you certainly shall come.[f]

King Alfred and Bœthius.—The Rev. J. Bosworth, in his Saxon Grammar, amongst other extracts from the oldest Saxon preachers and writers, gives the following conversation between Bœthius and King Alfred:—"I am sometimes very much disturbed," quoth he. "At what?" I answered. "It is at this which thou sayest, that God gives to every one freedom to do evil as well as good, whichsoever he will; and thou sayest also, that God knoweth everything before it happens." "Then," quoth he, "I may very easily answer this remark. How would it look to you, if there were any very powerful king, and he had no freemen in all his kingdom, but that all were slaves?" Then, said I, "It would not seem to me right, nor reasonable, if servile men only should attend upon him." "Then," quoth he, "what would be more unnatural than if God in all His kingdom had no free creatures under His power? He gave them the great gift of freedom. Hence they could do evil as well as good, whichsoever they would. He gave this very fixed gift, and a very fixed law with that gift, to every man unto this end:—the freedom is, that man may do what he will; and the law is, that He will render to every man according to his works, either in this world or the future one,—good or evil, whichsoever he doeth."

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10—12. (11) **choice vows,** Heb. *choice of your vows*, prob. meaning, *voluntary* vows. (12) **daughters,** males only were commanded to attend the feasts, females might, however, accompany them.[a] **no part,** *etc.*, De. x. 9.[b]

The institution of religion.—I. As a recognition of the Divine protection of the people (*v.* 10). II. As an acknowledgment of the Divine proprietor of the land (*v.* 11). III. As a centre and source of national rejoicing. Learn—1. The duty of national gratitude; 2. The obligations of human stewardship; 3. The privileges of the religious life.

Places of worship.—It is a wise, a salutary, and a laudable provision of the Church's discipline, that she sets apart, and consecrates, by solemn religious rites to God's glory, the places which she intends for His worship; and by outward signs of decency and reverence of majesty and holiness, impresses them with an appropriate character, which, whilst it redounds to the honour of God, operates also with no mean or trivial influence on the minds of His people. Connected with this character, and in some degree generated by it, together with an awful veneration for the great Proprietor, a certain secret sense of a serene and holy pleasure is diffused over the pious and meditative mind, as soon as the feet cross the threshold which separates the house of God from common places. We feel with delight that we are on "holy ground;" and a still small voice within, as we draw near to "worship God in the beauty of holiness," answers in the words of the Apostle at the sight of the "excellent glory," "It is good for us to be here."[c]

13—16. (15) **kill . . gates,** while in wilderness every animal intended for food was slain as a peace-offering at door of tabern., its blood was sprinkled, and fat burnt on altar by priests. Mos. now provides for slaughtering at the houses. **lusteth after,** not used in bad sense. **according to,** *etc.*, in proportion to means and condition; this the true principle for ordering life. **unclean . . eat,** bec. it is no longer consec. as sacrifice. **roebuck and hart,** animals allowed for food, not for sacrifice, wh. must be taken fr. domestic creatures belonging to man.

The holy place.—Was to be a place chosen of God—I. As assertive of the Divine right to any and every place. II. As preventive of tribal jealousy and rivalry. III. As corrective of human preferences and pride. Learn that under the Gospel—1. Man may in any and every place acceptably worship God, Jo. iv. 21; 2. Every place, where God's sincere and spiritual worship is celebrated, is hallowed ground.

Place of the worship of God.—It was formerly, and for hundreds of years, only in one place where God would be worshipped (De. xii. 5, v. 13, 14; Ex. xxv. 21, 22). Salvation was then confined to the Jews, and where the ark of the covenant and the high priest, and the altar, and all the symbols of salvation were—there, and there only, would God be worshipped. Thither "the tribes of the Lord went up," and when banished from that place, they worshipped "towards it." So Solomon prayed at the dedication of the temple (1 Ki. viii. 35—38, 42). So Daniel, in captivity in Babylon, threw open his window, "and prayed towards Jerusalem" (Da. vi. 10). "I will worship toward Thy holy temple." There the great God actually dwelt in the Holy of Holies, and only there would He be worshipped. But our Lord teaches the

the nation to observe that place

a 1 S. i. 3—23.

b De. xii. 19, xiv. 27, xvi. 11—14.

v. 12. *Serm.* by *J. Clubb.*

It is a woful thing to have a misled conscience in religion; it accounts the grossest idolatry acceptable service, and the most bloody cruelty acceptable and godly zeal; so that you see a zealous man following his conscience, may, like Saul of Tarsus, run madly on towards hell, and the more fierce he is the more desperate.

c Bp. Mant.

prohibition of blood

vv. 13, 14. *H. B. Wilson, Serm.* 266.

"When a man is told that the whole of religion is summed up in the love of God and the love of man, he is ready to cry out like Charoba, in Gebir, at the first sight of the sea, 'Is this the mighty ocean? Is this all?' Yes! all: but how small a part of it do your eyes survey! Only trust yourself to it; launch out upon it; sail abroad over it; you will find it has no end; it will carry you round the world."—*Hare.*

"Religion has been sometimes decried as the passion of weak men, women, and children. Woman may blush

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for the association which the ridicule involves, but she has no reason to be ashamed of her propensity. May it ever be her distinction! It is the heart which adorns as well as enriches."—*Mrs. John Sanford.*
d Dean Close.

woman of Samaria that this whole system of local worship was passing away. "The hour was coming"—nay, "was come"—when the mountain of Samaria would be as holy as Mount Zion: the steppes of Russia and the prairies of America as sacred as the land of Canaan; when neither in one place more than in another would God be worshipped, but anywhere and everywhere: "Where two or three are gathered together in My name, there am I in the midst" (Ma. xviii. 20). That is My Church, My temple. My holy mountain, in the midst of the hearts of My praying people. "To all that in every place call upon the name of Jesus Christ our Lord" (1 Co. i. 2).[d]

care of the Levites

a Ne. x. 39.

17—19. (17) **tithe,** portion devoted to God, De. xiv. 22—29.[a] (18) **rejoice before,** *etc.*, together gratefully acknowl. God's care and providing, by act of worship and a gift.

The Israelite and the Levite (*v.* 19).—I. The Levite existed for Israel, not Israel for the Levite. II. The work of the Levite in Israel's behalf. III. The mercy of God in setting apart an order of men for this work. IV. The duty of Israel in relation to the Levite.

v. 18. *J. Welch, Serm.* 356.

"You need not learn a man to sin; this is natural, and therefore facile; it comes as water out of a spring. It is an easy thing to be wicked: hell will be taken without storm; but matters of religion must be learnt. To cut the flesh is easy, but to prick a vein and not cut an artery is hard. The trade of sin needs not to be learned, but the art of Divine contentment is not achieved without holy industry."—*T. Watson.*

The children of ministers.—The salaries of the clergy of the United States do not average five hundred dollars a year, and yet, as a class, they are the best educated, the most influential, the most active, refined, and elevated of the nation. With less culture, with less character, with less mental power, there are men all over the land, who earn from one to five thousand dollars a year. But look at the results. Taking them as they come, the biographies of a hundred clergymen who have families show that, of their sons, one hundred and ten became ministers; and, of the remainder of the sons, by far the larger number, rose to eminence as professional men, merchants, and scholars. As to the daughters, their names are merged into others; but there is a significant fact, which we do not remember to have seen noticed in that connection, that not only here, but in England, where titles are so highly prized, and the possession of "gentle blood" is a passport to high places, it is very often referred to as a matter of note, as indicating safety and respectability, "His mother was a daughter of a clergyman." We will venture the opinion, that three-fourths of the great men of this nation are not over two degrees removed from clergymen's families, or from families strictly religious. When it can be said of a man or woman, that their father or grandfather was a clergyman, there is a feeling within us of a certain elevation of character, a kind of guaranty of respectability of blood, of purity, and integrity.[b]

b Dr. Haven.

20—23. (21) **if,** or because, since. **too far from thee,** as some parts of country were fr. Shiloh or Jerus. Still the farthest distance for any to come to the yearly feasts would be only 100 miles. (23) **blood is the life,**[a] the earnest repetition of this com. indicates that the people were specially exposed to this temptation: prob. it was a feature of idol worship.

a Ge. ix. 4; Le. xvii. 4, 13.

vv. 23, 24. *W. Nind, Serm.* ii. 217.

The prohibition of eating blood (*vv.* 23—25).—I. The prohibition given. 1. The manner in which it was given not to be overlooked—frequently repeated, solemnly enforced; 2. The grounds of it deserve investigation. II. The prohibition reversed. It is reversed—1. As it relates to blood; 2. In a far higher sense. Im-

b C. Simeon, M.A.

"They that cry down moral honesty, cry down that which is a great part of my religion,—my duty towards

provement of the subject:—(1) Think not lightly of any sin; (2) Above all things think not lightly of the blood of Christ.[b]

Guardianship of the law of God.—A traveller relates that, when passing through an Austrian town, his attention was directed to a forest on a slope near the road, and he was told that death was the penalty of cutting down one of those trees. He was incredulous until he was further informed that they were the protection of the city, breaking the force of the descending avalanche, which, without this natural barrier, would sweep over the quiet home of thousands. When a Russian army was marching there, and began to cut away the defence for fuel, the inhabitants besought them to take their dwellings instead, which was done. Such, he thought, are the sanctions of God's moral law. On the integrity and support of that law depends the safety of the universe. "The soul that sinneth, it shall die," is a merciful proclamation. "He that offends in one point is guilty of all," is equally just and benevolent. In this view, to every sinner out of Christ, God must be a "consuming fire." To transgress once is to lay the axe at the root of the tree which represents the security and peace of every loyal soul in the wide dominions of the Almighty. How inexorable is Law! How wonderful and glorious the interposition of the Cross.[d]

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God, and my duty towards man. What care I to see a man run after a sermon, if he cozens and cheats as soon as he comes home? On the other side, morality must not be without religion; for if so, it may change as I see convenience. Religion must govern it." —*Seldon.*

d Cameron.

24—28. (26) **holy things,** tithes, *etc.*, as *v.* 17, not ordinary tithes for Levites, but special gifts of thankfulness and piety, wh. must be presented at the sanctuary as peace-offerings.[a] **vows,** comp. Jacob's vow.[b] (27) **on altar,** Le. i. 5; De. xii. 16.

The use of law.—

Law was design'd to keep a state in peace,
To punish robbery, that wrong might cease;
To be impregnable; a constant fort
To which the weak and injured might resort;
But these perverted minds its force employ,
Not to protect mankind, but to annoy;
And long as ammunition can be found,
Its lightning flashes and its thunders sound.[c]

Love in the law.—There is the same love in the law that there is in the Gospel, and between them a harmony as perfect as the music of that heaven where the harps are gold, and the strings are touched by angels' fingers. The hand, indeed, that wrote these Commandments is the same that was nailed to the cross; and amid Sinai's loudest thunders, Faith recognises, though it speaks in other tones, the voice which prayed for mercy on murderers, and promised paradise to a dying thief.[d]

exhortation to obedience
a Le. xxvii. 30; Nu. v. 9, 10, xviii. 19; 1 S. i. 21, 22, 24.
b Ge. xxviii. 20—22.
Pliny tells of a mongrel eagle, that has one foot like a goose for the water; and another natural, by which it seeks its prey in the air. It would seem to have the advantage of air and water; but it loses both. The common crow seizes upon it, and makes it an easy prey, — fit emblem of those who seek to serve both God and Satan.
c G. Crabbe.
d Dr. Guthrie.

29—32. (30) **snared by,** *etc.*, enticed to imitate the worship of the local deities of districts in wh. they may settle.[a] Israel sadly fell by neglecting this caution.[b]

The power of a conquered foe (*v.* 30).—I. The caution itself relates—1. To a foe conquered in the open field; 2. To a foe conquered but not exterminated; 3. To a conquered foe with animosity unsubdued. II. The need of this caution. 1. Victors are apt to be thrown off their guard; 2. To be too confident in their own strength; 3. To indulge in foolish pity of the enemy. Learn:—(1) In this land popery is a conquered foe, but beware

warning against snares
a "] his caution is based on the notion generally entertained in the heathen world, that each country had its own tutelary deities,

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whom it would be perilous to neglect." — *Spk. Comm.*

b 2 K. xvii. 15; Je. xxxii. 35.

v. 30. *Dr. J. Donne, Wks.* vi. 85.

v. 32. *W. Reading, Serm.* ii. 150; *Dr. Grant, Serm.* ii. 178; *J. Collingwood, The Church,* 357.

c Athelstane.

the snare of ritualism; etc.; (2) Apply the caution to old sins and habits. Many have conquered intemperance, etc., and have afterwards been ensnared.

A little nick in his conscience.—When Mr. Nathaniel Heywood, a Nonconformist minister, was quitting his living, a poor man came to him, and said, "Ah! Mr. Heywood, we would gladly have you preach still in the church." "Yes," said he, "and I would as gladly preach as you can desire it, if I could do it with a safe conscience." "Oh! sir," replied the other, "many a man nowadays makes a great gash in his conscience; cannot you make a little nick in yours?"

Applicable to popish practices.—

What, Dagon up again! I thought we had hurled him
Down on the threshold never more to rise.
Bring wedge and axe; and, neighbours, lend your hands,
And rive the idol into winter fagots.[c]

CHAPTER THE THIRTEENTH.

the false prophet

a For will of God made known by *visions*, see Nu. xxiv. 16; 2 Co. xii. 2; 2 S. vii. 4: by *dreams*, 1 K. iii. 5; Ma. ii. 13.

b 2 Th. ii. 9—12; Ma. xxiv. 24.

c De. xvii. 7; Le. xx. 2.

vv. 1—3. *W. Reading, Serm.* iii. 291; *J. Fawcett, Serm.* 1; *C. Simeon, Wks.* ii. 347; *F. D. Maurice, On Old Test.* 276.

d H. W. Lister, B.A.

v. 4. *Bp. Beveridge, Wks.* vii. 24; *E. Berens, On Catech.* 38.

e E. T. Boston.

"The question is not whether a doctrine is beautiful, but whether it is true. When we want to go to a place, we don't ask whether the road leads through a pretty country, but whether it is the right road, the road pointed out by authority, the

1—5. (1) **prophet,** Mos. cautions against all enticers to idolatry, Nu. xii. 6.[a] (2) **come to pass,** the apparent vindicat. of false proph. would be permitted, as testing and proving the people.[b] True prophets would keep to the *standards* of truth and duty; by these all claimants must be judged. (5) **spoken to turn,** or spoken revolt, treason, against the Lord. Parallel pass.[c] show there was to be regular judicial procedure. Manner of death to be by stoning.

Walk after the Lord.—"Walk after the Lord your God"—I. In reverent imitation. His example is before you; follow it. II. With affectionate fear. You must not be familiar with God, He is your Lord and Maker. III. With all obedience. Show your love for Him by obeying His commands. IV. With holy zeal. Suffer no profaning of His name, no desecration of His temple.[d]

False doctrine.—As he is a traitor to his prince who taketh upon him to coin moneys out of a base metal, yea, although in the stamp he putteth for a show the image of the prince; so he that shall broach any doctrine that cometh not from God, whatsoever he say for it, or what gloss soever he set on it, he is a traitor unto God, yea, in truth, a cursed traitor, though he were an angel from heaven (Ga. i. 8).[e]—*Doctrine must be sifted.*—When the peace and purity of our mind, the rectitude and happiness of our lives, and the blessedness of eternity, have so close and necessary a dependence upon the doctrines we imbibe, that we hereby either secure or forfeit them; who sees not, unless he be stupid and infatuated, that greater care and solicitude is necessary here, than in any matter whatever, because there is no other of equal moment? Bad money, or bad wares instead of good, an ill title or conveyance instead of a firm and clear one, may impoverish us; bad drugs instead of good may infect the body, and destroy the health; but what is all this to the dismal consequences of error and heresy, which impoverish and infect the mind, pervert the life, and damn the man to all eternity? We must admit nothing hastily, assent to nothing without examining the grounds

on which it stands. Credulity, precipitation, and confidence are irreconcilable enemies to knowledge and wisdom.[f]

6—11. (6) **brother,**[a] this term is applied in a very loose comprehensive way in all E. countries. **as thine own soul,** in closest intimacy and confidence, *e.g.* Dav. and Jon. (9) **first upon him,**[b] in death by stoning the *chief witness* to the accus. cast the first stone. **hand . . people,** community was to share, so clear themselves of complicity, and express public horror at the crime.

Guilt and danger of departing from God.—Consider this ordinance as—I. A temporary enactment. Though at first sight it may seem severe, yet it was—1. Just, as it respected the individual; 2. Merciful, with regard to the public. II. A lasting admonition. It declares to us in the strongest terms—1. The evil of departing from God; 2. The danger of being accessory to any one's departure from Him; 3. The need we have of firmness and steadfastness in religion.[c]

Fidelity to truth.—Valens, the emperor, a zealous Arian, went on a kind of visitation tour through his dominions, for the purpose of bringing his subjects to confess the same faith as himself; so he and his prefect came to Cesarsea. The prefect sent for Basil; and, after a little altercation, he asked him if he was not ashamed to profess a different creed from that of the emperor. Basil intimated that he thought it better to stand alone by the side of truth, than with all the world on the side of falsehood. The prefect lost his patience, and began to talk of other weapons than those of argument. "Are you not afraid to oppose me?" he said to Basil. "Why should I fear?" said Basil; "what will happen?" The prefect, bloated with rage, and almost choked with passion, gasped out convulsively, "Confiscation, banishment, torture, death!" "Have you nothing else?" asked the undaunted bishop; "for nothing you have spoken has any effect on me. He that has nothing to lose is not afraid of confiscation. Save these threadbare, tattered garments, and a few books, I have nothing you can take; and as to banishment! you cannot banish me, for the earth is the Lord's, and the fulness thereof, whose stranger and pilgrim I am: and as to torture, the first stroke would kill me; and to kill me is to send me to glory." "No man ever spoke to me like that before," said the crest-fallen official. "Perhaps you never met with a Christian bishop before," was the reply. A widow, one of Basil's flock, threw herself under his protection, and he risked his life to ensure her safety. The emperor, with a body of soldiers, went to the church and demanded the Sacrament at Basil's hands; and he determined to die rather than dispense the emblems of Christ's death to one who repudiated His Divinity. At last a day of clouds and storms was followed by a calm and tranquil sunset; Basil closed his eyes upon this scene of trouble, to open them upon the unbroken calm that slumbers on the everlasting hills.[d]

12—18. (12) When one city hears concerning another city. (13) **Belial,** an adj., good for nothing, wicked; so describing worthless, profligate persons, designing demagogues. Word is sometimes treated in our vers. as a proper name,[a] but incorrectly. (15) **smite,** *etc.*, Jos. xxii. 11, 12. (16) **heap,**[b] this severe law is explained by the fact that God being actual reigning King,

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turnpike-road."—*Hare.*

f Lucas.

resistance of temptation

a "The omissions in this enumeration seem to imply that no one was bound to impeach father, mother, or husband."—*Michaelis.*

b Zec. xiii. 2, 3.

v. 6. Dr. W. Dodwell, Serm. ii. 471.

c C. Simeon, M.A.

"The sin of false teaching is not less now than it was then, and this law shows the heinousness of it; but it does not show, as the Church of Rome affirms, that the Church of God ought to put heretics to death."—*Wordsworth.*

"None sooner topple over into error than such who have not an honest heart to a nimble head. The richest soil, without culture, is most tainted with such weeds."—*A Divine of the 17th Century.*

"Those things which now seem frivolous and slight, will be of serious consequence to you when they have made you once ridiculous."—*Roscommon.*

d F. J. Sharr.

the purity of the church

a Ju. xix. 22; 1 S. ii. 12, xxv. 17; 2 Co. vi. 15.

b Is xxv. 2.

"In church, it is the sinews of the body which knit

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and join the members together in decent order and comeliness; it is a bridle to stay the wicked from their mischiefs; it is a spur to prick forward such as are slow and negligent; yea, and for all men it is the Father's rod ever ready to chastise gently the faults committed, and to cause them afterwards to live in more godly fear and reverence."—*Cawdray.*

Abbott.

such rebellion was *treason*, and merited the stern punish. due to that crime.

The treatment of rumours that involve the reputation of the Church.—I. The case supposed—A flying rumour; city talk, etc. II. The duty enjoined. 1. Not to be slighted, or hushed up; 2. Not to be rashly acted upon; 3. To be carefully sifted; 4. If found to be true to be followed by prompt and decisive action. Learn—To be jealous of reports touching the integrity of God's people; or the institutions of religion.

Severe discipline.—A child a short time since was taken ill with that dangerous disorder the croup. It was a child most ardently beloved, and, ordinarily, very obedient; but, in this state of uneasiness and pain, he refused to take the medicine which it was needful, without delay, to administer. The father, finding him resolute, immediately punished his sick and suffering son. Under these circumstances, and fearing that his son might soon die, it must have been a most severe trial to the father: but the consequence was, that the child was taught that sickness was no excuse for disobedience; and, while his sickness continued, he promptly took whatever medicine was prescribed, and was patient and submissive. Soon the child was well. Does any one say that this was cruel? It was one of the noblest acts of kindness which could have been performed. If the father had shrunk from duty here, it is by no means improbable that the life of the child would have been the forfeit.[c]

CHAPTER THE FOURTEENTH.

unholy mourning

[a] 1 K. xviii. 28; Je. xvi. 6, xli. 5; Le. xix. 28, xxi. 5.

[b] 1 Pe. ii. 9.

v. 2. *Serm.* by *Dr. F. Webber*; also *Bloomsbury Lec.* by *J. C. Reichardt*, viii. 94.

Dr. Grosvenor, on the death of his wife, said, "I have met with an irreparable loss; but the cross of a dying Jesus is my support. I fly from one death for refuge to another." Pliny the Younger, in like distress, says that study was his only relief.

[c] *Beaumont and Fletcher.*

1, 2. (1) **cut yourselves,** as did idolaters in times of mourning.[a] **baldness . . dead,** practice of shaving fore-part of the head, leaving bare space between the eyebrows. Both were wild and unreasoning expressions of grief. False to regard God as one to whom hum. suffering and woe are acceptable. (2) **holy, peculiar,**[b] peculiar in their holiness.

True mourning for deceased friends.—I. Heathen customs. Practice referred to. Physical demonstrations of grief. Indian suttees, etc. Connection between such customs and idolatry. II. Their corrective. Regard for character and word of God. The God of the living. The faithful dead not to be mourned for as absolutely lost, but as living with Him. Mourners for such not to sorrow as they that have no hope.

Consolation in mourning.—

We must all die,
All leave ourselves, it matters not where, when.
Nor how, so we die well; and can that man that does so
Need lamentation for him? Children weep
Because they have offended, or for fear;
Women for want of will, and anger; is there
In noble man, that truly feels both poises
Of life and death, so much of this wet weakness
To drown a glorious death in child and woman?
I'm ashamed to see ye, yet ye move me;
And were't not my manhood would accuse me
For covetous to live, I should weep with ye.[c]

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3—8. (3) **abominable,**[a] bec. forbidden, comp. Le. xi. No mention of reptiles in this list, prob. bec. permissions in Le. applied to such as were found in desert. (5) **hart,** ordinary deer. **fallow-deer,** kind of antelope.[b] **pygarg,** Heb. *dishon*, a species of antelope.[c] **wild ox,** disting. fr. *re-em* of Nu. xxiii. 22. **chamois,** prob. Kebsch, a sheep-like goat. (7) **hare,** Le. xi. 6. (8) **swine,**[d] forbidden bec. of their food; foul habits; and as used in idol. ceremonies.

Laws concerning food.—Note—I. The condescension of God in enacting laws respecting such apparently trivial matters—1. Not unreasonable. By instinct provision made for selection of proper food by lower animals; 2. Most merciful, since fallen man in new conditions might make selections injurious both to himself and the animal creation. II. Purpose of such laws. 1. The temporal well-being of the creature; 2. To bring all life and living under the Divine rule. Learn:—"Whatever we do, whether we eat or drink," etc.

The chamois.—The Arabic version understood that the giraffe was meant here, which is very likely to have been the case; for the chamois is not met so far to the southward as Egypt and Palestine. The giraffe, or cameleopard (*Camelopardalis giraffa*), is a singular as well as beautiful creature, found in the central parts of Africa. The Jews had probably many opportunities of becoming acquainted with the animal while in Egypt, as had also the Seventy, who resided there, and who indicated it in their translation of the Hebrew name. It belongs to that order of animals which chew the cud. It is furnished with a neck of extraordinary length, which at the first view seems to give a disproportionate appearance to its figure; but we perceive the necessity for this structure when we find that by this means it is enabled to crop the young shoots from the trees, which constitute the main part of its fare. The giraffe is generally about eighteen feet from the fore hoofs to the head; its colour is a light fawn, varied with three-cornered brown spots. The first run of the giraffe exceeds the speed of the fleetest horse; but as they are not equally capable of sustaining exertion, well-trained horses are often able to overtake them after a long chase. The animal is of a timid and gentle character, and the arrival of several specimens in this country afforded a valuable opportunity of becoming acquainted wtth its habits and appearance.[e]

9, 10. (9) **fins and scales,**[a] excludes shell-fish of all kinds; cetaceous animals; and fish wh. appear to have no scales, such as the eel. Kinds excluded very generally regarded as unwholesome.

An ancient fish dinner.—The Romans were enthusiastic for the mullet. It was then the fish *par excellence*. It was sometimes served up six pounds in weight, and such a fish was worth £60 sterling. It was cooked on the table, for the benefit and pleasure of the guests. In a glass vessel filled with brine made from water, the blood of the mackerel, and salt, the live mullet stripped of all its scales, was enclosed; and as its fine pink colour passed through its dying gradations, until paleness and death ensued, the convives looked on admiringly and lauded the spectacle. The turbot was next in estimation; but as, occasionally, offending slaves were flung into the turbot preserves for the fish to feed upon, some gastronomists have affected to be horror-stricken at the idea

unclean food

animals

a Ez. iv. 14; Ac. x. 13, 14.

b "*Oryx Leucoryx*, called by Arabs, *Jazmar*, of white colour, black at extremities, bright red on thighs."—*Jamieson.*

c "With white buttocks, wreathed horns 2-ft. in length, and standing about 3-ft. 7-in. high at shoulders."—*Jamieson.*

Oryx Addax.

d Is. lxv. 4, lxvi. 3, 17.

"The parting of the hoof is a figure of that sure walking, by which we arrive at sound wisdom, and the chewing of the cud symbolises that spiritual rumination by which we meditate on, and, as it were, chew the cud of, and masticate the words of the Divinely inspired Scripture."—*Origen.*

e Dr. Kitto.

fish

a "The fins and scales are the means by wh. the excrescences of fish are carried off, the same as in animals by perspiration. I have never known an instance of disease by eating such fish; but those that have no fins or scales cause, in hot climates, the most malignant disorders when eaten; in

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many cases they prove a mortal poison." — *Whitlaw.*

birds

About 5,000 existing species of birds are known. "The free movements of birds through seemingly boundless space, the joyous song of many, and the characteristic tones of all—their brilliant colours, their lively manners, and their wonderful instincts—have from the earliest ages made a strong impression on men's minds, and in the infancy of intellect gave rise to many peculiar and mysterious associations with this class of creatures. Hence the flight of birds was made the foundation of a particular art of divination."

a Jesse.

b Thomson.

a Is. xxxiv. 11; Zep. ii. 13, 14.

In an economical point of view birds are very important. The flesh and eggs of nearly all birds may be eaten, although those of birds of prey and of fish-eating birds are generally reckoned unpleasant. Their feathers are employed for various purposes of use and ornament; their dung is valuable for manure, and guano is nothing

of eating a turbot *à la Romaine;* quite forgetting that so many of our sea-fish, in their domain, feed largely on the human bodies which accident, or what men call by that name, casts into the deep.

11—15. Such birds must not be eaten as lived on flesh or fish. Cleanness or uncleanness depended very much on the food of the creature. (12) **ossifrage,** the bearded vulture. (13) **glede,** prob. same as rendered vulture in Le. xi. 14. (15) **cuckow,** prob. the sea-gull.

Dialects of birds.—I believe there is a dialect in the song of birds. The song, for example, of a thrush near London, or in any of the home counties, has little resemblance, except in tone and specific character, to that of the same bird in Devonshire, or near Exeter. The same notes, I suppose, will all of them be detected; but they are arranged, for the most part, in a different tune, and are not sung in the same way. They are given with different values, and the singing is pitched in a different key. One great distinction between the two cases is the number of guttural notes of which the song of a Devonshire thrush is often made up, but which near London are heard only at the end of a bar, or even much less frequently; while those chief notes which mainly constitute the song of the other bird, and make it so impressive, are rarely pronounced by the Devonshire thrush.[a]

Heaven's care of the birds.—

To them nor stores nor granaries belong;
Nought but the woodland and the pleasing song;
Yet, your kind heavenly Father bends His eye
On the least wing that flits along the sky;
To Him they sing when Spring renews the plain;
To Him they cry in Winter's pinching rain;
Nor is their music or their plaint in vain;
He hears the gay and the distressful call,
And with unsparing bounty fills them all.
If ceaseless, then, the fowls of heaven He feeds,
If o'er the fields such laced robes He spreads,
Will He not care for you, ye faithless, say?
Is He unwise? Or, are ye less than they?[b]

16—20. (16) **swan,** or goose. (17) **gier-eagle,** Heb. *rachemah,* name given by Arabs to common vulture of W. Asia and Egypt. **cormorant,**[a] or plungeon, a sea fowl. (18) **lapwing,** the hoopoe, a beautiful bird, but of most unclean habits. (12) **creeping,** *etc.,* every creature that *both* creepeth and flieth.

The habits of birds.—

Meanwhile the tepid caves, and fens, and shores,
Their brood as numerous hatch, from the egg that soon
Bursting with kindly rapture forth disclosed
Their callow young; but feather'd soon and fledge
They summ'd their pens; and, soaring the air sublime,
With clang despised the ground, under a cloud
In prospect; there the eagle and the stork
On cliffs and cedar-tops their eyries build;
Part loosely wing the region, part more wise,
In common, ranged in figure, wedge their way,
Intelligent of seasons, and set forth
Their aery caravan, high over seas

Flying, and over lands, with mutual wing
Easing their flight; so steers the prudent crane
Her annual voyage, borne on winds; the air
Floats as they pass, fann'd with unnumber'd plumes:
From branch to branch the smaller birds with songs
Solaced the woods, and spread their painted wings
Till even; nor then the solemn nightingale
Ceased warbling, but all night tuned her soft lays:
Others, on silver lakes and rivers, bathed
Their downy breast: the swan with arched neck
Between her white wings mantling proudly, rows
Her state with oary feet; yet oft they quit
The dank, and, rising on stiff pennons, tower
The mid-aerial sky: others on ground
Walk firm; the crested cock whose clarion sounds
The silent hours, and the other whose gay train
Adorns him, colour'd with the florid hue
Of rainbows and starry eyes.[b]

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else than the accumulated dung of sea-fowls. Many birds are extremely useful in preventing the multiplication of insects and worms, and compensate in this way for the mischief which they occasionally do in fields and gardens.

b *Milton.*

21—23. (21) **dieth of itself,** Le. xvii. 15, xxii. 8, arrangement in this v. is peculiar to repetition of law in Deut. **stranger,** uncircumcised proselyte. **alien,** one quite outside the national religion. **see the,** *etc.*, *see* Ex. xxiii. 19, xxxiv. 26, this com. directed against an annual idol. ceremony. (22) **tithe,** Le. xxvii. 30; Nu. xviii. 27.[a]

food of creatures slain only

a Ne. x. 37.

The nature of purity.—I would have you attend to the full significance and extent of the term "holy." It is not abstinence from outward deeds of profligacy alone; it is not a mere recoil from impurity in thought. It is that quick and sensitive delicacy to which even the very conception of evil is offensive; it is a virtue which has its residence within, which takes guardianship of the heart, as of a citadel or inviolated sanctuary, in which no wrong or worthless imagination is permitted to dwell. It is not purity of action that we contend for: it is exalted purity of heart, the ethereal purity of the third heaven; and, if it is at once settled in the heart, it brings the peace, the triumph, and the untroubled serenity of heaven along with it, I had almost said, the pride of a great moral victory over the infirmities of an earthly and accursed nature. There is a health and harmony in the soul; a beauty which, though it effloresces in the countenance and the outward path, is itself so thoroughly internal as to make purity of heart the most distinctive evidence of a work of grace in time, the most distinctive guidance of a character that is ripening and expanding for the glories of eternity.[b]

God's people should not always look at what they are in themselves. To do so would drive them to despair. They are permitted and encouraged to look at themselves as Christ shall present them before the throne of God, viz., faultless.

"The path of duty is the way to glory."—*Tennyson.*

b *Chalmers.*

24—29. (24) **way be too long,** an arrangement made in anticipation of their settlement in Can. Distances would make it difficult to carry produce to sanctuary. (25) **turn . . money,** commute it for money payment, or sell it, and with proceeds go to the sanctuary and buy material for a thanksgiving feast unto the Lord. (27) **Levite,** ch. xii. 19. (28, 29) Every third year's tithe was to be devoted to *charity at home;* this third year was reckoned fr. the Sabbatic year, in wh. was no tithe or celeb. of feasts.[a]

difficulties of worship provided against

vv. 28, 29. *Serm.* by *Dr. T. Sharp, Wks.* i. 1; also on *v.* 29, *Serm.* by *Dr. W. Berriman.*

a De. xxvi. 12.

The conscientious discharge of religious duty.—I. God will have no excuses for disobedience. II. He makes provision against difficulties in the path of obedience. III. The spirit of the law

"Never anything can be amiss when simpleness

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and duty tender it."—*Shakespeare.*

b Dr. Turner.

may be observed even when obedience to the letter is impossible. This accepted as a real and full obedience.

Samoan offerings.—The offerings of the Samoans were principally cooked food. With them, as with the inhabitants of ancient Greece, the first cup was in honour of the god. It was either poured out on the ground, or waved towards the heavens, reminding us of the Mosaic ceremonies. The chiefs all drank a portion out of the same cup, according to rank; and after that, the food brought as an offering was divided and eaten "there before the Lord."[b]

CHAPTER THE FIFTEENTH.

the seventh year's release

a De. xxiii. 20.

b "Or render thus,—'Thou must release the debt for the year, except when there be no poor person concerned, a contingency which may happen, for the Lord shall greatly bless thee.'" — *Spk. Comm.*

"Go not to a covetous old man with any request too soon in the morning, before he hath taken in that day's prey; for his covetousness is up before him, and he before thee, and he is in ill-humour; but stay till the afternoon, till he be satiated upon some borrower." —*Fuller.*

c Roberts.

1—6. (1) **seven years,** *see* Le. xxv. 2—4. **release,** Ex. xxiii. 11, the rest or release of the land is to apply also to debts; the release was, however, not final, only for the year. Reference is limited to loans made to the poor. This com. bears no relation to debts contracted by purchase of goods. (2) **exact,** urge or force payment. **called . . release,** better, *bec. proclam. has been made of the Lord's release.* (3) **foreigner,**[a] bec. he was outside the privilege of this arrangement. (4) **save,** marg., to the end that.[b] (5) **only if,** or, on consideration that. (6) **lend,** this remarkably fulfilled in hist. of Jews.

Lending and usury.—From the numerous allusions in the sacred writings to the subject of lending and of usury, it is easy to perceive that this was a very common practice amongst the ancients of the East. There are thousands at this day who live on the interest of a very small capital, and thousands who make immense fortunes by nothing but lending. So soon as a man has saved a small sum, instead of locking it up in his box, he puts it out to interest, at the rate of twelve per cent., and sometimes twenty. People of great property, on account of their anxiety to derive interest from every farthing, often leave themselves in considerable difficulty. Children are taught, in early life, the importance of this plan: hence striplings may be heard to boast they have such and such sums out at interest. This propensity often places Government in circumstances of great loss in reference to their "shroffs," or "native treasures," who lend out money from the public chest to a great amount, merely to gain the interest. "Ah! you shall lend money to many people!" is one of the blessings pronounced on a youthful pair. When a person acquires a new situation, or when a man is prosperous, it is said, "He will lend to many people;" which means, he will be rich, and have much influence.[c]

regard for the poor

a Mat. xxvi. 11.

vv. 7—11. Jon. Edwards, Wks. ii. 163; *Dr. H. Hunter, Serm.* i. 145; *C. Simeon, Wks.* ii. 366.

v. 9. S. Lavington, Serm. i. 383.

7—11. Previous injunction might prevent the poor getting any loans, so Mos. warns against failing in charity, and mutual helpfulness. (9) **thought,** *lit.* a word of Belial, or worthlessness, in thy heart. (10) **not grieved,** the lending was to be done willingly and cheerfully. (11) **never cease,** comp. Christ's words.[a] In all ages almsgiving is a serious religious duty.

Duty of the Church towards the poor.—Consider—I. That poverty is a real evil: which, without any impeachment of the goodness or wisdom of Providence, the constitution of the world

actually admits. II. That the providential appointment of this evil, in subservience to the general good, brings a particular obligation upon men in civilised society, to concur for the immediate extinction of the evil, wherever it appears.[b]

A will set aside.—Some years before the death of the late Rev. A. Booth, a particular friend said to him, "I find, sir, that you have lost a valuable member of your church." "Yes," he replied, "and she has left me a legacy;" at the same time adding, "There are those of her own family who stand more in need of it than I do." He then asked his friend, whether, under such circumstances, he thought it would be right in him to receive it; for that he himself thought it would not. The legacy was, nevertheless, transferred to him, in conformity with the will of the deceased. Some time afterwards, Mr. Booth went to the Bank of England, and, without saying anything more upon the subject to his friend, executed a transfer of the legacy to one nearly related to the family of the deceased, for whose benefit he relinquished it.

12—18. (12) **sold unto thee,**[a] the last extremity of an insolvent debtor, when his house and land proved insufficient to cancel his debt, was to be sold as a slave with his family. This, however, could last at the longest six years. (13) **empty,** if they did he could have no chance of maintaining his independence. (17) **aul,** *see* Ex. xxi. 6, so bored ears became a badge of servitude. (18) **double hired,** being without wages, and for fixed time.

The release of bond-servants.—In this ordinance we may see—I. An encouraging emblem. It represents—1. The redemption which God vouchsafes to His people; 2. The mercy which He exercises towards His redeemed. II. An instructive lesson. We are to regard God's mercies as—1. A pattern for our imitation; 2. A motive for our exertion.[b]

Moral slavery.—James II., on his death-bed, thus addressed his son, "There is no slavery like sin, and no liberty like God's service." Was not the dethroned monarch right? What think you of the fetters of bad habits? What think you of the chains of indulged lust? The drunkard who cannot resist the craving for the wine—know you a more thorough captive? The covetous man, who toils night and day for wealth—what is he but a slave? The sensual man, the ambitious man, the worldly man. those who in spite of the remonstrances of conscience, cannot break away from enthralment—what are they, if not the subjects of a tyranny than which there is none sterner, and none more degrading?[c]

19—23. (19) **firstlings,** *see* Ex. xiii. 2, 11—13, xxii. 29, 30; De. xii. 17, 18. **no work,** creatures thus dedicated to God must not be used for any earthly purpose. (21) **blemish,**[a] only a whole or perfect creature would represent the offering of a man's whole heart and life to God.

The consecrated heart.—Travellers have said that they have discovered gardens of Solomon, which were of old enclosed as private places wherein the king walked in solitude: and they have also found wells of a most deliciously cold water, dexterously covered, so that no person unacquainted with the stone in the wall, which either revolved or slid away with the touch, could

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v. 11. *Serms.* by *T. Newlin; Bp. Rundle; Dr. H. Stebbing,* ii. 115; *Bp. Terrick; Bp. Butler; Sydney Smith,* i. 265; *T. Gisborne,* 171; *J. Miller, Christian Guide,* 129.

b Bp. Horsley.

"God, who could make all men rich, if He pleased, tries you by the needs of your poor brethren, and according to your treatment of them will He judge you."—*Wordsworth.*

release from servitude

a Le. xxv. 39, 40; 2 K. iv. 1; Ne. v. 1—13; Job xxiv. 9; Ma. xviii. 25.

v. 17. *Serm.* by *Dr. A. Hunter.*

b C. Simeon, M.A.

"No matter with what solemnities he may have been devoted upon the altar of slavery, the moment he touches the sacred soil of Britain, the altar and the god sink together in the dust, and he stands redeemed, regenerated, and disenthralled, by the irresistible genius of universal emancipation."—*Curran.*

c H. Melvill.

firstlings of the flock and herd

a Mal. i. 8.

"You may as soon fill a bag with wisdom, a chest with virtue, or a circle with a triangle, as the heart of man with anything here below. A

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man may have enough of the world to sink him, but he can never have enough to satisfy him."—*T. Brooks.*

b C. H. Spurgeon.

have found the entrance to the spring. At the foot of some lofty range of mountains a reservoir received the cooling streams which flowed from melted snows; this reservoir was carefully guarded and shut out from all common entrance, in order that the king alone might enter there, and might refresh himself during the scorching heats. Such is the Christian's heart. It is a spring shut up, a fountain sealed, a garden reserved for Jesus only. O come, great King, and enjoy Thy possessions.[b]

CHAPTER THE SIXTEENTH.

the passover

v. 3. C. Simeon, Wks. ii. 373.

a W. B. Carter, B.A.

"Memory is the purveyor of reason; the power which places those images before the mind, upon which the judgment is to be exercised, and which treasures up the determinations that are once passed, as the rule of future actions, or grounds of subsequent conclusion."—*Dr. Johnson.*

"A good memory is the best monument. Others are subject to casualty or time; and we know that the pyramids themselves, doting with age, have forgotten the names of their founders."—*Fuller.*

"Who is it that ever was a scholar, that doth not carry away some verses which in his youth he learned, and even to old age serve him for hourly lessons?" — *Sir Philip Sidney.*

It has been observed that in Italy the memory does more than the eye. Scarcely a stone is turned

1—8. (1) **Abib,** a green ear; first month of eccles. year. Ex. xii. 2, xiii. 4; corresponds with our April. **passover,** word includes the sacrifices and offerings; the feast lasted seven days, Ex. xii. 3—20. **by night,** the act of judgment and deliverance was done at night, and Phar.'s permission extorted in the night. (4) **coasts,** = borders, districts, Ex. x. 4. (5) **thy gates,** *i.e.* privately, at your houses; it must be a public service. (6) **going down of sun,** *lit.* between the evenings.

Remember thy bondage in Egypt.—Here we have—I. Bondage: in Egypt they ate the "bread of affliction." II. Deliverance from bondage: "the day when thou camest forth." This day was a day of—1. Miraculous working on the part of God; 2. Joy among His people; 3. Defeat and despair to his enemies. III. Remembrance of deliverance insisted upon as a duty. Such an event is worthy of—1. Remembrance; 2. Grateful remembrance; 3. Active remembrance: the recollection of it must be shown by deeds.[a]

Reflections on the past.—We will stand and watch the great river of people flow through this arch, as it has been doing ever since Oates snuffled or Nell Gwynne sang. Oh, that stout gentleman, with the complacent face, brushing a spot of dust off his sere brown coat, is Mr. Pepys, a great man in the Admiralty; let him pass, he is not a street hero. That? Oh, that is the quiet country gentleman, Mr. Evelyn, a travelled, art-loving man—nothing to Clark, the posture-maker, or Hugh Massey, the merry fiddler. That long-faced pale creature is only one Isaac Newton, an absent college man, who has just written a book no one cares about, called *The Principia.* The vain young buck in the gilt coach is Kneller, the great painter, who thinks that at the last day there will be a peculiar special awakening trumpet blown to arouse him. That gay fellow with him is the celebrated French artist, Delafosse, a pupil of Lebrun, who has come to London to paint the Apotheosis of Isis on a ceiling of Montague House (now the British Museum), Isis having long evaporated. Do you see that benevolent man who looks as if, when he caught a poacher up a tree in the episcopal woods, he would entreat him to take care how he came down? That is Bishop Ken, of Bath and Wells, the good man who wrote our Evening Hymn. Wait here an hour or two—now that the waggons and chairs hurry on to Buckingham House, at Aldersgate, or westward to Westminster, dogged by dark, deep-cut shadows—now, just at twelve, that a bright river of sun along the shady side of the street fast widens as the heat spreads and day advances—and you might see

pass these taverns and this Temple gateway, with its treacherous lamb and flag, that looks so like a bill, among a motley group of Alsatian squires, with broad sword belts and copper belts, among Izaak Walton citizens, bullies like Blood, who bagged the crown; the fat duke of Albemarle; the burly Earl of Devonshire, who was fined £30,000 for drawing Colonel Culpepper by his nose out of the Presence Chamber; the cruel Earl of Faversham, nephew of the great Turenne, who brought Monmouth to the block; the bloated Jeffries; Sherlock or Tillotson; Burnet, just ready to start for Holland; Baxter going to trial; Locke, on some kind errand; Blow or Purcell.[b]

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up that has not some historical association, ancient or modern, and may thus be said to have gold under it.

"The memory of past labours is very sweet." — *Cicero.*

b Timbs.

9–12. (9) **seven weeks,**[a] therefore called, feast of weeks; week of weeks; and also Pentecost. Commemorated giving of law, man's spiritual food. **sickle to the corn,** beginning of corn harvest, prob. time reckoned fr. 16th Nisan, when the first-fruits of the new harvest were presented at the sanctuary.[b]

Harvest-home a national festival.—We learn from the passages (read also xxiv. 19—21) before us, that the harvest-home is a season for—I. National gratitude. To the existence of this gratitude towards a giver, three things are necessary. 1. That the gift should be felt to be valuable; 2. A belief that the favour is benevolently bestowed; 3. A consciousness that the favour is undeserved. II. National rejoicing. The joy of the harvest is proverbial. Indeed, where there is gratitude there must be joy. III. National philanthropy. Observe—1. That where God gives liberally, He demands liberality; 2. That the liberality demanded is to be shown to the poor.[c]

The harvest.—

There in a field, 'mid lofty corn, the lusty reapers stand,
Plying their task right joyously, with sickle each in hand.
Some strew in lines, as on they press, the handfuls thick behind,
While at their heels the heavy sheafs their merry comrades bind.
These to the mows a troop of boys next bear in haste away,
Piling upon the golden glebe the triumphs of the day.
Among them, wrapped in silent joy, their sceptred king appears,
Beholding in the swelling heaps, the stores of future years.
A mighty ox, beneath an oak, the busy heralds slay,
With grateful sacrifice to close the labours of the day.
While near the husbandman's repast, the rustic maids prepare,
Sprinkling with flour the broiling cates, whose savour fills the air.[d]

the harvest feast

a Ex. xxxiv. 22; Le. xxiii. 10; Ac. ii. 1—4.

b Le. xxiii. 14—16.

v. 10. *W. Reading, Serm.* i. 264; *J. H. Pott, Festivals,* 375.

c Dr. Thomas.

Harvest, Ger. *herbst,* autumn; probably allied to Gk. *harp;* Lat. *carp,* to snatch, gather. The season of gathering and storing the chief productions of the fields.

"The harvest-home of old England was obviously and beyond question a piece of natural religion, an ebullition of jocund gratitude to the Divine source of all earthly blessings."

d Homer.

13–17. (13) **tabernacles,** Ex. xxiii. 16; Le. xxiii. 34; Nu. xxix. 12.[a] **corn and wine,** at close of the entire harvest, both of grain and of fruit. (15) **increase,** as of the cattle. **work of thine hands,** as in tilling fields, etc. (16) **empty,** without a present. Gladness and thankfulness finds natural and proper expression in gifts.

Freewill offering.—I. The people were to come before the Lord with a gift—1. As an expression of gratitude; 2. In the measure of their ability. II. The reason of this. 1. In acknowledgment of the fact that all they had was given them of God; 2. To inspire trust in the future help and blessing of God.

Religious festivals.—We find that among the natives of the Gold Coast of Africa, general feasts, at stated times, are kept,

feast of tabernacles

a Ne. viii. 9—12.

v. 15. *J. I. S. Cellerier, Serm.* 253.

vv. 16, 17. *J. Mede, Wks.* i. 343; *Dr. J. Jortin, Serm.* iv. 54.

"Festivals, when duly observed, attach men to the civil and religious institutions of their country; it

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is an evil, therefore, when they fall into disuse. For the same reason the loss of local observances is to be regretted: who is there that does not remember their effect upon himself in early life?"—*Southey.*

b Cruickshank's 18 Yrs. on the Gold Coast.

which are likewise a part of their religion, and are attended by a great variety of ceremonious observances. The priests compute the time of their approach, and summon the people to prepare themselves to observe them. National sacrifices, and offerings of the firstfruits of harvest, are invariably made before the kings or people presume to make use of the new crop; and in addition to this general solemnity, every individual makes separate offerings for himself and family upon the day that they first eat of it. About the same time that this ceremony is observed, it is customary for all the males to parade themselves through the villages, and to clear the paths leading to their fetish groves. During these processions they sing aloud the praises of the deities of the country.[b]

judges and justice

a Ex. xviii. 13—26.

b "Render, 'Thou shalt not plant for thee any tree as an idol,' *lit.* as an Asherah, *i.e.* image of Astarte, or Ashtaroth, the Phœnician goddess." "This idol was stem of a tree, stripped of its boughs, set upright in the ground, and rudely carved with emblems."—*Spk. Comm.*

18—22. (18) **judges,** Mos. makes settled arrangements for social order, and the administration of justice. See previous arrangement.[a] **officers,** heralds or bailiffs, to execute the sentence of their superiors. **gates,** place of public resort, and court-house of Eastern cities. (21) **plant thee a grove,**[b] word has several signif. in Scrip. A group of overshadowing trees; a grove adorned with altars dedicated to a particular deity; or a wooden image in a grove. These groves presented strong allurements to idolatry. (22) **image,** marg., statue, pillar, Le. xxvi 1.

Impartial justice.—When Chief Baron of the Exchequer, Sir Matthew Hale was remarkable for his impartiality in the administration of justice. One of the peers, wishing to influence his judgment, called upon him at his chambers, stating that he had a suit in law to be tried before him, and that he was anxious to acquaint him with it, that he might the better understand it when it came to be heard in court. The judge interrupted him, saying he never received any information of causes but in open court, where both parties were to be heard alike. His grace complained to the king of the rudeness he experienced, but the king sustained both the honour and the office of the baron, affirming that he verily believed that he would himself have been used no better had he gone to solicit him in any of his own causes. If such the exact and unswerving rectitude of an earthly ruler, how much more so the justice of Him to whom we shall one day give account!

v. 20. *Dr. R. Clarke, Serm.* 266; also *Assize Serm.* by *Dr. A. Gerrard.*

CHAPTER THE SEVENTEENTH.

punishment for idolatry

a Ex. viii. 26; 1 K. xii. 18.

v. 3. From such passages as these the sufficiency of Scripture, in matters of faith, and as to objects of worship, has been rightly concluded by the

1—5: (1) **sheep,** considered as including *goats.* **evil-favouredness,** ref. to faults described in Le. xxii. 22—24: *see* also Ex. xii. 5; Le. i. 3. (2) **wrought wickedness,** in manner described *v.* 3. **transgressing covenant,** whose special condition was the preservation of the knowledge and worship of the one true God. (4) **inquired,** not act on hearsay, or under prejudice or excitement. (5) **stone them,**[a] this kind of death signif. as not requiring the executioners to *touch* the criminal.

Beautiful churches v. *beautiful Christians.*—We make beautiful churches more often than we do beautiful Christians. We carve marbles, and rear fine proportions in stone; we decorate walls and altars; but these are only physical representations, material

symbols, while the quality of beauty is in holiness. The beauty of love in all its infinite inflections, the beauty of justice and of truth — these languish.[b]—*The Church to be purged.*—When Oliver Cromwell was about to turn the Members of Parliament out of their chamber, he pointed to the mace, and cried, "Take away that bauble!" When He shall come, who will effectually purge the Church, He will say much the same of many ecclesiastical ornaments, now held in high repute. Gowns, and altars, and banners, and painted windows, will all go at one sweep with "Take away those baubles." Nor will the rhetorical embellishments and philosophies of modern pulpits be any more tenderly dealt with. "Take away this bauble" will be the signal for turning many a treasured folly into perpetual contempt.[c]

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best divines; as *Hooker*, ii. 6, 4.

b H. W. Beecher.

Wherever the Spirit of Christ is, there is Christ Himself.

An ignorant or mistaken believer is not an unbeliever.

c C. H. Spurgeon.

6, 7. (6) **two witnesses,** which might include the accuser. **one witness,** *etc.*,[a] bec. personal malice might lead to death of the innocent. Two witnesses might be found not to agree together. (See story of Susannah in Apocrypha.) (7) **first upon him,** accuser flinging first stone. **put evil away,** by *all* taking part, *all* repudiated the sin.[b]

two witnesses needful

a Nu. xxxv. 30; De. xix. 15; Ma. xviii. 16; Jo. viii. 17; 2 Co. xiii. 1.

b Le. xxiv. 14; Jos. vii. 25, 26

Law and usage.—Men, with a multiplicity of transactions pressing on them, and moving in a narrow circle, and meeting each other daily, desire to write little, and leave unwritten what they take for granted in every contract. In spite of the lamentations of judges they will continue to do so; and in a vast majority of cases, of which courts of law hear nothing, they do so without loss or inconvenience; and upon the whole they find this mode of dealing advantageous, even at the risk of occasional litigation. It is the business of courts reasonably so to shape their rules of evidence as to make them suitable to the habits of mankind, and such as are not likely to exclude the actual facts. To exclude the usage is to exclude a material term of the contract, and must lead to an unjust decision.[c]

"Man yields to custom, as he bows to fate."—*Crabbe.*

c Ld. Campbell.

8—13. (8) **too hard for thee,**[a] cases of such complication that inferior judge could not take responsibility of a decision. Such cases as Mos. had decided himself.[b] (9) Mos. appoints here a supreme council, partly civil, partly ecclesiastical. **the Levites,** priests are so called in De. and Jos. but *sons of Aaron* in Ex., Le., and Nu. **judge,** highest civil authority. Guidance was to be sought by the judge, not by suitors. (12) **act presumptuously,** on self-will.[c]

final appeal to the priest

a "These verses do not, strictly speaking, provide for a court of appeal. No provision for appeals in the proper sense is found in the laws of Moses."—*Spk. Comm.*

b Ex. xviii. 23—27.

c Ez. x. 8; Ps. xix. 13.

Address to justice.—

Oh immortal justice!
Thou undivided particle from heaven,
That lengthens to His substitute below,
And arms his subject hand with majesty
Terrific; for thy cause, a willing agent,
My sword I draw; do thou inspire the stroke
With prevalence Divine. As thine the wrong,
Vengeance and punishment to thee belong;
The injured state of innocence restore,
Crush the bold insults of aspiring power,
Shine like thy radiant source, and make the world adore.[d]

d Havard.

14—20. (14) **king,** *etc.*,[a] Mos. provides for a possibility. He does not command or approve this. His words poss. prophetic.

the choice of a king

a 1 S. viii. 5, 19.

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b 2 S. viii. 4; 1 K. iv. 26, x. 26, 28. See also Ps. xx. 7; Is. xxxi. 1.

v. 19. *T. Watson, Serm. in Morn. Exer.* ii. 57.

c *R. A. Griffin.*

"The king's becoming graces are justice, verity, temperance, stableness, bounty, perseverance, mercy, lowliness, devotion, patience, courage, fortitude."—*Shakespeare.*

"It is the misfortune of kings, that they scarcely ever do that good that they have a mind to do; and through surprise, and the insinuations of flatterers, they often do that mischief they never intended."—*Telemachus.*

"That king stands surest, who by his virtue rises, more than by birth or blood: that prince is rare, who strives in youth to save his age from care."—*Middleton.*

d *Thomson.*

Lord . . choose, their own choice would be virtual dethroning of God; the man of God's choice would be but His vicegerent. (16) **horses,**[b] used in war, so indicating confidence in armies rather than in God. As Egypt was famous for chariots, etc., self-trusting Is. kings would seek alliances there. (17) **wives,** 2 Sam. v. 13; 1 Ki. xi. 1—4. (18) **copy,** not with own hand.

Sitting at the feet of the old year.—For good or evil we have lived in the past year. It is God's year absolutely now. It is irrevocable, but still in existence. We have done with it; but it has not done with us. If it be a monument of arduous sin, it will stand appallingly before us; if of earnest piety, its smile shall gladden our hearts. I. The irrevocability of the past is in some respects consolatory: many considerations would lead us to say, "I do not wish to see it over again." 1. We have been sorely tempted; 2. We have suffered in mind and body; 3. We have been bereaved; 4. Besides, this irrevocability implies progress. II. The fact of the past's irrevocability is admonitory. Life cannot be relived; how important is it, then, to use it well. 1. It is thus that we can please the Eternal God for ever; 2. By so using it we may save immortal souls from endless pain. III. To some it should be perfectly alarming. Be wise in time.[c]

Loss of a good king.—

Yes, we have lost a father!
The greatest blessing Heaven bestows on mortals,
And seldom found amongst these wilds of time,
A good, a worthy king! Hear me, my Tancred,
And I will tell thee in a few plain words,
How he deserved that best, that glorious title.
'Tis nought complex, 'tis clear as truth and virtue,
He loved his people, deem'd them all his children;
The good exalted, and depress'd the bad;
He spurn d the flattering crew, with scorn rejected
Their smooth advice, that only means themselves,
Their schemes to aggrandize him into baseness;
Well knowing that a people in their right
And industry protected, living safe
Beneath the sacred shelter of the laws,
Encouraged in their genius, arts, and labours,
And happy each as he himself deserves,
Are ne'er ungrateful. With unsparing hand
They will for him provide; their filial love
And confidence are his unfailing treasury,
And every honest man his faithful guard.[d]

CHAPTER THE EIGHTEENTH.

priests' and Levites' portion

a Nu. xviii. 20; De. x. 9; Jos. xiii. 14, 33; Ez. xliv. 28.

b "The part intended is the

1—5. (1) **inheritance,**[a] "that wh., in making a grant to people of the promised land, He had reserved for Himself: the sacrifices (or as here, *firings*) and the holy gifts, such as tithes and firstfruits." (3) Portion of priests as disting. fr. Levites. **maw,**[b] or stomach. (4) **firstfruits,** Nu. xviii. 12, 13.

A minister's relationship to his people.—There is no esteem. there is no love, like that which is founded in the sanctity of religion. Between many of you and me that sanctity exists. I

stood by your side when you awoke in the dark valley of conviction and owned yourselves lost. I have led you by the hand out of the darkness; by your side I have prayed, and my tears have mingled with yours. I have bathed you in the crystal waters of a holy baptism; and when you sang the song of the ransomed captive, it filled my heart with a joy as great as that which uttered it. Love, beginning in such scenes, and drawn from so sacred a fountain, is not commercial, not fluctuating. Amid severe toils and not a few anxieties, it is the crown of rejoicing to a pastor.[c]

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fourth stomach of ruminant animals, in which digestion is completed. This was regarded as one of the richest and choicest parts."—*Spk. Comm.*

c H. W. Beecher.

6—8. (6) **Levites,** or non-priestly Levites; only a part of them would be in residence at the sanctuary at any given time. **desire of his mind,** if he voluntarily chose permanent residence at sanc. (7) **minister,** Nu. iii. 6, Lev. were assistants to the priests. **as . . do,** in proper order. (8) **patrimony,** lit. *sales by the fathers,* the Lev. might possess private property,[a] and had right to sell it: the common property of the class could not be alienated.

a 1 K. ii. 26; Je. xxxii. 7.

The Christian virtues of ministers.—

Awful Heaven!
Great ruler of the various hearts of man!
Since Thou hast raised me to conduct Thy Church
Without the base cabal too often practised,
Beyond my wish, my thought, give me the lights,
The virtues, which that sacred trust requires:
A loving, loved, unterrifying power,
Such as becomes a father; humble wisdom;
Plain, primitive sincerity; kind zeal
For truth and virtue rather than opinions;
And, above all, the charitable soul
Of healing peace and Christian moderation.[b]

See *Chaucer's Character of a Good Parson,* thus modernised by *Dryden,* iii. 239: "Nor durst he trust another with his care, nor rode himself to Paul's, the public fair, to chaffer for preferment with his gold."

b Thomson.

9—14. (9) **abominations,** Le. xxviii. 21, xix. 26—31, xx. 6. (10) **fire,** *i.e.* to Moloch; an image of brass, with head of ox, and members of human body; the arms were heated, and childr. passed bet. them, as ceremony of lustration. Not certain that childr. were burned alive. (10, 11) These names describe various forms in wh. men pretended to foretell, and guard against, the evils of the future.[a] (10) **enchanter,** serpent charmer. **witch,** Ex. vii. 11. (11) **necromancer,**[b] one who interrogates the dead. (13) **perfect,** Ge. xvii. 1; Job i. 1: upright, sincere, wholehearted.

witchcraft

a Le. xx. 1—6; Nu. xxiii. 23; Ez. xxi. 21, 22.

b 2 Ch. xxxiii. 6.

vv. 10, 11. See *Dr. J. Edwards, The Several Species of the Diabolic Arts,* 54.

Christian perfection (*v.* 3).—A solemn injunction. I. Unfold its import. We must be perfect with the Lord our God—1. In love to His name; 2. In affiance to His care; 3. In zeal for His glory. II. Enforce its authority. Without real integrity before God, we can have—1. No comfort in our souls; 2. No stability in our ways; 3. No acceptance with our God. Address—(1) Those who are unable to ascertain with confidence their real state; (2) Those who have an inward evidence that their hearts are right with God.[c]

c C. Simeon, M.A.

Superstition respecting days.—"It is not an indifferent matter to travellers in Japan what day they set out on their journey, for they must choose for their departure a fortunate day; for which purpose they make use of a particular table, which, they say, has been observed to hold true by a continued experience of many

"All self-seeking and self-love do but imprison the soul, and confine it to its own home. The mind of a good man is too noble, too big for such a particular life: he hath learned to despise his own being in comparison of that uncreated beauty

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and goodness wh. is so infinitely transcendent to himself or any created thing."—*Smith.*

"The Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: *saints* for their holiness, *believers* for their faith, *brethren* for their love, *disciples* for their knowledge."—*A. Fuller.*

d Kaempfer's Japan.

e Sketches of the Hindus.

f Cullen's Mexico.

the promise of another prophet

a Ac. iii. 22, vii. 37.

v. 15. *W. Bridge, Wks* iv. 130; *Dr. Twells, Boyle Lec.* i. 185; *Dr. W. Harris, Messiah,* i. 184; *Bp. Newton, Prophecies; J. Davison, Warburton Lec.* 113; *T. Chevallier, Huls. Lec.* 77, 101; *ditto, Serm.* iv. 77.

b M. T. Spencer, B.A.

"By one offering Christ hath perfected for ever them that are sanctified." Yet there is no true Christian who does not feel himself constrained to come again and again to "the blood of sprinkling," in order that every fresh sense of sin, which day by day is contracted, may be removed from his conscience.

ages, and wherein are set down all the unfortunate days of every month, upon which, if travellers were to set out on any journey, they would not only expose themselves to some considerable misfortune, but likewise be liable to lose all their expenses and labour, and to be disappointed in the chief interest of their journey. However, the most sensible of the Japanese have but little regard for this superstitious table, which is more credited by the common people, the mountain priests, and monks. A copy of this table is printed in all their road and house books."[d]—"Many of the superstitious prejudices that are to be found among the Hindus prevail equally with the people of Siam. They observe the feasts of the new and full moon, and think the days that from the change precede the full, more fortunate than those that follow it. Their almanacks are marked with lucky and unlucky days. Neither the prince, nor any one who has the means of applying to astrologers, will undertake anything without consulting them."[e]—"The distribution of the signs or characters, both of days and years, served the Mexicans as superstitious prognostics, according to which they predicted the good or bad fortune of infants, from the sign under which they were born; and the happiness or misfortune of marriages; the success of wars; and of every other thing from the day on which they were undertaken, or put in execution."[f]—Notions of lucky and unlucky days are not confined to heathen countries. Our own newspapers occasionally bring to light cases of similar absurd superstitions.

15—18. (15) **prophet,** a question whether refer. is to the *order* of prophets, or to Messiah.[a] (16) **hear again,** apart from a mediator. The O. T. proph. were, like Mos., in direct communic. with God and with men, so mediums, mediators. This true in the very highest sense of Christ.

Moses a type of Christ.—Christ is a prophet like unto Moses as to—I. His teaching. Moses gave the children of Israel the Law; Christ gives us the Gospel. II. His predictions. He foretold, as Moses did, the destruction of the city of the Jews, and of their magnificent temple; and, in the prospect of the inconceivable misery which they were about to suffer, His heart was filled with anguish. III. The people from which He came. He, like Moses, was raised up to Israel from among themselves. IV. His office of mediator.[b]

Christ our teacher.—De. xviii. 15—18: Appointed by the Father—chosen from His brethren—able to feel with them, and one whom they would not fear—yet God, but the glory veiled. Ma. xvii. 5: Fulfilment of prophecy—meeting of type and antitype, the one to depart, the other, "Jesus only," to remain. He. i. 1, 2; Is. lxi. 1 (first part), xi. 2: Anointed with the Spirit. Jo. iii. 34: Without measure. Is. xlix. 2—6: "A sharp sword"—words "quick and powerful"—"a polished shaft"—words fitted to penetrate—"hid in the shadow of His hand"—covered as in sheath or quiver—protected—kept ready for use till the Father's own time; *v.* 4, apparent want of success at first; *v.* 6, final triumph. Is. l. 4: Prepared by the Father as if carefully and diligently instructed—wakened morning by morning to be prepared for office. Ps. xlv. 2: Words of grace—fulfilled. Lu. iv. 22; Co. ii. 3: Fully qualified. Is. xlii. 1—4, with Ma. xii. 18—21: One who strives not, is quiet, patient, submissive, enduring, considerate, and tender to the weakest; such is the chosen

of God, in whom He delights, and hence the exhortation to all who teach, 2 Ti. ii. 24.

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19—22. (22) **follow not,** *i.e.* if the prediction fail: see, however, condition on wh. the fulfilment of a prediction would *not* accredit the prophet: De. xiii. 1—5.

the test of prophecy

The test of prophecy.—"If prudence could have foreseen the result, the prediction may be but an instance of human sagacity. If the result was not foretold, there is no prophetic evidence. And if the prediction led men to seek its fulfilment, the fulfilment is the result of human contrivance." But these conditions, needful to constitute prophetic evidence, concur in the prophecies of the Word of God; hence prophecy has been well termed "a miracle of knowledge."[a]—*Growth of presumption.*—This is the nature and quality of presumption; much like what our Saviour says of the mustard seed, which at first is the least of all seeds, but being grown up is greater than all herbs, so that the birds of the air lodge in the branches of it. In like manner presumption first sows itself in a thought, the least of all sins for the matter of it: but from thence shooting up into a custom and an habitual practice, it grows mighty and wide, opens its arms, and spreads out its branches for every unclean bird, every sinful action and abomination to come and lodge and rest upon.[b]

a Bible Lore.

"To arrive at perfection a man should have very sincere friends or inveterate enemies; because he would be made sensible of his good or ill conduct, either by the censures of the one, or the admonitions of the other."—*Diogenes.*

b Dr. South.

CHAPTER THE NINETEENTH.

1—6. (2) **separate,** set apart for special purpose,[a] Ex. xxi. 13; Nu. xxxv. 9—34: three such were appointed on each side Jordan. (3) **prepare a way,** road or highway. This the duty of the senate; repairs were made annually in month Adar; road was 32 cubits wide; at cross roads posts were erected to guide the fugitive, and inscribed with the word Mekeleth, refuge. (4) **ignorantly,** without premeditation, by accident, illus. case, *v.* 5. (5) **helve,**[b] handle. (6) **heart is not,** with sudden excitement at the news.

the cities of refuge

The way of escape.—I. The Old Law—1. Appointed a place for refuge; 2. Ordained that the way to it was to be prepared; 3. Summoned the innocent to the work of preparing that way. II. The modern application. 1. We, too, have a sure refuge; 2. It is our duty by word and deed to prepare the way, by sustaining the ordinances of religion, etc.; 3. Also to urge upon men to make use of the way.

a "Goelism, or the duty of the nearest kinsman to avenge the death of a slaughtered relative, being the law of the age, as it is still in the East, Moses incorporated it in an improved form in his code."—*Jamieson.*

De. iv. 41—43; Jos. xx. 1—9.

b A. S. *hielfa,* helf.

Accessible refuge.—A party of travellers in the desert were overtaken by the fierce simoom. Like blinding snow, driven by the winds of March, came the hot sands. Before the simoom had reached its height, they came suddenly upon a rude building of stone, well protected with roof and doors, which the hand of charity had erected there in the desert for a shelter. With joy they rushed into it, closed the doors, and were safe. So when the storm of indignation sweeps the earth; when the blasts of the Almighty hide the sun, and rock the solid globe; when, at midday, there is darkness that may be felt; when man and beast groan with terror, and the pilots of the desert lose their reckoning and resign themselves to fate,—then is heard a voice above the

vv. 5, 6. *E. M. Goulburn, Cities of Refuge, Serm.* 101.

Surely it is better for you to be warned of your danger in this world in order to save you, than to be told of it in

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the day of Judgment only to condemn you.

a Ge. xv. 18; Ex. xxiii. 31.

b "That nine cities, and not six only, are provided by these vv. is the opinion of the Jewish authorities generally, of Lyra, Gerhard, Keil, Schultz, etc."—*Spk. Comm.*

v. 9. *Dr. Gill, Essay*, 701.

"If strict justice be not the rudder of all our other virtues, the faster we sail, the farther we shall find ourselves from that haven where we would be."—*Colton.*

c *Dr. Turner.*

the guilty to be punished without pity

a Ex. xxi. 12; Nu. xxxv. 16, 24; De. xxvii. 24; Pr. xxviii. 17.

"Revenge is a cruel word; *manhood*, some call it, but it is rather *doghood*. The manlier any man is, the milder and more merciful, as David (2 S. i. 12), and Julius Cæsar, who, when he had Pompey's head presented to him, wept and said, 'I seek not revenge, but victory.'"—*John Trapp.*

b *Bp. Taylor.*

c *Waller.*

landmarks

a De. xxvii. 17; Job xxiv. 2; Pr. xxii. 28; Ho. v. 10.

tempest, "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, till the indignation be overpast: for, behold! the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity."

7—10. (8) **all the land,** in event of territory extending over the country fr. Hermon and Gilead to the Euphrates, according to conditional promise.[a] Refuge cities must be within *reasonable distance* fr. the very limits of their district. This command was not carried out, bec. extension of territory was never fully or permanently realised. (9) **three cities more, in addition** to the six.[b]

Sentimental pity.—I. There may be a right pity for the man and a true hatred of his sin. II. Pity for the criminal is not to stay the course of justice. Love of justice, and regard for the law of God, to overrule sentiment. III. If pity were to spare the criminal, then all would escape. Each would find some one to pity him.

Cities of refuge.—In Samoa, the manslayer, or the deliberate murderer, flies to the house of the chief of the village, or to the house of the chief of another village to which he is related by the father's or the mother's side. In nine cases out of ten, he is perfectly safe if he only remains there. In such instances, the chief delights in the opportunity of showing his importance. In Samoa, a chief's house is literally his fortification, except in times of open rebellion and actual war.[c]

11—13.[a] These orders concerning preparation of roads, additional cities on extension of territory, and appeal to elders, are peculiar to Deut., and anticipate conditions of settlement in Canaan.

Revenge.—A pure and simple revenge does in no way restore man towards the felicity which the injury did interrupt. For revenge is but doing a simple evil, and does not, in its formality, imply reparation; for the mere repeating of our own right is permitted to them that will do it by charitable instruments. All the ends of human felicity are secured without revenge, for without it we are permitted to restore ourselves; and therefore it is against natural reason to do an evil, that no way co-operates the proper and perfective end of human nature. And he is a miserable person whose good is the evil of his neighbour; and he that revenges, in many cases, does worse than he that did the injury; in all cases as bad.[b]—*Justice.*—

Of all the virtues justice is the best;
Valour without it is a common pest;
Pirates and thieves, too oft with courage graced,
Show us how ill that virtue may be placed.
'Tis our complexion makes us chaste or brave;
Justice from reason and from Heaven we have;
All other virtues dwell but in the blood;
That's in the soul, and gives the name of good.[c]

14. landmark,[a] a little trench, a small cairn, or single erect stone; such simple boundaries might easily be shifted by a dishonest grasping neighbour. Though gardens were enclosed, fields were left open, marked off only in this simple manner.

of old time, the fathers, those who partitioned the land would be so regarded by later generations.

Landmarks.—Not to be removed one—I. To the advantage of the rich, to favour him. II. To the disadvantage of the poor because of his helplessness. III. Each on returning to his inheritance should find it with its boundary unchanged. IV. Men are often more anxious about their estates on earth than their inheritance in heaven.

A competent estate.—Abundance is a trouble, want a misery, honour a burthen, baseness a scorn, advancements dangerous, disgrace odious. Only a competent estate yields the quiet of content. I will not climb, lest I fall, nor lie on the ground, lest I am trod on. I am safest while my legs bear me. A competent heat is most healthful for my body: I would desire neither to freeze nor to burn.[b]—*Cost of an estate.*—"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields. "I don't know what it is valued at: I know what it cost its late possessor."—"How much?"—"His soul. Early in life he professed faith in Christ, and obtained a subordinate position in a mercantile establishment. He continued to maintain a reputable religious profession till he became a partner in the firm. Then he gave less attention to religion, and more and more to business; and the cares of the world choked the word. He became exceedingly rich in money, but so poor and miserly in soul, that none would have suspected that he had ever been religious. At length, he purchased the large estate referred to, built a costly mansion, sickened, and died. Just before he died, he remarked, 'My prosperity has been my ruin.'"

15–21. (16) **false witness,** Ex. xxiii. 1; Le. xix. 16. (17) **before the Lord,** as represented by the supreme court.[a] (19) **as he had thought,** *etc.*,[b] the false witness shall be punished as would have been the object of his malignant prosecution. Comp. modern treatment of those who rob *with violence.*

Punishment of the false witness.—I. The words of one witness not sufficient to prove a case against a man. II. Yet the truth of that one witness was to be tested. III. If he be proved to be false he shall suffer the punishment which he thought to have been the instrument of inflicting.

The law of retaliation.—Selden, in his *Table Talk*, attempts to show that this passage cannot be intended to be taken literally. "This does not mean," he says, "that if I put out another man's eye, I must lose one of my own (for what is he the better for that?), though this be commonly received; but it means, I shall give him what satisfaction an eye shall be judged to be worth." Many will see, however, at a glance, that the learned author is wrong in this gloss. Life, literally, was to be forfeited for life. On what principle may we interpret a part of a passage literally and another part metaphorically, there being no intimation in the passage itself of any change in the expressions it employs, and nothing naturally and obviously requiring it? It is well known, moreover, that this law of retaliation was strictly observed, nay, that in some cases it is even now observed in Oriental nations. An officer in the navy records his having witnessed a singular application of it in a seaport town in Asia. The governor of the town had a collection of wild beasts, to which one of the

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v. 14. *Serm. by W. Cooke.* "I would be so content with what I have, as I would ever think the present best; but then I would only think it best for the present: because, whensoever I look forward, I see what is better; to arrive at which my soul will long. The soul that with but half an eye sees God, will ever be on the wing, till she alights on Him."—*Feltham.* To make yourself unhappy, because you cannot possess yourself of this or that earthly good, is unwise; if it is withheld, rest assured, you will be happier and better without it than with it.

b Warwick.

the false witness

a De. xvii. 8–11.

b For law of retaliation see Ex. xxi. 23, 24; Da. vi. 24; Ma. v. 33, 39.

"Falsehood is never so successful as when she baits her hook with truth; and no opinions so fatally mislead us as those that are not wholly wrong, as no watches so effectually deceive the wearers as those that are sometimes right."—*Colton.*

"This above all, to thine own self be true; and it must follow, as

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the night the day, thou canst not then be false to any man." — *Shakespeare.*

people approached for the sake of viewing them. The spectator was so nigh to the cage that a large animal of the feline tribe struck him with his claw and tore out one of his eyes. Application was soon made to the authorities for redress, and the penalty was adjudged to the animal, on the principle of retaliation. The justice of the sentence was admitted; no pecuniary satisfaction was offered, none was sought for; but the governor, rather than have his favourite animal thus mutilated, ordered it to be shot.

CHAPTER THE TWENTIETH.

national spirit in time of war

a Jos. xvii. 16; Jn. iv. 3; 1 S. xiii. 5; Ps. xx. 7; Is. xxxi. 1.

v. 1. *Bp. Fleetwood, Serm.* 36?; also a *Serm.* by *Dr. J. Mawer*; another by *Bp. Andrewes*, preached bef. Q. Elizabeth, i. 321.

"Fortitude is sometimes taken in a large sense to denote that constancy of mind, which is conspicuous not only in undertaking of difficult enterprises, but likewise in bearing of hardships, and thus it includes patience. Sometimes it is taken in a stricter sense to denote that particular virtue whereby a man contemns dangers, and undauntedly sets upon some daring undertaking."—*Limborch.*

b Crabb.

1—4. (1) **horses and chariots,**[a] the most formidable elements of ancient armies; of these Is. had none till later times. (2) **the priest,** not the high priest. Jewish writers say a war-priest was appointed by a special ceremonial to attend the army. (3) **faint,** no greater security of failure in war than faint-heartedness. All generals most anxious about the *morale* of their troops.

Stimulants to courage.—Israel to be animated by the following facts. I. The victories of the past over the strong were secured by the presence of God. II. The presence of God in present conflicts. III. The exhortation of the priest. IV. From this it surely followed that the war was to be just and right and deserve the Divine approval.

Courage and fortitude.—Courage is that power of the mind which bears up against the evil that is in prospect; fortitude is that power which endures the pain that is felt; the man of courage goes with the same coolness to the mouth of the cannon, as the man of fortitude undergoes the amputation of a limb. Horatius Cocles displayed his courage in defending a bridge against a whole army of the Etruscans: Caius Mucius displayed no less fortitude when he thrust his hand into the fire in the presence of King Porsenna, and awed him as much by his language as his action. Courage seems to be more of a manly virtue; fortitude is more distinguishable as a feminine virtue; the former is, at least, most adapted to the male sex, who are called upon to act, and the latter to the females, who are obliged to endure: a man without courage would be as ill-prepared to discharge his duty in his intercourse with the world, as a woman without fortitude would be to support herself under the complicated trials of body and mind with which she is liable to be assailed.[b]

exemptions from war

a Ne. xii. 27; Ps. xxx. title.

"Cowards die many times before their death; the valiant never taste of death but once. Of all the wonders that I yet have heard,

5. officers, the *Shoterim*, Ex. v. 6—10. **dedicated it,** ceremonies of a religious character were customary on taking possession of a new house.[a] Unlawful men in relation to relig. duties, and those who were feeble-hearted, would not be acceptable as soldiers.

Exemption from the business of war.—I. Founded upon important business transactions, *vv.* 5, 6. II. Upon imperative social duties, *v.* 7. III. Upon a deficiency of personal moral qualifications, *v.* 8.

Moral cowardice.—There have been men who could discipline and control armed legions in the most perilous encounters, but

who never learnt the art of self-control. They knew nothing of fear in the most deadly strifes, when the slain around them were numbered by thousands; but they have cowardly shrunk from the contest with self. They have manfully fought for the liberties and honour of their country; but they have been the meanest slaves in the inner world of the heart. Hosts of vile passions, like ghastly spectres, peopled their souls; and they have never dared to look them in the face, or to take one of them as a prisoner of war. Instead of dragging them to the altar, and slaying them like deadly foes before the Lord, they have succumbed to them; nay, more, treacherous to their highest and best interests, they have cherished and fostered them. Bold as they may have been elsewhere, they proved themselves too craven-hearted to assault these internal enemies, or to chase them away from the field of the heart. It is a lamentable fact, nevertheless a fact, that some of earth's greatest heroes have been the basest moral cowards. As the reward of their victories, they have been adorned with robes of office; their breasts have been decked with stars, and made to flash with gems. And well they might; for beneath that glittering robe was a heart stained with foulest blots and infamous crimes. The gems, in many cases, were all outside. Not a single star of virtue studded the heart, or beautified the soul. Within, like their own field of carnage, was full of dead men's bones, moral putrefaction, and death.[c]

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it seems to me most strange that man should fear; seeing that death, a necessary end, will come when it will come."

"Bold at the council-board; but cautious in the field, he shunn'd the sword."—*Dryden.*

"A coward; a most devout coward: religious in it." — *Shakespeare.*

Courage to think is infinitely more rare than courage to act.

c *R. Roberts.*

10—15. (10) **to fight against it,** this injunction does not refer to exterm. of the Canaanites, but to subsequent battles and seiges. **proclaim peace,**[a] make offers of peace; Mos. does not encourage wars of offence.[b] (11) **tributaries,**[c] acknowledge their supremacy by regular payments in money or in kind. (12) **besiege it,** cities being walled, a regular process of attack was necessary. (13) **male,** comp. mod. law of war, only those put to death who are found under arms.

on laying siege to a city

a Nu. xxi. 21—24.

b "The Jewish agrarian law provided a hardy body of 600,000 yeomany; these sufficed to secure the country against foreign violence; but as they did not constitute a separate soldier class, the arrangement prevented desire to engage in *offensive* wars, and remote conquests."—*Graves.*

c Lat. *tribuere*, to assign, to pay.

"The wars of Israel were wars of God. Their enemies were His. He gave public notice by these laws, what the nations were to expect if they fought against Him. And by such fearful warnings as these He deterred the nations fr. attacking His

Mercy and wrath.—I. Offered mercy precedes the execution of wrath. 1. A city besieged; 2. Summons to surrender: city not to fall by a sudden surprise, or unwarned; 3. Offer of peace. II. Condign punishment follows rejected mercy. Such rebels if permitted to escape would raise the standard of revolt elsewhere, and strengthen the resistance of other towns. Learn—1. The Gospel a message of reconciliation; 2. The Gospel accepted brings peace; 3. The Gospel rejected declares the eternal ruin of the rejecter.

Acknowledgment of mercies.—Let not the blessings we receive daily from God, make us not to value, or not praise Him, because they be common: let us not forget to praise Him for the innocent mirth and pleasure we have met with since we met together. What would a blind man give to see the pleasant rivers, and meadows, and flowers, and fountains, that we have met with since we met together! I have been told, that if a man that was born blind, could obtain to have his sight for but only one hour, during his whole life, and should, at the first opening of his eyes, fix his sight upon the sun when it was in its full glory, either at the rising or setting of it, he would be so transported and amazed, and so admire the glory of it, that he would not willingly turn his eyes from that first ravishing object, to behold all the other various beauties this world could present to him. And this, and

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people, and promoted the maintenance of peace."—*Wordsworth.*
d J. Walton.

no peace with the Canaanites
a Ex. xxxiv. 11—17.
b Paxton's Man. and Cust. ii. 318; *Roberts, O. Cust.* 117.
c i.e. "Man, fed and strengthened by the fruit trees, can go, etc., and take the city, which the trees without man's help cannot do, and he cannot help if he have not food. Man's life depends on the fruits of the earth; he is in a certain sense identified with them; and therefore injury to the fruits of the earth is injury to thyself."—*Wordsworth.*

many other like blessings, we enjoy daily; and for most of them, because they be so common, most men forget to pay their praises; but let not us, because it is a sacrifice so pleasing to Him that made the sun, and us, and still protects us, and gives us flowers, and showers, and meat, and content.[d]

16—20. (16) **these people,** Mos. speaks of them as close at hand; just across the Jordan. **nothing that breatheth,** bec. in this case they were special executors of Div. judgment. (18) **teach you not,** this the second reason for the entire destruction of the nations. Their influence would have put God's people in too great moral danger.[a] (19) **destroy the trees,**[b] wh. would be needed for fuel, and for military engines. They were not to injure *fruit* trees. **tree,** *etc., lit.* for man is a tree of the field, to go fr. thy face to the siege,[c] *i.e.* gets his support and life fr. vegetation; or, as a question, Is the tree a man that you should fight against it?

A war of extermination.—I. Observe the limits of this extermination. Certain nations who had filled the measure of their iniquity. II. Observe the reason of this extermination. Lest they should corrupt a too indulgent victor. Important that the true religion should have no taint of idolatry. Learn—1. War against sin, one of extermination; 2. One evil habit spared may infect the whole character.

Planting trees for posterity.—A very poor and aged man, busied in planting and grafting an apple tree, was rudely interrupted by the interrogation, "Why do you plant trees, who cannot hope to eat the fruit of them?" He raised himself up, and leaning upon his spade, replied, "Some one planted trees before I was born, and I have eaten the fruit; I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."

CHAPTER THE TWENTY-FIRST.

found dead
a Fr. Lat. *arare.*
b Ma. xxvii. 24; see *Roberts, O. Cust.* 117.
"The place where the remembrance of blood is, is not suited for cultivation and joy, but for sorrow and awe, and penitential desolation: it is an Aceldama."—*Wordsworth.*
c C. Simeon, M.A.
"The same is the portion of every man and of every woman, the heri-

1—6. (1) **not known who,** in such case the assumption of premeditated murder was made, and the whole district lay under charge of it, until symbolical expiation was made. (2) **measure unto the cities,** from the position of the slain, so as to find out wh. city was nearest; on it responsibility of cleansing rites would rest. (4) **rough valley,** some trans. wady, or perennial stream, in wh. guilt might be washed away. **eared,** ploughed.[a] (6) **wash their hands,** ancient act signifying innocence, repudiation of connection with the crime.[b]

The method of expiating an unknown murder (*vv.* 1—9).—We shall endeavour—I. To explain the ordinance. In doing this, we must notice—1. Its general design. God intended by this law—(1) To prevent the commission of murder; (2) To provide means for removing guilt from His land. 2. Its particular provisions: the victim, the death, the place; the protestations and petitions of the elders. II. To point out some lessons which may be learned from it. 1. The importance of preventing or punishing sin; 2. The comfort of a good conscience; 3. The efficacy of united faith and prayer.[c]

The first murder.—"And it came to pass, that when they were in the field, that Cain rose up against Abel his brother, and slew

him." The words "rose up" imply, perhaps, that they both had sat down together in the middle of the field, that Cain, suddenly starting up, rushed upon the defenceless and unthinking Abel, and, probably with a stone snatched from the ground, accomplished his horrible purpose. And now for the first time there is blood, the blood of man, upon the greensward of the earth. Pause, and look for a moment on these first drops of gore. Soon the sound with which the blood issues forth is hushed, and it rests silent, but how significant, upon the ground! It lies there a memorial of the curse which God had pronounced on man when he said, "Thou shalt surely die." It lies a mirror wherein sin may see its foul features most accurately represented, and whence Cain may start back appalled at his own image. It lies a prophecy and a foretaste of oceans and oceans more of the same "red rain" which are to bathe the world. See in Cain's recoil from that ghastly pool an emblem of the after-horror of millions, innocent or guilty, at the sight of human blood! See how slowly, to his awakened imagination, it sinks into the earth, how reluctantly the sun seems to drink up some of its spilt drops; how, after these disappeared, the stain continues to rest on the clothes of Abel and on his own hands; and may we not express his feelings in the words of a far future day: "Out, out, spot! here is the smell of blood still; all perfumes will not sweeten this hand!"

"Will all the mighty ocean wash this blood
Clean from my hand? No; this my hand will rather
The multitudinous seas incarnadine,
Making the green one red."

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tage of worms and serpents, rottenness and cold dishonour, and our beauty so changed, that our acquaintance quickly knows us not; and that change mingled with so much horror, or else meets so with our fears and weak discourses, that they, who six hours ago tended upon us, either with charitable or ambitious services, cannot without some regret stay in the room alone where the body is stript of its life and honour." — *Bp. Taylor.*

7—9. (7) **they shall answer,** the elders as representing all the people. Comp. a similar arrangement in early English history.[a]

the guilt of innocent blood

[a] *a Student's Hume*, p. 74.

Found dead.—The ceremonies observed in such a case intended —I. To teach the sacredness of human life. II. To bring guilt home to the manslayer. III. To make each regard himself as his brother's keeper. Learn—1. We find men dead morally among us; 2. Have we done what we could to prevent the death, or restore to life? 3. Otherwise is not our indifference a crime in the sight of God?

vv. 7, 8. *Bp. Beveridge*, vii. 24.

vv. 8, 9. *R. Altham, Serms.* ii. 1.

Assassination of the King of Sweden.—When his majesty was informed of the assassination of the King of Sweden by Ankerstroem, he made particular inquiries of a diplomatic character, conversant with the circumstances, with a view to obtain an accurate knowledge of the particulars connected with the perpetration of that diabolical act. This gentleman, in giving the relation to his majesty, thought it necessary to introduce some cautionary observations on the danger of a sovereign exposing his person too incautiously in times when the revolutionary rage at France had already extended its contagion to all other countries. But here the King cut the speaker short, by saying, "Nay, sir, I must differ from you there; for if there be any man so desperate to devote his own life to the chance of taking away the life of another, no precaution is sufficient to prevent him altogether from making the attempt; while a system of constant precaution against such dangers, they being a thousand instances to one wholly imaginary, converts the life of a person who is so guarded into a sense of perpetual restraint, anxiety, and apprehension. No, sir; the best security that a man can have against such

I take it that a state of preparedness to meet our Lord, or in other words, a state of Christian watchfulness, consists in the faithful and conscientious daily performance of our several duties toward God and man, in the fear and love of God.

It has been calculated that there die each day upon this earth 91,824 human beings, wh. gives 3,826 hour by

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hour, and 64 every minute.

dangers, is to act openly and boldly as a man. If an attack be made upon him, his best chance of escaping is to meet it like a man; but if he should fall under it, why, sir, he will fall like a man."

captive women

a As connected with rites of purification. See Le. xiv. 8, 9; Nu. vi. 9—18, viii. 7.

b Roberts, Orient. Cust. 118.

"Compassion is an emotion of which we ought never to be ashamed. Graceful, particularly in youth, is the tear of sympathy and the heart that melts at the tale of woe. We should not permit ease and indulgence to contract our affections and warp us up in a selfish enjoyment; but we should accustom ourselves to think of the distresses of human life, of the solitary cottage, the dying parent, and the weeping orphan. Nor ought we ever to sport with pain and distress in any of our amusements, or treat even the meanest insect with wanton cruelty." — *Blair.*

10—14. (11) **captives,** *etc.*, according to ancient war customs, a female captive became the slave of her victor. Mos. checks by this injunct. the severities such might suffer. (12) **shave her head,** *etc.*,[a] these were signs of mourning suitable for one to whom parents were as good as dead. **pare her nails,**[b] see marg. wh. is the more prob. trans.; leaving nails untended, and so to grow long, was one sign of grief. (13) **raiment of captivity,** the gorgeous robe in wh. ladies dressed on eve of captivity to attract their captor. (14) **humbled her,** in taking her captive, and then refusing her the place and honour of a wife.

The conqueror taken captive.—I. This precept may be regarded as a protest against the foul crimes too frequently witnessed in time of war. II. As a check to unbridled and suddenly aroused passion. III. As a merciful protection for the defenceless captive. IV. As a hint of the general respect in which helpless women should be held. Learn—1. When some desired object attracts—pause; 2. Let its appropriation be according to reason and conscience.

An Armenian prince.—The historian Xenophon states that when Cyrus had taken captive a young prince of Armenia, together with his beautiful and blooming wife, of whom he was remarkably fond, they were brought before the tribunal of Cyrus to receive their sentence. The warrior inquired of the prince what he would give to be reinstated in his kingdom; and he replied, that he valued his crown and his liberty at a very low rate, but that if the noble conqueror would restore his beloved wife to her former dignity and possessions, he would willingly pay his life for the purchase. The prisoners were dismissed, to enjoy their freedom and former honours; and each was lavish in praises of the conqueror. "And you," said the prince, addressing his wife, "what think you of Cyrus?" "I did not observe him," she replied. "Not observe him!" exclaimed her husband; "upon whom, then, was your attention fixed?" "Upon that dear and generous man," she replied, "who declared his readiness to purchase my liberty at the expense of his life."

the right of the firstborn

a Lu. xiv. 26; Ro. ix. 13.

b "This case has no bearing on polygamy, which there is no evidence that the Mosaic code legalised."—*Jamieson.*

15—17. (15) **hated,** term used sometimes in Sc. for a less degree of love.[a] Comp. Leah and Rachel, two wives of Jacob. Ref. here is to *second* wife, the first being dead.[b] (17) **double portion,** wh. was the right of the firstborn, and must not be denied through mere partiality. See cases of changed birthright, Jacob, Esau; Ephraim, Manasseh.

The right of the firstborn.—I. Consider the circumstance implied here. The first wife dead: her children living. She is forgotten in a new love. Her children slighted. The second wife living and loved. Her children take the chief place in the father's love. II. Consider the Divine rule. The firstborn not to lose their place through their mother's fault, or their father's new affection. Learn—Justice to rule over fatherly caprice. This old law needs often to be remembered.

filial disobedience

a Paxton, i. 271,

18—21. (19) **unto the elders,**[a] this only to be done when every paternal effort had failed. The testimony of the parents

would suffice, but it must be of *both* parents. This public condemn. upheld the authority of the parent, but prevented private acts of injustice imperilling life. (21) **stone him,** treat him as a blasphemer; parents being regarded as God's representatives to their children.

Filial disobedience.—I. Here is a sad picture of a too frequent case. 1. A disobedient son; 2. Sorrow-stricken parents; 3. A disordered home. II. Here is the terrible punishment of a great crime. The greatness of the sin marked by the nature of the punishment. Learn:—Ought we not much rather be in subjection to the Father of Spirits, and live? God is our father; do we obey Him?

Responsibility of parents.—Plato seeing a child do mischief in the streets, went forth and corrected his father for it: that father which does not correct his child when he does amiss, is justly corrected for his faults; and it is the pattern of God's judicial proceedings; as He visits the iniquities of the fathers upon the children who imitate them, so He visits the iniquities of the children upon the fathers who countenance and indulge them. Jacob was accountable to Laban for the whole flock; not a sheep or a lamb was lost or torn but it was required at his hands (Gen. xxxi. 39). Thus must family governors be accountable to God for every lamb in the field, for every child in the family, for every servant in the house. God will one day cry aloud in thine ears, husband, father, master, wife, Give an account of thy husbandship, Give an account of thy fathership, Give an account of thy mastership. This made Joshua undertake for his house as well as for himself (Jos. xxiv. 15). And this made David careful of his house as well as his heart, "I will walk within my house with a perfect heart" (Ps. ci. 2).[b]—*Worth of a child.*—What if God should place in your hand a diamond, and tell you to inscribe on it a sentence, which should be read at the last day, and shown there as an index of your own thoughts and feelings! What care, what caution would you exercise in the selection! Now, this is what God has done. He has placed before you the immortal minds of your children, more imperishable than the diamond, on which you are about to inscribe every day and every hour, by your instructions, by your spirit, or by your example, something which will remain and be exhibited for or against you at the Judgment day.[c]

22, 23. (22) **hang him,** this only done after death, not as means of death. Like our *gibbeting.*[a] (23) **remain all night,**[b] partly bec. of swift decay in hot climate, and conseq. peril to life of others; partly because spectacle of exposed corpse would defile the land ceremonially; esp. the corpse of one guilty of such crime as to deserve the accursed fate of hanging.[c]

The accursed tree.—I. The Old Test. punishment. 1. The man had done something worthy of death; 2. He was put to death before he was hung upon that tree. II. The New Test. incident. 1. Christ had done nothing worthy of death; 2. He was put to death upon the tree. Learn:—Jesus was made a curse for us.

The philosophy of punishment.—Alvarez, in his history of China, gives the following anecdote of one of its emperors. When riding out one day, the emperor met a procession conducting some malefactors to punishment. His majesty stopped,

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ii. 154; *Burder*, 286; *Thomson, L. and B.* 28.

"One parent is not enough; neither the father without the mother, nor the mother without the father. If one parent is immoderately angry against the child, the other parent ought to intercede for him."—*Origen.*

Glutton. Heb. *zolel*, fr. *zalal*, to squander; hence a prodigal, one who squanders his substance on his own lusts.

"Children will grow up substantially what they are by nature—and only that."—*Mrs. Stowe.*

Let not thy table exceed the fourth part of thy income; see thy provision be solid and not far-fetched—fuller of substance than art; be wisely frugal in thy preparation, and freely cheerful in thy entertainment; too much is vanity; enough a feast.

b Kitchen.

c Dr. Payson.

capital punishment

a "Four kinds of execution among Jews: Stoning (Ex. xvii. 4; De. xiii. 10), burning (Le. xx. 14, xxi. 9), the sword (Ex. xxxii. 27), and strangulation."—*Spk. Comm.*

b Jos. viii. 29, x. 26, 27; Jo. xix. 31; *Roberts, O. Cust.* 119.

c Gal. iii. 13.

See *Dr. R. Gordon, Christ as*

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Made Known, etc., ii. 179.

"Don't let us rejoice in punishment, even when the hand of God alone inflicts it. The best of us are but poor wretches just saved fr. shipwreck: can we feel anything but awe and pity when we see a fellow-passenger swallowed by the waves?"—*G. Eliot.*

d Percy.

and inquired what was the matter? On being informed, he immediately burst into a flood of tears. The courtiers in attendance endeavoured to comfort his majesty, and one among them addressed him in these words: "Sire, in a commonwealth there must be chastisement—it cannot be avoided; so have the former kings, your predecessors, commanded it to be; so have the laws ordained it; so doth the government of the State require it." The emperor replied, "I weep not to see these men prisoners; nor do I weep to see them chastised. I know very well that the good without rewards are not encouraged; that without chastisement the wicked are not restrained; that correction is as necessary to the government of a kingdom, as bread is for the nourishment and sustenance thereof. But I weep because my time is not so happy as that of old was, when the virtues of the princes were such, that they served as a bridle to the people, and when their example was sufficient to restrain a whole kingdom!"[d]

CHAPTER THE TWENTY-SECOND.

strayed animals

a Ex. xxiii. 4.

b Ex. xxiii. 5; *Burder*, 211.

"'Honesty is the best policy,' but he who acts from that principle is not an honest man."—*Whately.* He who saith there is no such thing as an honest man, you may be sure is himself a knave.

"An honest man is respected by all parties. We forgive a hundred rude or offensive things that are uttered from conviction, or in the conscientious discharge of a duty—never one that proceeds from design, or a view to raise the person who says it above us."—*Hazlitt.*

c Percy.

1—4: (1) **brother,** an extensive term, including neighbours, fellow-countrymen, and even an enemy, regarded as a fellow-creature.[a] **hide thyself,** so not only refusing help, but also making out thou hadst not seen. (2) **nigh thee,** if he live very far away. (4) **fall down,** *i.e.* under its burden.[b]

Restoration of lost property.—I. Explain the old law. Property consisted chiefly of flocks and herds. Fences rudely constructed, etc. II. Apply the principle to modern times. Men carry much property with them. Often lose it. The finder not to appropriate, but restore it: *v.* 4 teaches us that a man should have regard to the well-being of his neighbour. Learn—1. If men acted on this plan there would be security and good neighbourship; 2. Let us extend the rule to men's souls. Is not a man better than a sheep?

Honest peasant.—A Russian was travelling from Tobolsk to Beresow. On the road he stopped one night at the hut of an Ostiack. In the morning, on continuing his journey, he discovered that he had lost his purse, containing about one hundred roubles. The son of the Ostiack, a boy about fourteen years of age, found the purse while out hunting; but instead of taking it up, he went and told his father, who was equally unwilling to touch it, and ordered the boy to cover it with some bushes. A few months after, the Russian returned and stopped at the same hut, but the Ostiack did not recognise him. He related the loss he had met with. The Ostiack listened very attentively; and when he had finished, "You are welcome," said he; "here is my son, who will show you the spot where it lies; no hand has touched it but the one which covered it, that you might recover what you had lost."[c]

dress

a 1 Ti. ii. 9; Ti. ii. 4, 5; I Pe. iii. 3, 5.

vv. 4—7. *H. Binning, Wks.* ii. 371.

"This a precept

5. that wh. pertaineth,[a] any article wh. is regarded as appropriate to the sex. It is necess. to cultiv. of morals and social purity that the sexes be clearly distinguished. Some think this injunc. refers to certain practices at heathen temples, but more prob. it was designed to preserve modesty and pure social relations.

Things in their places.—I. This applies to costume, for obvious reasons. II. But it applies to manners also. Men to be manly; women womanly. If dress of the opposite sex not to be assumed, much less their manners and duties.

Blood spots on dress.—It would be strange if at any great assembly, which, while it dazzled the young and thoughtless, beguiled the gentler hearts that beat beneath the embroidery with a placid sensation of luxurious benevolence, as if by all that they wore in waywardness of beauty, comfort had first been given to the distressed and aid to the indigent,—it would be strange, if, for a moment, the spirits of Truth and of Error, which walk invisibly among the masks of the earth, would lift the dimness from our erring thoughts, and show us how—inasmuch as the sums exhausted by that magnificence would have given back the failing breath to many an unsheltered outcast on moor and street—they who wear it have literally entered into partnership with Death, and dressed themselves in his spoils. Yes; if the veil could be lifted from your thoughts, but from your human sight, you would see—the angels do see—on those gay white dresses of yours strange dark spots, and crimson patterns that you know not of,—spots of the inextinguishable red that all the seas cannot wash away;—yes; and among the pleasant flowers that crown your fair heads, and glow on your wreathed hair, you would see that one wreath was always twisted that no one thought of—the grass that grows on graves.[b]

6—8. (6) **tree, or on the ground,** according to habit of bird. It is necess. to check the too rapid increase of small birds, but not wise to extirpate them.[a] We may regulate, we may not alter the economy of nature. (8) **battlement,** = parapet, or railing, usually about 4 feet high. Necess. bec. roofs were flat,[b] used as drying grounds, or for taking the air;[c] unprotected they would be dangerous.

Treatment of birds' nests.—I. The minuteness of Divine law is here very beautifully illustrated. II. The beneficence of that law also. III. A prohibition of this kind shows that there is a right and wrong in everything. IV. The principle of this prohibition admits of wide application. V. Beware of the possibility of being merely pedantic in feeling. VI. Kindness to the lower should become still tenderer kindness to the higher.[d]

Utility of birds.—Most of the smaller birds are supported, especially when young, by a profusion of caterpillars, small worms, and insects; on these they feed, and thus they contribute to preserve the vegetable world from destruction. This is contrary to the commonly received opinion, that birds, particularly sparrows, do much mischief in destroying the labours of the husbandman. It has been observed that a single pair of sparrows, during the time they are feeding their young, will destroy about four thousand caterpillars weekly! They likewise feed their young with butterflies and other winged insects, each of which, if not destroyed in this manner, would be productive of several hundred caterpillars. Let us not condemn a whole species of animals, because in some instances we have found them troublesome or inconvenient. Of this we are sufficiently sensible; but the uses to which they are subservient in the grand economical distribution of nature, we cannot so easily ascertain. The great table of nature is spread alike to all, and is amply stored with

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ag. boldness and effrontery in woman; and ag. effeminacy in man. It is a precept ag. all infraction of those laws wh. God has established at the creation of man, and of woman out of man; and renewed and reinforced in the incarnation of Christ, and in the formation of the Church out of Him, and in her subordination to Christ. It is a precept ag. all confusion of attire of men and women, esp. in the Ch. of God." —*Wordsworth.*

b J. Ruskin.

birds' nests and battlements

a "Birds are well known to serve important uses in the economy of nature, therefore the extirpation of a species, whether of edible or ravenous birds, must in any country be productive of serious evils." —*Michaelis.*

b "Tops of houses were often made of branches or twigs laid across large beams, and covered with a cement of clay, or strong plaster."—*Jamieson.*

c Jos. ii. 6; 2 S. xi. 2; Ac. x. 9.

d Dr. Parker.

v. 8. See "On making Battlements," in *Pulpit Notes*, by *Dr. Parker.*

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vv. 6, 7. *H. Melvill, Serms.* (*Facts*) ii. 186; *Thomson, L. and B.* 39.

everything necessary for the support of the various families of the earth. It is owing to the superior intelligence and industry of man that he is enabled to appropriate so large a portion of the best gifts of Providence for his own subsistence and comfort; let him not then think it waste that in some instances creatures inferior to him in rank are permitted to partake with him, nor let him grudge them their scanty pittance; but, considering them only as the tasters of his full meal, let him endeavour to imitate their cheerfulness, and lift up his heart in grateful effusions to Him "who filleth all things living with plenteousness."[e]

e Berdick.

mixtures

a Le. xix. 19.

b "The ox has been observed to hold away its head fr. the ass (prob. to avoid its fœtid breath, arising from the coarse food on wh. it feeds), and to pull only with one shoulder."—*Jamieson.*

v. 11. *J. Cennick, The Linsey-Woolsey Garment.*

"The Church is God's vineyard (Is. v. 7; Je. xii. 10; Ma. xxi. 33; Lu. xx. 15). It must not be sown with the tares of false doctrine mingled with the good seed of true." — *Wordsworth.*

c R. Harley, F.R.S.

"These laws were made to set forth how God abhorreth all mixtures in religion, and how carefully men should keep their minds from being corrupted from the simplicity that is in Christ."—*Trapp.*

d Roberts.

9—13. (9) **divers seeds,** *etc.*,[a] "this and foll. injunc. seem founded on the aversion to mixtures wh. characterise several parts of law of Mos." Idea of mixture prob. felt to be out of harmony with holiness, wh. includes simplicity, singleness. (10) **ox and ass,** in addition to above reason, this was based on principles of humanity; as the habits of working differed so much in these animals, one would only fret the other.[b] (12) **fringes,** or tassels, comp. Nu. xv. 38. Some think ref. here is to coverlet of bed, wh. was to be tied to bed-posts for sake of decency.

The moral and the positive in the duties of life.—On this verse (11) we remark—I. That it exhibits a "positive" duty. Moral laws are of everlasting obligation; positive may be temporary and local in their existence. II. That, as the inculcation of a positive duty, the precept of the text was not so binding upon the Jews as those duties which were wholly moral. III. That we, who live under the Gospel dispensation, are not bound to observe this precept at all. We are not under law, but under grace. IV. That while we are under no manner of obligation to observe this precept in its literal meaning, still the moral principle which underlies that meaning, and which it was intended to illustrate, is as binding now as ever. It teaches us that we cannot "serve two masters;" "thou shalt have no other gods before Me."[c]

Oxen used for ploughing.—This was not such a trifling affair as some have supposed; for it should be remembered it is with oxen only that the Orientals perform all agricultural labour. Such a thing as a horse attached to a plough or cart, amongst the natives, I never saw. A bullock unaccustomed to the yoke is no use; they therefore take the greatest precaution in making purchases of this kind, and will never close the bargain till they have proved the cattle in the field. Nor will the good man trust to his own judgment, he will have his neighbours and friends to assist him. The animals will be tried in ploughing softly, deeply, strongly, and they will be put on all the required paces, and then sent home. When he who wishes to purchase is fully satisfied, he will fix a day for settling the amount and for fetching the animals away. Five good yoke of oxen from the opposite coast cost from £60 to £70.[d]

female character

a Lat. *amerciare*, fr. *merces*, wages, penalty.

14—21. (18) **chastise him,** with stripes not exceeding 40. (19) **amerce,** to punish by a pecuniary penalty.[a] **unto the father,** the insult being regarded as offered to him as head of the family.

A valuable dining-table.—It is related that when it was pro-

posed to Eyre at Guildhall that he should stand for sheriff, he would fain have excused himself, as he did not think his income was sufficient; but he was soon silenced by one of the aldermen observing "that no citizen could be more capable than the man who had openly asserted that he broke his fast every day on a table for which he would not take a thousand pounds." This assertion excited the curiosity of the then Lord Mayor and all present, in consequence of which his lordship and two of the aldermen, having invited themselves, accompanied him home to dinner. On their arrival Mr. Eyre desired his wife to "prepare the little table, and set some refreshment before the guests." This she would fain have refused, but finding he would take no excuse, she seated herself on a low stool, and, spreading a damask napkin over her lap, with a venison pasty thereon, Simon exclaimed to the astonished mayor and his brethren, "Behold the table which I would not take a thousand pounds for." Soon after this, Sir Simon was chosen Lord Mayor, on which occasion, remembering his former promise "at the conduit," he, on the following Shrove Tuesday, gave a pancake feast to all the 'prentices in London; on which occasion they went in procession to the Mansion House, where they met with a cordial reception from Sir Simon and his lady, who did the honours of the table on this memorable day, allowing their guests to want for neither ale nor wine.[b]

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"Nothing makes a woman more esteemed by the opposite sex than chastity, whether it be that we always prize those most who are hardest to come at, or, that nothing besides chastity, with its collateral attendants, truth, fidelity, and constancy, gives the man a property in the person he loves, and consequently endears her to him above all things."—*Addison.*

b Cassell's Old and New London.

22—27. (23) **betrothed,**[a] engaged to be married. In Jewish law betrothal was a virtual marriage, and infidelities during time of betroth. were treated as adulteries. (24) **cried not,**[b] it was therefore to be assumed she consented to the sin. If she was the victim of violence, the man only died, as the only criminal.

adultery, etc.

a Ex. xx. 14; Pr. vi. 27—29; Le. xx. 10; Jo. viii. 3—5.

b Nu. xxxii. 23; Ps. xxxiv. 15—17; 2 Co. v. 10; Pr. xv. 3; 2 Ch. xvi. 9; 1 S. ii. 3.

A clever reproof.—A lady of suspected chastity, and who was tinctured with infidel principles, conversing with a minister of the Gospel, objected to the Scriptures on account of their obscurity, and the great difficulty of understanding them. The minister wisely and smartly replied—"Why, madam, what can be easier to understand than the seventh commandment, Thou shalt not commit adultery?"—*An incident in the life of Romaine.*—The introduction of the Rev. W. Romaine to the lectureship of St. George's, Botolph-lane, was very remarkable. While a young man, he visited London with the hope of some engagement as a clergyman; but being disappointed in his expectation he was about to leave town, and having sent his trunk on board the packet was walking towards the waterside, when he was stopped by a gentleman, a total stranger to him, who inquired if his name was Romaine. He answered that it was. The gentleman then apologised for the abruptness of his address, and said that many years before he had been acquainted with his father, whom he greatly resembled, which had led to the inquiry he had just made. After further conversation, the gentleman informed him that the lectureship of that parish was vacant, and promised his influence, if he would stay, to obtain it. It was obtained without Mr. R. canvassing for it, and thus did the hand of God introduce to the metropolis this great instrument of extensive good. It is remarkable that after much effort Mr. Romaine eventually obtained the living of St. Andrew and St. Ann's, Blackfriars, principally through the influence of a publican. On Mr. R. afterwards waiting upon him to express his acknowledgments,

"A pure mind in a chaste body is the mother of wisdom and deliberation, sober counsels and ingenuous actions, open deportment and sweet carriage, sincere principles and unprejudicate understanding, love of God and self-denial, peace and confidence, holy prayers and spiritual comfort, and a pleasure of spirit infinitely greater than the sottish pleasure of unchastity."—*Jeremy Taylor*

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the man replied, "Indeed, sir, I am more indebted to you than you to me; for you have made my wife, who was one of the worst, the best woman in the world."

a Ex. xxii. 16, 17; Ge. xxxiv. 12.

28—30. (28, 29) A fine for the undue liberty, and completion of marriage met this case, bec. the damsel not being betrothed, no third person was injured.[a] (30) **father's skirt,** comp. De. xxvii. 20.[b]

b Ge. xlix. 3, 4; Ru. iii. 9; Ez. xvi. 8; 1 Co. v. 1.

Characteristics of woman.—There is beauty in the helplessness of woman. The clinging trust which searches for extraneous support is graceful and touching. Timidity is the attribute of her sex; but to herself it is not without its dangers, its inconveniences, and its sufferings. Her first effort at comparative freedom is bitter enough; for the delicate mind shrinks from every unaccustomed contact, and the warm and gushing heart closes itself, like the blossom of the sensitive plant, at every approach. Man may at once determine his position and assert his place; woman has hers to seek; and, alas! I fear me that however she may appear to turn a calm brow and a quiet lip to the crowd through which she makes her way, that brow throbs and that lip quivers to the last; until, like a wounded bird, she can once more wing her way to the tranquil home where the drooping head will be fondly raised, and the fluttering heart laid to rest. The dependence of woman in the common affairs of life is, nevertheless, rather the effect of custom than necessity. We have many and brilliant proofs that where need is, she can be sufficient to herself, and play her part in the great drama of existence with credit, if not with comfort. The yearnings of her solitary spirit, the outgushings of her shrinking sensibility, the cravings of her alienated heart, are indulged only in the quiet holiness of her solitude. The world sees not, guesses not the conflict; and in the ignorance of others lies her strength. The secret of her weakness is hidden in the depths of her own bosom; and she moves on, amid the heat and the hurry of existence, and with a seal set upon her nature, to be broken only by fond and loving hands, or dissolved in the tears of recovered home affection.[b]

"Thou, my love, art sweeter far than balmy incense in the purple smoke. Pure and unspotted as the cleanly ermine, ere the hunter sullies her with his pursuit." —*Davenant.*

"In thy fair brow there's such a legend writ of chastity, as blinds the adult'rous eye; not the mountain ice, congeal'd to crystal, is so frosty chaste as thy victorious soul, wh. conquers man, and man's proud tyrant, passion." —*Dryden.*

b *Bethmont.*

CHAPTER THE TWENTY-THIRD.

illegitimacy, etc.

1—6. (1) **enter into congreg.,** either admission to the privileges of Is. and share of public honours and offices, or, in case of foreigners, incorporation with Is. by marriage. (2) **bastard,** applied here rather to offspring of incest and adultery, than to children born out of wedlock. **tenth,** the number of completeness. (3) **Ammonite, Moabite,** ill. *v.* 2. See their incestuous origin.[a] (4) Another reason for their exclusion,[b] Nu. xxii. 5, 6.

a Ge. xix. 30—38; Ne. xiii. 1, 2.

b "The Amm. and Moa. are to be regarded as clans of the same stock rather than as two indep. natns., and so as acting together. See 2 Ch. xx. 1."—*Spk. Comm.*

Benevolence towards God's ancient people.—I. The duty of benevolence in general. 1. It is a duty; 2. It is a duty absolutely indispensable to our acceptance with God. II. Our special obligation to exercise it towards God's ancient people. 1. We are more indebted to them than to any other people under heaven; 2. The very blessings which we enjoy were taken from them, on purpose that they might be transferred to us; 3. This very

v. 5. *C. Simeon, M.A., Works* ii. 396.

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transfer of their blessings has been made to us for the express purpose that we might dispense them to that bereaved people in the hour of their necessity. III. The more particular obligations which we have to exercise benevolence towards them at this time. Observe—1. The interest which is now felt in the Christian world for their restoration to God; 2. The stir which prevails among the Jews themselves; 3. The earnests which God has given us in the actual conversion of some; 4. The general voice of prophecy.[c]

Curious comment on v. 2.—"*Non ingredietur in ecclesiam Domini*, he shall not enter into the Church. The meaning of the phrase is, he shall not marry a Jewish woman. But upon this, grossly mistaken, a bastard at this day in the Church of Rome, without a dispensation, cannot take orders: the thing haply well enough where 'tis so settled; but that 'tis upon a mistake (the place having no reference to the Church) appears plainly by what follows at the third verse, 'An Ammonite or Moabite shall not enter into the congregation of the Lord, even to the tenth generation.' Now, you know, with the Jews an Ammonite or a Moabite could never be a priest, because their priests were born so, not made."[d]

7, 8. (7) **Edomite,** bec. descended fr. Esau, twin bro. of Jacob. See, however, their unfriendly treatment.[a] **Egyptian,** later cruelties should not put out the memory of former hospitality. (8) **third generation,**[b] deprivation, in their case, for 3 gener. would suffice to mark their sin; their great grandchildren may be admitted.

Lessons from the past.—I. The usual practice of man. To take recent injuries as the rule for conduct, rather than old ties and old benefits. One small affront often makes men oblivious of much former kindness. II. The more merciful Divine law. The old relation of Edom; and the ancient hospitality of Egypt to be remembered. Learn:—Compare our conduct with the heavenly precept.

Forgiveness of injuries.—A celebrated tutor in Paris was in the habit of relating to his pupils, as they stood in a half circle before him, anecdotes of illustrious men, and obtaining their opinions respecting them, rewarding those who answered well with tickets of merit. On one of these occasions he mentioned to them an anecdote of Marshal Turenne. "On a fine summer's day," said he, "while the marshal was leaning out of his window, the skirts of his coat hanging off from the lower part of his body, his valet entered the room, and approaching his master with a soft step gave him a violent blow with his hand. The pain occasioned by it brought the marshal instantly round, when he be-that held his valet on his knees imploring his forgiveness, saying he thought it had been George his fellow-servant." The question was then put to each of the scholars, "What would you have done to the servant had you been in the marshal's situation?" A haughty French boy, who stood first, said, "Done! I would have run him through with my sword." This reply filled the whole school with surprise, and the master sentenced the boy to the forfeiture of his tickets. After putting the question to the other children, and receiving different answers, he came at length to a little English girl, about eight years of age. "Well, my dear, and what would you have done on this occasion, supposing

v. 2. Paxton, i. 474.

For *Mesopotamia*, see *Stanley, Sin. and Pal.* 129.

c *C. Simeon, M.A.*

"As God takes notice of the least courtesy showed to His people, even to a cup of cold water, to requite it, so He doth of the least discourtesy, even to a frown or a frump to revenge it."—*Trapp.*

d *Selden.*

treatment of Edomites and Egyptians

a Nu. xx. 18; *Thomson, L. and B.* 163.

b Ex. xx. 5.

"Let former kindnesses be remembered, and past injuries be forgotten."—*Wordsworth.*

v. 7. "Where though thou meetest with much hardship, yet thou hadst kind entertainment at first, and after that a subsistence, such as it was. Our Henry VI. is said to have been of that happy memory that he never forgot anything but injuries. Elisha, by a noble revenge, bade set bread and water before the Syrians that came to surprise him."—*Trapp.*

Be not stingy of kind words and pleasing acts, for such are fragrant gifts, whose perfume will gladden the

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heart and sweeten the life of all who hear or receive them.

you had been Marshal Turenne?" She replied, with all the sedateness of her nation, "I should have said, Suppose it had been George, why strike so hard?" The simplicity and sweetness of this reply drew smiles of approbation from the whole school, and the master awarded the prize and all the forfeitures to this little girl.

the soldier's bearing

a Jos. vi. 10, 18, 19.

b "Turkish soldiers are said to carry an implement similar to that with which every Israelite was enjoined to furnish himself." —*Jamieson.*

v. 9. *N. Parkhurst, Serms.* i. 147; *Abp. Dawes, Works,* i. 205; *Dr. J. Burton, Works* i. 1; a *Serm.* by *Dr. Dodd; Dr. P. Doddridge, Works,* iii. 27; *Bp. Horne, Serms.* v. 221; *Serms.* by *Dr. Wm. Vyse, Dr. J. Ripon, J. A. Soper.*

"Cannon and firearms are cruel and damnable machines; I believe them to have been the direct suggestion of the devil. Against the flying ball no valour avails; the soldier is dead ere he sees the means of his destruction. If Adam had seen in a vision the horrible instruments his children were to invent, he would have died of grief."—*Luther.*

c Leisure Hour, 1871.

d Ld. Shaftesbury.

9—14. (9) **host,** = army. **wicked thing,** *e.g.* theft, violence, licentiousness, and all the excesses common to life in camps.[a] (10—14) These *vv.* contain sanitary regulations to secure cleanliness of person and habit. (13) **upon thy weapon,** with, or besides thy weapon.[b]

The soldier's bearing (*v.* 9).—I. The nature of this injunction. The true soldier of Israel to be honourable, self-controlled, chivalrous. II. The reason of it. That Israel might be respected for character as well as courage. That by their virtues and successes God — their lawgiver — might be honoured. III. The application of it. Character of soldiers of Christ. Right methods for lawful ends.

King William in 1815 *and* 1870.—The *Daily News* correspondent, writing from Nancy, said: "What a change from 1815 to 1870! Yet how the old story repeats itself. King William of Prussia was at Nancy in 1815, as a young man, following his father's armies against the First Napoleon, and King William is again at Nancy, as a grey-haired veteran, leading his own armies against the Third Napoleon. In his former visit the king was welcomed to the city by the Archduke Ferdinand of Austria, afterwards Emperor of Austria; and when we think of all that has since befallen the House of Hapsburg, that seems indeed an age gone by. The old bitterness and the half-forgotten troubles of a former generation have been revived by Napoleon III.'s rash flinging down of his gage."[c]—"*Very many years ago*—more than thirty years ago—I was driving down through Hertfordshire with the old Duke of Wellington in his carriage. It was a beautiful summer evening, the sun was shining, and everything looked flourishing and joyous. He was very silent for a quarter of an hour or twenty minutes. At the end of that time he said to me, 'I will tell you what I have been thinking about.' I said, 'Pray do.' He said, 'I have been contemplating this beautiful country, and I have been thinking what a curse war is. Suppose,' he said, 'I had to take military possession of this district, I should have to lay low every beautiful thing which you see here. Take my word for it,' said that old veteran, the 'hero of a hundred fights,' 'take my word for it, if you had seen but one day of war, you would pray to Almighty God that you might never see such a thing again.'"[d]

the runaway slave

a 1 S. xxx. 11—13, 15; Ex. xxii. 21.

St. Baron, before his conversion to Christianity, caused one of his slaves to be severely beaten and

15—16. (15) **escaped,**[a] by reason of the tyranny of heathen master, so seeking an asylum. If flying fr. justice, he would be restored. English law is similar. England is refuge for the oppressed.

The runaway slave.—I. Taking into account the old laws of slavery: his running away must be justifiable, otherwise he must be sent back (*ill.* Paul and Onesimus). II. If justifiable the slave to be well treated, etc. Learn:—The Church an asylum for all who have escaped from the great task-master and slave-owner—the devil.

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Granville Sharp.—This distinguished philosopher, and friend to the liberties of mankind, first became known to the public in the case of a poor and friendless negro of the name of Somerset. This person had been brought from the West Indies to England by a master, whose name we would, if in our power, gladly hand down to the execration of posterity; and falling into bad health was abandoned by him as a useless article of property, and turned into the streets either to die or to gain a miserable support by precarious charity. In this destitute state, almost, it is said, on the point of expiring on the pavement of one of the public streets of London, Mr. Sharp chanced to see him. He instantly had the poor creature removed to St. Bartholomew's Hospital, attended to his wants, and in a short time had the happiness to see him restored to health. Mr. Sharp now clothed him, and procured him comfortable employment in the service of a lady. Two years had elapsed, and the story and name of the poor negro had almost escaped the memory of his benefactor, when Mr. Sharp received a letter from a person, signing himself Somerset, confined in the Poultry Compter, entreating his interference to save him from a greater calamity even than the death from which he had before rescued him. Mr. Sharp instantly went to the prison, and found the negro, who in sickness and misery had been discarded by his master, sent to prison as a runaway slave. The excellent patriot went immediately to the Lord Mayor, Nash, who caused the parties to be brought before him; when, after a long hearing, the upright magistrate decided that the master had no property in the person of the negro in this country, and gave the negro his liberty. The master instantly collared him in the presence of Mr. Sharp and the Lord Mayor, and insisted on his right to keep him as his property. Mr. Sharp now claimed the protection of the superior tribunals; caused the master to be arrested; and exhibited articles of the peace against him for an assault and battery. After various legal proceedings supported by him with the most undaunted spirit, the twelve judges unanimously concurred in opinion that the master had acted criminally. Thus did Mr. Sharp emancipate for ever the race of blacks from a state of slavery while on British ground. "Among the heroes and sages of British glory," says an eminent review, "we can think of few whom we should feel a greater glow of honest pride in claiming as an ancestor than the man to whom we owe our power of repeating with truth,—

"Slaves cannot breathe in England: if their lungs
Receive our air, that moment they are free:
They touch our country, and their shackles fall."

then sold. After his conversion, he could not rest till he had induced this slave to cause his imprisonment, where he deplored constantly his crime against his human and Christian brother.

Slavery is that which cramps powers. The worst slavery is that wh. cramps the noblest powers. Worse, therefore, than he who manacles the hands and feet is he who puts fetters on the mind, and pretends to demand that men shall think and believe and feel thus and thus, because others so believed, and thought, and felt before.

"It perverts human reason, and induces men endowed with logical powers to maintain that slavery is sanctioned by the Christian religion."—*John Q. Adams.*

17, 18. The unnatural crimes here mentioned were connected with idolatrous worship, ceremonies, and feasts, esp. those of Ashtaroth or Astarte. (18) **dog,** throughout Sc. treated as evil,[a] an object of contempt and dislike.

whoredom

a 1 S. xxiv. 14; 2 S. iii. 8, ix. 8; Ph. iii. 2; Re. xxii. 15.

One bosom sin.—One bosom sin, determinately retained, will harden the heart, stupefy the conscience, darken the mind, and damn the man! It will resist and overcome inward monitions; it will frustrate and render nugatory all influences from without. "Herod feared John because he was a good and a holy man." He heard him and was touched; "he heard him often and heard him gladly," and "did many things" in consequence; but there was one thing he would not do—he would not put away Herodias.

v. 18. *Philo Judæus, Opera* ii. 265; *Works,* iii. 249.

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And she—his bosom sin personified and embodied—led him at last to send an executioner to behead John in prison.[b]—*The deception of bosom sins.*—Persons afflicted with cancer, or similar complaints, are not themselves sensible of the loathsomeness and offensiveness of their disease; it is to them endurable, though it is eating into their vitals; whereas others can hardly be in their neighbourhood without a sensation of nausea. And bosom sins have a similar property of inoffensiveness to their possessor—to the very person in whose nature they are a great gangrene. The man cannot, except by special grace, stand apart from himself, and judge his bosom sin as he would judge it in another.[c]

v. 18. The word *dog* is figurative (*cf.* Re. xxii. 15), and equivalent to the "sodomite" of the *v.* preceding.

b *T. Binney.*

c *Dr. Goulburn.*

19, 20. *See on* Ex. xxii. 25; Le. xxv. 36, 37.[a] (19) **usury,**[b] formerly interest on loans, now applied to exorbitant interest, beyond legal rate. This injunc. prevented breaking up of kindly relations among Jews themselves. Jews have become the great money-lenders of the world.

usury

a Ps. xv. 5.

b Lat. *usura*, fr. *uti*, *usus*, to use.

The blessing of God (*v.* 20).—I. The extent of the Divine blessing, "all that thou settest thine hand to," *i.e.* war, social, domestic, religious life. II. Condition of the Divine blessing—obedience. III. Nature of it. Favour of God, providing for national and personal prosperity. Learn:—What is life without the blessing of God?

Usurers are full of care.—The men of most credit in our time are the usurers, for they credit most men: and though their greatest study be security, yet it is usually their fortune to be fullest of care. Time is precious to them: for they think a day broke to them is worth a brokage from their creditor. Yet this they find by use, that as they have much profit by putting out, so must they have much care to get it in. For debtors are of Themistocles' mind, and take not so much care how to repay all, as how they may not pay at all, their creditors, and make this their first resolution how they make no resolution at all. I envy not therefore the usurer's gains, but considering they (as merchant-adventurers) send abroad their estates in uncertain vessels, sometimes into the bankrupt rivers of prodigality and unthriftiness, sometimes into the seas of casualties and misfortunes, that many times their principal comes short home, I think with myself, let them gain much by the adventure, that adventure so much to gain. I will make this use of those uses, as to claim no interest in their gains, nor to owe anything to any man but love. If I lend where need is, and receive my principal again, I will account that my principal gain, and think my courtesy but a commanded charity.[c]

"Get all you can without hurting your soul, your body, or your neighbour. Save all you can, cutting off every needless expense. Give all you can. Be glad to give, and ready to distribute; laying up in store for yourselves a good foundation against the time to come, that ye may attain eternal life."—*J. Wesley.*

Money, says Lord Coke, is derived from *moneo* (to admonish), because it admonisheth its possessor to make a good use of it.

c *Warwick.*

21—23. *See on* Nu. xxx. 2. They were not compelled to make vows, but it was open to any one to make them in token of their gratitude and devotion.[a]

vows

a Ec. v. 4, 5; Ac. v. 1—4; Ps. lxvi. 13, 14.

Keeping promises.—I. Scope of the text. Vows may be—1. Religious, promise of offerings to God; 2. Social, promises made to man. II. Making of vows not obligatory; but expressions of gratitude or justice. III. A man to be true to his word. IV. Effect of fidelity to vows would be the increase of mutual trust. Men would rely upon each other.

Let your promise be sincere, and within the compass of your ability.

"It is the glory of a man to be the slave of his word. Delude not yourself with the notion that you may be untrue in

Heathen vows.—Vows are very common in Samoa: horses, canoes, land, etc., were promised to the gods or their high priests, on condition of recovery from sickness. The same sort of thing is carried

on still to a great extent. If a child is sick, his ungodly father may vow amendment, and attention to the Word of God, on condition that the son recovers. In some cases the conditional amendment ends in real conversion; but in most instances perhaps the party soon returns, like "the sow that was washed, to her wallowing in the mire."[b]

24, 25.[a] This permission was necess. for the accomodation of travellers, for whom no inns provided. So abundant was the produce of Palestine that all a person could eat while passing thro' a vineyard or cornfield would be utterly insignificant.

Refreshment for travellers.—Things to be remembered. I. Travellers would be few along vineyard and field paths. Most would go by the highway. II. Walking as they ate they would pluck but little. III. They were to carry none away. Present need only provided for. IV. This law designed for the land of Israel, is not in force here. To pluck the fruit of another is, with us, theft, since proper places for refreshment are provided.

An Indian custom.—In Eastern countries there is a custom which seems to present an apt illustration of the above texts. A lady who was on a journey in India relates that one day she rested in her palanquin beneath the shade of some spreading banyan trees, while her bearers kindled a fire, and her servant commenced his cooking preparations. Close by them was a garden of gourds, and other Indian vegetables, and the lady was surprised at seeing her servant coolly walk into this garden, and commence gathering first of one kind of vegetable then of another, till his hands were full, when he went towards the fire and began cutting them up. On this his mistress called him, and told him not to forget to pay for all he had taken from the garden, when the owners should come, which they would most certainly at the time of watering the plants. The man smiled, and said that they would not require payment. Then the lady tried to explain that it was stealing to take the property of another without payment. He smiled again, and with a most truthful expression replied in his broken English, "That no stealing, ma'am; that one custom in my country. Travelling this way, take what we want, but no carry away." The men belonging to the garden soon after appearing, the servant told them, in his native tongue, how his mistress accused him of stealing, on which they all seemed much amused. This had evidently been the habit of their country from time immemorial, and they had no desire or thought of change, but were contented in all things as their fathers had done before them. The verses already quoted, with some others in the New Testament, coming to the traveller's mind, she felt assured that this was a very ancient custom, not only in India but also in the Holy Land, the land of the Bible. In Matt. xii. 1, Mark ii. 23, and Luke vi. 1, it is recorded that the disciples passed through the cornfields, plucked the ears of corn, and did eat, rubbing them in their hands. Our Lord did not rebuke them; they might eat, but not carry away.[b]

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trifles, and true in important things. Trifles make up existence."—*Weber.*
b Dr. Turner.

travellers' refreshment

a Ma. xii. 1; Mk. ii. 23; Lu. vi. 1.

"S. Cyric complains that, in his own days, reporters came into churches and took down sermons delivered extemporaneously, and published them without being revised by the preacher (*de Adorat.* viii. 267). Let them come, he says, into the vineyard of the Ch., and eat grapes to their fill at their own pleasure; but let them not put them into their own vessel, and carry them away to market for their own gain. Might not this text be thus applied to some in our own age?"—*Bp. Wordsworth.*

In talking of travelling in England, *Wordsworth*, the poet, said that he always used to travel on the top of the coach, and still prefers it. He has got, at different times, subjects for poems by travelling thus.

"That man is not poor who has the use of things necessary."-*Horace.*

b Bibl. Treas.

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CHAPTER THE TWENTY-FOURTH.

divorcement

1—4. (1) **divorcement,**[a] the usage was too deep-rooted to be abolished, therefore Mos. put it under careful regulations. See our Lord's teaching.[b] The writing of a bill made it a formal act, not one done in mere passion.

A Jewish writing of divorcement.—The following common form of such a writing illustrates the above. See Maimonides and Lightfoot. "On the day of the week A., in the month B., in the year C., from the beginning of the world, according to the common computation in the province of D., I, N., the son of N., by whatever name I am called, of the city E., with entire consent of mind, and without any compulsion, have divorced, dismissed, and expelled thee—thee, I say, M., the daughter of M., by whatever name thou art called, of the city E., who wast heretofore my wife; but now I have dismissed thee—thee, I say, M., the daughter of M., by whatever name thou art called, of the city E., so as to be free, and at thine own disposal, to marry whomsoever thou pleasest, without hindrance from any one, from this day for ever. Thou art therefore free for any man. Let this be thy bill of divorce from me, a writing of separation and expulsion according to the law of Moses and Israel.

"Reuben, son of Jacob. Witness.
"Eliezer, son of Gilead. Witness."

the newly married exempt from war

5. This exemption helped to attach sanctity to the marriage-tie, and to impress on the people that its duties must not readily be evaded. The honourable observance of marriage duty lies at the foundation of family and social morals.

The rival claims of home and country.—I. From this rule it is clearly implied that a man should be a good patriot and citizen; and, if needs be, contend for national liberty. II. It is also clear that the duties of the patriot must, upon occasions and within certain limits, be superseded by those of the husband. Apply—1. To those who sacrifice the claims of home to public engagements; 2. To those who unreasonably neglect public duty for the sake of domestic comfort.

Spartan patriotism.—A Lacædemonian mother had five sons in a battle that was fought near Sparta, and, seeing a soldier that had left the scene of action, eagerly inquired of him how affairs went on. "All your five sons are slain," said he. "Unhappy wretch!" replied the woman; "I ask thee not of what concerns my children, but of what concerns my country." "As to that, all is well," said the soldier. "Then," said she, "let them mourn that are miserable. My country is prosperous, and I am happy."[a]—*American patriotism.*—A poor soldier came down from Indiana to West Virginia in the early part of the war, and, alas! too soon lay bleeding at the root of a tree in the midst of the battle. His comrade bowed over him to give him a drink from his canteen. He pronounced the name of mother and of Jesus with fast-failing breath, and when a squadron of cavalry dashed passed, bearing the dear old banner, pushed his comrade away faintly screaming, "Follow that flag!" choosing to die alone that it might not fall. Heroic boy! well did he illustrate

a It appears that the practice of divorces was at this early period very prevalent amongst the Is., who had in all probab. become familiar with it in Egypt."—*Lane.*

b Mat. v. 31, 32, xix. 3—9.

Fr. Lat. *dis*, and *vertere* to turn.

Tim. Cruso, Serms. 2.

"God in His law is tender-hearted towards women, although in the same code He is severe against their sins."—*Bp. Wordsworth.*

"Who would not bleed with transports for his country, tear every tender passion from his heart, and greatly die to make a people happy?"—*Thomson.*

"What pity is it that we can die but once to serve our country."—*Addison.*

a *Percy.*

the spirit which animated that host, a million strong, which saved the nation.[b]

6. nether or **upper millstone,**[a] refer. to the *handmill* with which corn was ground for daily consumption. The removal of either stone would prevent work. Similarly to take a man's tools prevented his working so as to pay his debts.[b] For precept in the same spirit, *see* Ex. xxii. 25, 26.

The hatred of oppression.—

But shall I reverence pride, and lust, and rapine?
No. When oppression stains the robe of state,
And power's a whip of scorpions in the hands
Of heartless knaves, to lash th' o'erburthen'd back
Of honest industry, the loyal blood
Will turn to bitterest gall and th' o'ercharged heart
Explode in execration.[c]

7. maketh merch. of him,[a] *see on* Ex. xxi. 16. Treat him as a slave. **shall die,** bec. he has endeavoured to debase a brother, by taking his Divine birthright of freedom.

The origin of the slave trade.—It will to some appear singular that the slave trade should have originated in an act of humanity; yet such was the fact, and exhibits an instance of one of the best and most humane men being guilty of cruelty, when his mind was under the influence of prejudice. Barthelemi de las Casas, the Bishop of Chiapa, in Peru, witnessing the dreadful cruelty of the Spaniards to the Indians, exerted all his eloquence to prevent it. He returned to Spain, and, pleading the cause of the Indians before the Emperor Charles V. in person, suggested that their place as labourers might be supplied by negroes from Africa, who were then considered as beings under the proscription of their Maker, and fit only for beasts of burden. The emperor, overcome by his forcible representations, made several regulations in favour of the Indians; but it was not until the slavery of the African negroes was substituted, that the American Indians were freed from the cruelty of the Spaniards.[a]

8, 9. (8) **plague,** used in general sense of disease, here poss. with allusion to the contagiousness of leprosy.[a] Full regulations given Le. xiii., xiv. (9) **Miriam,** sister of Mos., Nu. xii. 10, a special warning against disobedience.

The voices of the past.—I. We are often exhorted to remember; and are told that these things happened to us as examples. "Remember Lot's wife," etc. II. Obedience to this rule will convert past history into a storehouse of instruction, warning, and encouragement. III. Our own past should not be voiceless. IV. That event of the past in which we are most interested is the death of Christ. What does it teach us?

The past, present, and future.—The past, in truth, still lives to us, and, connected by the slight ligament of the present moment, is all that really does. The future does not live as yet. The past is the region, properly speaking, of fact—pleasing or painful, of aspect benign or frowning, chiefly as we ourselves have made it; over it imagination has little power. As to the future, we live only in imagination—"that forward delusive faculty," as Butler calls it, "ever obtruding beyond its sphere"—and the counterpart of that future will never live in reality: it is, in truth, as much a land of shadows as any other in the realms of that great

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b C. D. Foss.

pledges

a "The upper stone being concave, covers the nether like a lid; and it has a small aperture through which the corn is poured, as well as a handle by wh. it is turned." —*Crit. Com. in loc.*

b Ja. ii. 5—8; Pr. xix. 17.

c Shes.

man-stealing

a Ge. xxxvii. 28, xliv. 16.

"We further reprobate, by our Apostolic authority, all the above offences (traffic in slaves and holding them in slavery) as utterly unworthy of the Christian name."—*Pope Gregory XVI.*

"Jove fix'd it certain, that whatever day makes man a slave, takes half his worth away."—*Pope.*

a Percy.

leprosy

a "Leprosy was the symbol of sin, most often the theocratic punishment, the penalty for sins committ. against the theocracy, as in case of Miriam, of Gehazi, of Uzziah."—*Trench.*

"Late observations have shown that under many circumstances the magnetic needle, even after the disturbing influence has been removed, will continue wavering, and require many days before it points aright, and re-

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mains steady to the pole. So is it ordinarily with the soul, after it has begun to force itself from the disturbing forces of the flesh and of the world."—*Coleridge.*
Life is divided into three terms: that wh. was, wh. is, wh. will be. Let us learn from the past to profit by the present, and from the present to live better for the future.
b H. Rogers.

enchanter. And even if we prefer to gaze on the unknown future rather than on the familiar past; if its very mask piques our curiosity, and leads us to speculate on what is behind it, it may yet be naturally expected (instead of our being wholly taken up with greeting a new acquaintance of whom we at present know nothing), that we should at least dwell with pensive and grateful retrospect on the many blessings the Old Year has brought us, if we have been happy in it; or if we have had our trials and sorrows, that we have been brought safely through them, and that at least so much of the more toilsome, hazardous parts of life's pilgrimage will have to be traced no more; or if we have fallen into grievous errors, that we should take that happy moment for penitently confessing them, thanking God that they have not been our ruin, and resolving to walk more warily for the time to come; in a word, that we should let the present be the meeting-place of the past and the future, and allow the lessons of severe experience to chastise and instruct the anticipations of what is to come.[b]

lending

10—13. (10) **go into his house,** and so humiliate him by seeing his poverty.[a] **pledge,** article to be held until repayment of a loan. The creditor would decide whether the pledge offered was adequate. (12, 13)[b] These *vv.* assume that the poor man had nothing to offer in pledge but the garment he wore by day, and used as coverlet by night. **righteousness,** right, acceptable conduct, manifesting proper charity and consideration.

a "Or perhaps there is some little monument of his better days, wh. he reserves to console his misery, wh. he would not wish the person from whom he implores aid to see, lest he should demand that in pledge, and either, if denied, refuse relief, or by tearing away this sacred relic, embitter his distress."—*Graves.*

b Paxton, i. 287; *Thomson, L. and B.* 132, 322.

The influence of poverty.—Alone in the garret of a dilapidated house, within a wretched room, stretched on a pallet of straw, covered only by some scanty filthy rags, with no fire in the empty chimney, and the winter wind blowing in cold and fitful gusts through the broken, battered window, an old woman lay, feeble, wasted, grey. She had passed the eleventh hour: the hand was creeping on to the twelfth. It was important to turn to the best account the few remaining sands of life; so I spoke to her of her soul, and told her of a Saviour, urging her to prepare for that other world on whose awful border her spirit was hovering. She looked; she stared; and, raising herself on her elbow, with chattering teeth and ravenous look exclaimed, "I am cold and hungry!" Promising help, I at the same time warned her that there was something worse than cold or hunger; whereupon, stretching out a naked and skinny arm, with an answer, which, if it did not satisfy the reason, touched the feelings, she said, "If you were as cold and as hungry as I am, you could think of nothing else."[c]

c Dr. Guthrie.

justice

14—18. (14) **hired servant,** *see on* Le. xix. 13. (15) **at his day,** *etc.*,[a] at close of each day: short terms of payment are necess. for manual labourers, who are usually dependent on day's wage for day's food.[b] (16) This injunction is intended to regulate decisions of earthly judges. God may visit sins of fathers on childr., but earthly rulers must not try to do so.[c] (17) **pervert,** turn aside, *see* Ex. xxii. 21, 22, xxiii. 9.

a "In E. hired servants are paid every day. No one works after the sun goes down, even in winter."—*Jamieson.*
b Je. xxii. 13; Mal. iii. 5; Job xxxi. 13—22; Ja. v. 4.
c 2 K. xiv. 6; Ez. xviii. 20.

The memorable deliverance.—I. The deliverance obtained. They were redeemed from Egypt. So Christ delivers us from—1. The curse of the law; 2. The bondage of sin; 3. The tyranny of Satan; 4. The evils of the world. II. The deliverer described. Redemption—1. Originally proceeds from the mercy and love of

God; 2. Is meritoriously procured by Christ; 3. Is personally realised by the power of the Holy Ghost. III. The remembrance enjoined — 1. Grateful; 2. Affectionate; 3. Obedient; 4. Perpetual.

A Swedish youth.—A gentleman of Sweden was condemned to suffer death, as a punishment for certain offences committed by him in the discharge of an important public office, which he had filled for a number of years with an integrity that had never before undergone either suspicion or impeachment. His son, a youth about eighteen years of age, was no sooner apprised of the affecting situation to which his father was reduced, than he flew to the judge who had pronounced the fatal decree, and, throwing himself at his feet, prayed that he might be allowed to suffer in the room of a father whom he loved, and whose loss he thought it was impossible for him to survive. The magistrate was amazed at this extraordinary procedure in the son, and would hardly be persuaded that he was sincere in it. Being at length satisfied, however, that the young man actually wished to save his father's life at the expense of his own, he wrote an account of the whole affair to the king; and his majesty immediately sent orders to grant a free pardon to the father, and to confer a title of honour on his son. The last mark of royal favour, however, the youth begged leave with all humility to decline; and the motive for the refusal of it was not less noble than the conduct by which he had deserved it was generous and disinterested. "Of what avail," exclaimed he, "could the most exalted title be to me, humbled as my family already is in the dust? Alas! would it not serve but as a monument to perpetuate in the minds of my countrymen the remembrance of an unhappy father's shame!" His majesty, the king of Sweden, actually shed tears when this magnanimous speech was reported to him; and, sending for the heroic youth to court, he appointed him to a confidential office.

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"Manufactures, trade, and agriculture, naturally employ more than nineteen parts of the species in twenty; and as for those who are not obliged to labour, by the condition in which they are born, they are more miserable than the rest of mankind, unless they indulge themselves in that voluntary labour which goes by the name of exercise." — *Addison.*

"Some relaxation is necessary to people of every degree; the head that thinks, and the hand that labours must have some little time to recruit their diminished powers."—*Gilpin.*

19—22. (19) **shall be for . . widow,**[a] these constitute the poor, for whom such gleanings made good provision, Le. xix. 9, xxiii. 22. (20) **beatest thine olive,** fruit of this tree obtained by striking the branches with long poles. (21) The bunches were severed by a hook, and caught in hands of the vintager.[b]

Gleaning a Divine ordinance.—I. The privilege of gleaning, as accorded to the Jews: "freely they had received" of God, and "freely they were to give." II. The far higher grounds of this privilege as existing amongst us. Let it be recollected from what misery we have been redeemed. And can we find a stronger argument than this for liberality to the poor? Learn—1. As gleaners, avail yourselves of your privilege; 2. As proprietors, perform the duty that is here enjoined you.[c]

Nothing lost with God.—When man reaps there is something for the gleaner's hands behind him. He shakes out many kernels for the soil, and drops many heads of wheat for the gleaner. But when God reaps he loses not one kernel, and drops not one single heavy head of grain. And whatever that is good has been taken from you—every straw, and every kernel, and every head—shall be garnered. Only that will remain in the earth which you would fain give to the earth, while that which the earth claims, and must have if it live, awaits you. Great are the joys that are before you, but they do not lie level with the earth. Great are the joys to which we are to come; we are travelling up to them.[d]

the portion of the friendless poor

a Ru. ii. 14—16.
b Le. xix. 9; De. xv. 10; Ps. xli. 1. *v.* 20. *Paxton,* i. 189; *Thomson, L. and B.* 56.
c C. Simeon, M.A. "Economy is the parent of integrity, of liberty, and of ease; and the beauteous sister of temperance, of cheerfulness, and health: and profuseness is a cruel and crafty demon, that gradually involves her followers in dependence and debts; that is, fetters them with 'irons that enter into their souls.'" —*Johnson.*
d H. W. Beecher.

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v. 20. These are afterwards gleaned by the very poor, who have no trees of their own; and by industry they gather enough to keep a lamp in their habitation during the dismal nights of winter, and to cook their mess of pottage and bitter herbs.

e *Hurdis.*

Scene in a harvest-field.—

The gleaner follows, and with studious eye
And bended shoulders traverses the field
To cull the scattered ear, the perquisité
By Heaven's decree assigned to them who need,
And neither sow nor reap. Ye who have sown,
And reap so plenteously, and find the grange
Too narrow to contain the harvest given,
Be not severe, nor grudge the needy poor
So small a portion. Scatter many an ear,
Nor let it grieve you to forget a sheaf,
And overlook the loss. For He who gave
Will bounteously reward the purposed wrong
Done to yourselves; nay, more, will twice repay
The generous neglect.[e]

CHAPTER THE TWENTY-FIFTH.

disputes and stripes

a 2 Co. xi. 24. As the scourge was made of 3 thongs, each stroke was reckoned as 3; hence they gave 13, since if they had given 14, they would in fact have given 42.

"In contentions be always passive, never active; upon the defensive, not the assaulting part; and then also give a gentle answer, receiving the furies and indiscretions of the other like a stone into a bed of moss and soft compliance; and you shall find it sit down quietly; whereas anger and violence make the contention loud and long, and injurious to both parties."—*Bishop Taylor.*

"Ye lovers of strife! by whose name shall I call you? I would I might call you brethren; but alas, this heart of

1—3. (1) **controversy,** dispute arising out of some injury done. **justify the righteous,** comp. Ex. xxiii. 7. (2) **worthy to be beaten,** note the idiom, *a son of beating.* **lie down,** the punish. was inflicted with a rod or scourge on the back. Like "the Egyp. *bastinado,* wh. was applied to the bare back of culprit, who was stretched flat on the ground, his hands and feet being held by attendants." (3) **forty stripes,** this limit prevented passionate treatment of a brother as a slave. A whip of 3 cords, laid on 13 times, made 39 strokes.[a]

Flogging for ruffians.—The *Saturday Review* concludes an article on English Ruffianism thus: "It is quite clear that this state of things cannot be allowed to continue, and that it is to be met only by stringent measures. The maximum punishment which a magistrate is entitled to inflict on a man for assaulting his wife is six months' imprisonment with hard labour, and this is obviously a very inadequate punishment for what is really attempted murder. The brute who knocks his wife down with a poker, and then dances upon her with iron-shod clogs, is perfectly aware that the injuries he is inflicting may result in death, but he is bent upon gratifying his wild-beast temper, and is indifferent to the consequences. The usual argument for leniency in such cases is that it is impossible to punish the man without at the same time punishing his wife and family, who are dependent on him for subsistence, and who will be left to starve while he is in prison. It is also said that, if the man is hardly dealt with, he will take his revenge on the woman when he comes out of gaol. There is no doubt some truth in this line of reasoning, but it is obvious that it unduly narrows the question, for the rough does not exclusively confine his attention to his wife. It is necessary that this sort of brutality should be put down, not merely for the sake of those who actually suffer, but for those who may suffer from it, and in the interest of the community generally. The principle to start from is that the punishment of such offences should be such as to deter people from committing them, and it is perfectly evident that the present scale of punishments does not produce this deterring effect. Experience has shown the extremely salutary influence of flogging in checking a kindred

class of crimes—robbery with violence; and there can be very little doubt that the rough who beats his wife and attacks inoffensive persons in the streets is likely to be very much daunted by the prospect of the lash. There is no reason why attempts at murder should not be punished by hanging, except that it is desirable to give the assailant an inducement not quite to kill his victim; but, short of hanging, the punishment should be made as severe as possible. Imprisonment by itself is clearly ineffectual, and though education may, in the long run, produce a favourable effect, the process will necessarily be slow, and something must be done in the meantime to repress the shocking outrages which are continually occurring. There can be very little doubt that what is wanted is a periodical flogging—say, once a fortnight—in addition to imprisonment and hard labour."

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yours is not brotherly: I would I might call you Christians; but alas, you are no Christians. I know not by what name I shall call you; for if you were brethren, you would love as brethren; if you were Christians, you would agree as Christians."—*Bp. Jewel.*

4. not muzzle,[a] by putting bag on mouth, or tying up neck (comp. bearing-rein of horses), so preventing beast fr. eating while he worked. Wheat, barley, and rice were not thrashed in Judæa, but beaten out by the feet of oxen.

work and wages

Work and wage.—I. Expound the law, Pr. xii. 10. II. Apply the principle (*see* 2 Thess. iii. 10), and note that the converse is also true. We have the highest authority (*see refs.*) for applying this law to ministerial support, Lu. x. 7. Man's highest work, involving the highest qualifications, should be adequately remunerated. Learn:—A lesson for niggardly churches.

[a] 1 Co. ix. 9—11; 1 Ti. v. 18. See also *Paxton*, i. 151; *Roberts*, 120; *Robinson*, *Bib. Res.* ii. 77, iii. 6.

Remuneration.—When John Wesley was about leaving England for Georgia, as a missionary to the Indians, an unbeliever said to him, "What is this, sir? are you one of the knights-errant? How, pray, got Quixotism into your head? You want nothing; you have a good provision for life, and are in a way of preferment; and must you leave all to fight windmills, to convert savages in America?" He replied, "Sir, if the Bible be not true, I am as very a fool and madman as you can conceive; but if it is of God, I am sober-minded. For He has declared, 'There is no man who hath left house, or lands, or brethren, for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come everlasting life.'" "Manifold more." We reckon a hundred per cent. to be large profits, but here it is manifold, one evangelist says a hundredfold. Any sacrifice from love to Christ is sure to bring reward; not in kind, it may be, but none the less certain. In that which maketh really rich, there will be ample compensation—spiritual peace, joy, and growth. Christ sees to it that no one shall be a loser by Him, and that whatever is renounced for Him shall be a great deal more than made good. Who ever had more relatives than the apostle Paul? Wherever he laboured he won brethren and sisters to himself. "Salute Rufus chosen in the Lord, and his mother and mine." Many a witness for Jesus, banished from his kindred, finding that his foes are they of his own household, rises up to say that he has met with more than a father's or mother's, more than a brother's or sister's tenderness. "Yea, He shall so provide for you," writes John Fryth, from the Tower of London, where he was prisoner in 1532, "that ye shall have an hundred fathers for one; an hundred mothers for one; an hundred houses for one; and that in this life, as I have proved by experience; and after this life, everlasting joy with Christ our Saviour."

Robt. Hall, being applied to by a church for advice in the selection of a minister; on finding that the stipend offered was totally inadequate, recommended that the post be offered to Gabriel the archangel, since he might possess the qualities they desiderated, and would be able to find himself in board and lodging.

"We shall reap as plentifully as we sow; and at the great day of retribution we shall find that besides the general collation of happiness, peculiar coronets of glory are prepared for eminent saints."—*J. Norris.*

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widows

a Ru. iv. 1—13; Ma. xxii. 23—26.

"This law of levirate marriage is not peculiar to the Jews, but is found in all essential respects the same amongst various Oriental nations, ancient and modern; it exists at present amongst S. African tribes, the Arabians, Druses, and tribes of the Caucasus." — *Spk. Comm.*

v. 5. *Dr. J. Donne, Wks.* v. 255; *J. Turner, Boaz and Ruth.*

b Paxton, ii. 92; *Thomson*, 649.

"It is a great mistake to suppose that a woman with no heart will be an easy creditor in the exchange of affection. There is not on earth a more merciless exacter of love from others than a thoroughly selfish woman; and the more unlovely she grows, the more jealously and scrupulously she exacts love to the uttermost farthing." — *Mrs. Stowe.*

c Dr. Cox.

unholy intervention

v. 11. *W. Weston*, 3 *Serms. on Rebellion.*

a "A good end, but not to be attained by immodest means (Ro. iii. 8; *cf.* 2 Ti. ii. 5). This prohibition is connected with the preceding law, and guards ag. possible result of a shameless presumption

5—10. (5) **husband's brother,** *etc.*,[a] traces of this law found in Ge. xxxviii. 8. It is based on the right of the firstborn son to keep the family name in his line. (9) **loose his shoe,**[b] *etc.*, planting the foot on a thing was symbol of taking possession and rule, so loosing the shoe was symbol of renunciation; both acts mentioned here are strong expressions of ignominy and contempt in E. The shoe was kept by the magistrate as evidence of the transaction.

Widows and brothers of deceased husbands.—The law of Moses provided that the brother of a man who had died without issue, and whose wife survived him, should marry the widow, and raise up seed in his name; and the firstborn son of such a union should be considered as the son of the deceased brother, and succeed to his inheritance. If the brother refused, the woman was to complain to the elders of the place where she lived, who were to summon the refuser, and on his persisting, the woman was to take off his shoe, and spit before him, or, as many authorities have it, in his face; after which she was at liberty to be married to another man. When there were several brothers, the Mishna states, that upon the refusal of the eldest, application was to be made to the rest; and if none would comply, the first was obliged either to marry the widow, or to submit to the prescribed indignity. By the Gemara, both the obligation and liberty of marrying the wife of a deceased brother are restricted to the eldest of the surviving brothers. By the practice of the modern synagogue this part of the law is abolished by the rabbis compelling their disciples to refuse compliance with the precept. The ceremony of release from the obligation is performed before three rabbis and two witnesses, after the morning prayers in the synagogue. The man puts on a shoe, and the woman repeats, "My husband's brother refuses to raise up unto his brother a name in Israel; he will not perform the duty of my husband's brother." The brother says, "I like not to take her." Then the woman unties the shoe with her right hand, throws it on the ground, spits before him, and says, "So shall it be done unto that man that will not build up his brother's house, and his name shall be called in Israel, 'The house of him that hath his shoe loosed.'" The persons present then exclaim three times, "His shoe is loosed." The woman then receives a certificate from the chief rabbi, who declares her at liberty to marry another.[c]

11, 12.[a] A shameful and mutilating act is here referred to, peculiarly heinous to Jewish mind, as taking away hope of offspring fr. a man. (12) **cut off hand,** only punishment by mutilation enjoined by law of Mos. *See*, however, Le. xxiv. 19, 20.

Sin working punishment.—The deaths in the New Forest by chance arrow-wounds of Rufus, of the Conqueror's youngest son Richard, and also of the illegitimate son of Duke Robert, were looked upon by Saxon peasants as the result of Divine vengeance upon the family whose ancestor had wantonly and barbarously laid the country waste in order to provide himself with a hunting-ground.—*On severity in punishment.*—

See they suffer death:
But in their deaths remember they are men;
Strain not the laws, to make their tortures grievous.

Lucius, the base degenerate age requires
Severity and justice in its rigour.
This awes an impious, bold, offending world,
Commands obedience, and gives force to laws:
When by just vengeance guilty mortals perish,
The gods behold their punishment with pleasure,
And lay the uplifted thunderbolt aside.[b]

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in women, consequent on the right given to women in that enactment."—*Bp. Wordsworth.*

b Addison.

13—16. (13) **divers weights,** lit. *a stone and a stone,* one just and one false, one light and one heavy. Stones were anciently used as weights.[a] (14) **measures,** *lit.* an *ephah,* the standard measure of the Jews.

Divers weights.—I. A law of trade morality. Dishonest traders in all times and lands. Hence our court leet, etc. II. It may be applied to those who are dishonestly partial in their transactions. He keeps divers weights who has one kind of justice for the powerful, another for the weak; one kind of manners for the rich, another for the poor; one kind of speech at one time, and different at another.

Genuine repentance.—A poor woman went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day when the minister, according to his custom, went among his hearers, and called upon the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all that he had delivered. "But one thing," said she, "I remembered—to burn my bushel." A doer of the Word cannot be a forgetful hearer.—*The respectability of honesty in trade.*—It is remembered, as one of the liberal axioms of George III., that "no British subject is by necessity excluded from the peerage." Consistently with this sentiment, he once checked a man of high rank who lamented that a very good speaker in the court of aldermen was of a mean trade by saying, with his characteristic quickness, "What signifies a man's trade? A man of any honest trade may make himself respectable if he will."

weights and measures

a "Stones are frequently used still by E. shopkeepers and traders, who take them out of the bag and put them in the balance. The man who is not cheated by the trader and his bag of divers weights, must be blessed with more acuteness than most of his fellows."—*Roberts.*

vv. 14—16. *T. St. John, Serms.* i. 331.

"To be honest, as this world goes, is to be one pick'd out of ten thousand."—*Shakespeare.*

"The man who pauses on his honesty, wants little of the villain."—*Martyn.*

17—19. (17) **what Amalek did,** some peculiar aggravation in their conduct; this not narrated in Ex. xviii. 14. The general kindness and considerateness of Mos.' law must not lead the people to forget that they were *executors of Divine judgment.*[a]

Punishment, if slow, is sure.—Though God hath leaden feet, yet He hath iron hands. The longer He is before He strikes, the heavier the blow will be when He strikes. Patience is the proper purchase of the blood of Christ. There was no patience under the first covenant. God did not wait for the angels nor for Adam; but as soon as ever they had sinned, He throws the one out of Paradise, the other into hell. But for us sinful sons of Adam, God for Christ's sake tarrieth, and waiteth our conversion. Oh! let us not sin against the merit of Christ's blood. For God to wait our conversion is a mercy; the greater mercy is, when He gives us grace to make a holy use of His patience, to make His patience our salvation, and to be led to repentance by it.[b]

the doom of Amalek

a 1 Sa. xv. 3, 32, 33.

v. 17. *R. W. Dibden, M.A., Serms.* 270, see also *Paxton,* ii. 288.

"Resentment is, in every stage of the passion, painful, but it is not disagreeable, unless in excess; pity is always painful, yet always agreeable; vanity, on the contrary, is always pleasant, yet always disagreeable."—*Home.*

b E. Calamy.

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CHAPTER THE TWENTY-SIXTH.

firstfruits

a "When a man went into the field or vineyard, he was to mark that fruit which he observed most forward, and to lay it by for firstfruits, wheat, barley, grapes, figs, pomegranates, olives, and dates, some of each sort must be put in a basket, with leaves between them, and so presented to God." — *Mat. Henry.*

Bourdaloue, Sers. Fêtes, ii. 200. "It was not enough to feel thankfulness, it was necessary to make a public declaration and open profession of it, both by word and deed, in God's house."- *Bp. Wordsworth.*

b *C. Simeon, M.A.*

1—4. (2) **first of all the fruit,**[a] of field and tree. This private and personal offering to be disting. fr. that enjoined Ex. xxii. 29; Le. xxiii. 10; Nu. xviii. 8. In Canaan the Is. were to regard themselves as God's tenants at will, and acknowledge this by sort of rent or tribute of firstfruits. **basket,** made of osier, peeled willow, or palm leaves, and carried on shoulder. These firstfruits became property of officiating priest, after presentation before the altar.

Gratitude to God enforced (*vv.* 3—6).—We shall—I. Point out our duty in reference to the mercies we have received. For this purpose we ought—1. To review them frequently; 2. To requite them gratefully. II. Recommend it to your attention. It is—1. A universal; 2. A reasonable; 3. A delightful, duty.[b]

Bishop Hutton.—While Dr. Hutton, Bishop of Durham, was once travelling between Wensleydale and Ingleton, he suddenly dismounted, delivered his horse to the care of one of his servants, and retired to a particular spot, at some distance from the highway, where he knelt down, and continued for some time in prayer. On his return, one of his attendants took the liberty of inquiring his reason for this singular act; when the bishop informed him, that when he was a poor boy, he travelled over that cold and bleak mountain without shoes or stockings, and that he remembered disturbing a cow on the identical spot where he prayed, that he might warm his feet and legs on the place where she had lain. His feelings of gratitude would not allow him to pass the place without presenting his thanksgivings to God for the favours He had shown him.

grateful memory of the past

5—11. This solemn liturgical formula kept in mind the relig. significance of this gift of firstfruits. It was voluntary acknowledg. of grace received. (5) **Syrian . . perish,**[a] or a wandering Syrian, *lit.* Aramæan, prob. in allusion to Jacob, who lived years, and whose childr. except Benjamin, were born at Padan-Aram, in Syria. **down into Egypt,** Ge. xlvi.

a Chaldee trans., "Laban the Syrian sought to destroy my father." Arabic trans., "had almost destroyed him." So some Targums, Luther, Vulg., etc.

Duties and privileges.—We have here enjoined—I. A verbal acknowledgment of the trials and deliverances of the past. II. A substantial recognition of the goodness of God. III. An exhortation to rejoice in present possessions and privileges. Learn the duty—1. Of thankfulness; 2. Of cheerfulness.

vv. 9, 10. *Dr. W. Berriman, A Ser.*

A clergyman and merchant.—A poor Welsh clergyman had been noticed by a wealthy London merchant, and received an occasional invitation to dinner. After a time, wishing to improve his circumstances, he set up a boarding-school, and was thereby enabled to obtain a bare maintenance for himself and family: while, from unforeseen events, the merchant became reduced in his circumstances. No sooner did this sad reverse become known to the poor honest Welshman, than he hastened to evince his grateful feelings for the former kindness of the merchant. He sent for one of his sons, and boarded and educated him until he was of age to go out in life. A friend of the merchant afterwards met him, and inquired after his tried friend, the Welsh clergyman. With some emotion he informed the friend, that he

v. 10. *G. N. G. Lawson, M.A., Serms.* 38.

On stretching out the arm, *Roberts*, 120.

had recently travelled some miles on foot in order to pay a tribute of respect to him, and to his great grief found he had lately departed this life. "But," said he, "his memory shall be cherished while my life and reason last."

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12—15. (12) **end of tithing,**[a] *i.e.* at close of fruit harvest. For first tithe *see* Nu. xviii. 21—24. For second tithe *see* De. xiv. 22, 23—29. As the third year's gifts were at the man's sole discretion he was required to make a subsequent declaration of faithfulness therein. (13) **hallowed,** consecrated, set apart for God. (14) **in my mourning,** as an act of thanksgiving and joy in God, mourning must not be associated with it. In time of sorrow and Is. regarded as unclean.[b] **unclean use,** or "not devoted anything which was unclean," so unworthy of Div. acceptance. **for the dead,** to feast mourners at funerals, no allus. to putting food on tombs.

Exact obedience.—Mr. Rogers, one of the Puritan ministers, was remarkable for seriousness and gravity in every society to which he was introduced. A gentleman, in company with him and some other persons, once said to him, "Mr. Rogers, I like you and your company very well, only you are too precise." "Oh, sir," replied the good man, "I serve a precise God." Important as this idea is, we should yet remember that gravity ought to be enlivened by holy cheerfulness, if we would recommend religion to others.—*Sincere obedience.*—A soul sincerely obedient will not pick and choose what commands to obey, and what to reject, as hypocrites do. An obedient soul is like a crystal glass with a light in the midst, which shines forth through every part thereof. A man sincerely obedient lays such a charge upon his whole man, as Mary, the mother of Christ, did upon all the servants at the feast (John ii. 5): "Whatsoever He saith unto you, do it." Eyes, ears, hands, heart, lips, legs, body and soul, do you all seriously and affectionately observe whatever Jesus Christ says unto you, and do it.[c]

tithes

a "A strict fulfilment of the onerous and complicated tithe obligations was a leading part of the righteousness of the Pharisees, Ma. xxiii. 23."—*Spk. Com.*

b Le. xxi. 1, 11; Ho. ix. 4; *Thomson*, 104.

vv. 12, 13. *Dr. H. Hammond, Wks.* iv. 548.

"The secret consciousness of duty well perform'd; the public voice of praise that honours virtue, and rewards it; all these are yours."—*Francis.*

c T. Brooks.

16—19. An earnest exhortation closing up this address, and reminding the people that they were pledged to God. (16) **all thine heart,**[a] this *inward* obedience God esp. required, but it would find expression in keeping outwardly the foregoing social and ceremonial laws. (17) **avouched,**[b] they had accepted God's covenant, and vowed themselves to be His. (19) **high . . nations,** comp. De. iv. 7, 8, xxviii. 1; Ex. xix. 6; 1 Pe. ii. 9.

The mutual relations of God and His people (*vv.* 17, 18).—I. Touch a little at the engagement of a covenanted people—their avouching God. II. Speak a little concerning the engagement of a covenanted God—His avouching them. III. Point out the solemnity of these engagements, both to Him and them.[c]—*Covenanting with God* (*vv.* 17—19).—I. Our covenant engagements. 1. To accept God as our God; 2. To act towards Him as becomes us in that relation. II. Our covenant advantages. God will own us as His people; 2. Bestow on us blessings worthy of that relation: holiness, honour, and happiness.[c]

Real greatness.—Consider, as you should, that the truly great in this world are the truly good, even though their way through life be noiseless as the light and unnoticed as the quiet air, though men profess to know them not, and though no humble stone point to their last resting-places. Walk, if you will, under

true obedience

a Ma. xxii. 36, 37.

b From Lat. *ad vocare*, to call to, to declare positively.

vv. 16, 17. *H. G. Watkins, M.A., A Serm.*, and *v.* 17, *T. Thomson, Serms.* 230.

c R. Erskine, Wrks. viii. 121.

vv. 17—19. *Hon. G. T. Noel, Serms.* 329.

vv. 18, 19. *T. Thomson, Serms.* 246.

c C. Simeon, M.A.

"The great high-road of human

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welfare lies along the old highway of steadfast well-doing; and they who are the most persistent, and work in the truest spirit, will invariably be the most successful: success treads on the heels of every right effort."—*Smiles.*

the lofty dome of St. Paul's Cathedral, or along the melancholy aisles of Westminster Abbey—move over the marble pavement with careful tread and bated breath. As you view the quiet monuments, and dusky banners, and royal mausoleums, upon which the sunbeams throw their tempered and lonely light through the gorgeously painted windows, think of the grand processions, the solemn pomp, the saddened tones of music, the sorrowful splendour which have attended the interment of these mortals, once so proud, so noble, so brilliant, and if you please ponder their greatness. But do not forget that greatness before men is sometimes littleness before God, and that every man who lives only to love God and do good to his fellows, is in the sight of his Maker truly great. It is honour and blessedness the greatest to belong to the army of Jesus Christ—to be holy and loving and faithful, a witness for God, an instructor in His house, a benefactor among men.[d]

d J. E. Rosoman.

CHAPTER THE TWENTY-SEVENTH.

memorial stones and altars

1—8. (1) **elders,** rulers and representatives of the tribes, set prominently bec. their influence would be increased after Mos.' death. (2) **on the day,** at the time. **great stones,**[a] fulfilled, Jos. viii. 30—32; a symbolical act signifying that they took possession of Can. only on terms of the covenant. (3) **all the words,** not the whole law; or even the *résumé* in Deut.; either simply the Decalogue, or an authorised epitome. (4) **Ebal,** now *Imad-el-deen*, ch. xi. 29. (5) **iron tool,** Ex. xx. 25. (6) **whole stones,** such as had not been chipped or broken, keeping up idea of *perfectness*, charac. of Jewish service. (8) **very plainly,**[b] so easily read.

Public inscriptions.—I. Their nature. 1. They were to record the exploits of heroes, or the virtues of the godly; 2. They were copies of the law of God; 3. They were inscribed upon imperishable material. II. The purpose of these inscriptions. 1. A proclamation of Him in whose name and by whose command they took possession of the land; 2. A declaration of the laws by which they were to be governed. Learn:—The entering upon all new relations and possessions to be accompanied by a remembrance of the law of God, and the purpose to obey that law.

An enduring memorial.—The skeleton which the corals secreted during life remains an indestructible record of their existence; for while, with rare exceptions, the bones of the higher animals vanish after a few years from the surface of the earth, the stone-polyp, firmly rooted to the spot which it occupied while alive, marks the lapse of centuries, and seems to bid defiance to all time. The coral reefs of the primitive world form a conspicuous portion of the earth-rind; and as they are frequently situated in the depths of continents, or beyond the limits of the polar circle, lead us back to times when tides broke against the mountains of Switzerland, or the shores of Spitzbergen were washed by a tepid sea. The most ancient monuments erected by man to mark his transient passage on earth—the Pyramids of Egypt, or the temples of Meroë—do not reach, perhaps, beyond fifty or sixty centuries; but here we have ramparts to which

a "Stones and even rocks are seen in Egy. and penin. of Sinai, containing inscriptions made 3,000 yrs. ago, in paint or plaster, of wh., owing to the serenity of the climate, the coating is as firm, and the colour as fresh, as if it had been put on yesterday."—*Jamieson.*

b "Not very finely, to be admired by the curious, but very plainly, that he who runs may read it."—*Mat. Henry.*

vv. 4—8. *Thomson, L. and B.*, 471, says, "I have seen numerous inscriptions of this kind of writing more than 2,000 years old, and still as distinct as when it was first inscribed on the plaster."

the great wall of China is a pigmy, erected at periods separated from the present time by an incalculable series of ages.[c]

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c *Hartwig.*

9—13. (9) **the priests,** poss. they addressed portions of the audience. Comp. address of Apostles at Pentecost.[a] (12) **Gerizim,**[b] now *Jebel-et-Tur*, De. xi. 29. These tribes were descended fr. the two wives, Leah and Rachel. (13) Four of these were descended fr. the handmaids, Zilpah and Bilhah. Reuben is added bec. he had lost his right of primogeniture; and Zebulun as being Leah's youngest son.

Ebal and Gerizim

a Ac. ii. 14.

b "These long rocky ridges lay in the province of Samaria, and the peaks referred to were near Shechem (Nablous), rising in steep precipices to the height of about 800 ft., and separated by a green, well-watered valley, of about 500 yards wide." *Crit. Com. in loc.*

Man who bless or curse.—I. Although in this case the work of blessing or cursing was one to which the various tribes were Divinely appointed, it is instructive to notice the nature of the selection in relation to the history of the tribes and character of their founders. II. Observe how men ascend the mount of wealth, knowledge, power, etc., and become the source of blessings or curses to the people who stand below. Learn—To seek God's grace, that as we ascend the hill of life we may be sources of blessing to others.

Man and his master.—"When you see a dog following two men," says Mr. Ralph Erskine, in one of his sermons, "you know not to which of them he belongs while they walk together; but let them come to a parting road, and one go one way, and the other another way, then you will know which is the dog's master. So at times, religion and the world go hand in hand. While a man may have the world and a religious profession too, we cannot tell which is the man's master, God or the world; but stay till the man come to a parting road: God calls him this way, and the world calls him that way. Well, if God be his Master, he follows religion, and lets the world go; but if the world be his master, then he follows the world and the lust thereof, and lets God, and conscience, and religion go."

vv. 11—13. *G. W. Woodhouse, M.A., Serms.* ii. 239.

As to the distinctness with which such a proclamation would be heard on the spot, see *Thomson, L. and B.*, 471; *Bonar, Land of Promise*, 371; *McCaul on Colenso*, 30, 31.

14, 15. (14) **the Levites,** they only were to speak, and the *Amen* to the blessings came only fr. side of Gerizim; the *Amen* to the cursings only from Ebal. (15) **graven, molten,**[a] graven in wood, molten in metal. Molten images appear, however, to have been afterwards improved, and adorned with the graver. **secret place,** set apart as a shrine. This command covers private as well as public cases of image worship.

the curses

idolatry

a Ex. xx. 4, 23, xxxiv. 17; Le. xxvi. 1; De. iv. 16, 23; *Roberts*, 121.

Secret sins.—I. That many who seem to be outwardly moral are addicted to sin of various kinds in private. II. The secret sin is, of all others, that which most damages the moral nature of man. III. Knowing their power all will say Amen! to a curse pronounced upon them. IV. If we would pronounce the curse should we not offer the prayer for deliverance?

v. 15. *A Serm.* by *B. Camfield.*

Besetting sin.—The bosom sin in grace exactly resembles a strong current in nature, which is setting full upon dangerous shoals and quicksands. If in your spiritual computation you do not calculate upon your besetting sin, upon its force, its ceaseless operation, and its artfulness, it will sweep you on noiselessly, and with every appearance of calm, but surely and effectually to your ruin. So may we see a gallant ship leave the dock, fairly and bravely rigged, and with all her pennons flying; and the high sea, when she has cleft her way into it, is unwrinkled as the brow of childhood, and seems to laugh with many a twinkling smile; and when night falls, the moonbeam dances upon

"The dragon is the first great symbol of sin, and, with numerous variations, runs through mythology and art. The serpent is also a frequent emblem. A snake, winding his scaly length round and round a globe, represents the universality of sin."

"The eye is so delicately fine in its construction,

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and so exceeding tender in its susceptibilities, that the minutest particle of dust occasions the greatest pain; so it is with the soul of the man which has been born again of the Spirit. The least commission of sin or neglect of duty gives it instant pain and discomfort."—*J. Bate.*

b Dr. Goulburn.

the wave, and the brightness of the day has left a delicious balminess behind it in the air, the ship is anchored negligently and feebly, and all is then still save the gentle drowsy gurgling, which tells that water is the element in which she floats; but in the dead of the night the anchor loses its hold, and then the current deep and powerful, bears her noiselessly whither it will; and in the morning the wail of desperation rises from her decks, for she has fallen on the shoal, and the disconsolateness of the dreary twilight, as the breeze springs with the daybreak, and with rude impact dashes her planks angrily against the rock, contrasts strangely with the comfort and peacefulness of the past evening. Such was the doom of Judas Iscariot. Blessed with the companionship of our Lord Himself, dignified with the Apostleship, and adorned with all the high graces which that vocation involved, he was blinded to the under-current of his character, which set in the direction of the mammon of unrighteousness, and which eventually ensured for him an irretrievable fall.[b]

filial disobedience

a Ex. xx. 12, xxi. 17; Pr. xxx. 11—17; Ez. xxii. 7; Ma. xv. 4.

v. 16. *Bp. Wordsworth, Christian Boyhood,* i. 209.

There should be a mutual confidence between parent and child; many sins will be prevented by it, much health would be saved by it, and much happiness maintained by it.

16. setteth light by,[a] lightly esteems; disregards, and so disobeys. Reverence for parents alone ensures a true obedience. As thro' our parents we gain our first and best idea of God, dishonour to them dishonours God in our hearts.

Filial disrespect.—I. Observe the nature of the sin denounced. 1. It is not the obstinate rebellion of xxi. 18; 2. It is simply light contemptuous treatment; want of respect; neglect of advice. II. Why is it so denounced? 1. Because of its nature: resistance to authority; manifestation of pride, conceit, selfishness; 2. To what it leads: he who disregards an earthly parent will presently despise the heavenly.

Cambalus.—It is recorded in history, that Cambalus, a young gentleman of high rank, in the city of Mulgeatum, being out coursing, was waylaid, and in great danger of being robbed and murdered by a banditti who infested that country. Gorgus, his father, happened at that instant to be passing the spot, to whom the son related his danger. The father dismounted from his horse, and entreated the son to ride with all haste into the city; but Cambalus, preferring his father's safety to his own, refused to consent to his proposal. The father entreated him with tears to escape, but the son refused to leave him in danger. While the contest was yet undecided, the banditti approached and murdered them both.

landmarks

a Pr. xxii. 28, xxiii. 10, 11; *Roberts,* 122.

v. 17. *Dr. W. Vincent, Serms.* i. 263. "An upright posture is easier than a stooping one, because it is more natural, and one part is better supported by another; so it is easier to be an honest man than a knave."—*Skelton.*

17. landmark,[a] *see on* De. xix. 14; a secret way of breaking the law of love to our neighbour. Considered so heinous bec. it confused the heritage God gave to each family.

Removing landmarks.—I. A few words about landmarks. They marked the old place of the family in the land. They were results of Divine guidance in dividing the land, etc. II. A few words concerning their removal: arising from a selfish or a proud disregard of a neighbour's position, or from a spirit of oppression. Learn—To respect the will and property of another. He who destroys a will or a conveyance would remove a landmark.

An honest neighbourhood.—Dr. W. Cook Taylor, in his *Notes of a Tour in the Manufacturing Districts of Lancashire,* referring to the Mill of the Messrs. Ashworth, at Turton, says:—"Fruit trees unprotected by fence, railing, or palisade, are trained against

the main wall of the building, and in the season the ripe fruit hangs temptingly within reach of every operative who goes in or out of the mill. There is not an instance of even a cherry having been plucked, though the young piecers and cleaners must pass them five or six times every day, and they are far from being deficient in the natural love for fruit, as I found they were good customers to the itinerant hawkers. Mr. Ashworth's garden is on the side of the factory remote from the house; it is rich in fruits, flowers, and vegetables, but it is absolutely unprotected. A child could scramble through the hedge, and in my school-boy days, I would have thought little of clearing the gate at a leap. The gate, however, is only secured by a latch, and could not, therefore, exclude an infant. Now, this unprotected garden has never suffered the slightest injury or depredation. I know less tempting gardens, secured by high walls, ponderous gates, and a regular apparatus of bolts, locks, and bars, to which man-traps and spring-guns were found necessary as an additional protection."

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"The more honesty a man has, the less he affects the air of a saint." —*Lavater.*

"The blessings not given. No doubt, when the solemnity was enacted by Josh., they ran *mutatis mutandis* in the same formula as the curses, and they were probably delivered alternately with the several corresponding curses."—*Spk. Com.*

18. blind to wander,[a] bec. he fails in consideration for suffering brethren, and increases the distress of those whom God has afflicted.

the blind

a Le. xix. 14.

Men who mislead.—I. It is to be observed that men are very much dependent upon others for guidance in many matters. II. The man who is ignorant of the precise point at which he should aim is as a physically blind man in respect of the path. Therefore to misinform the ignorant is as evil a thing as to mislead the blind. III. The text, therefore, applies to false teachers, whom Jesus calls blind leaders of the blind.

v. 18. *Dr. Jortin, Serms.* i. 1.

A blind sailor.—A few years ago, a meeting was held in Liverpool for the establishment of a society to supply sailors with Bibles. An active agent of the society having moved the first resolution, said, that as he saw so many sailors around him, he should not ask any one to second his motion, but leave it to some one of the sailors. There was a deathlike silence for some moments; but a poor old blind sailor, at the far end of the place, rose, and in a harsh voice said, "Sir, there is not an individual present who has greater reason to second this resolution than the person who now addresses you. Before I had arrived at twenty years of age, I led the van in every species of vice and immorality. Our ship was ordered to the coast of Guinea; a violent storm came on, the vivid lightning flashed around, at last it struck my eyes; from that time to the present I have not beheld the light of day; but, sir, though I was deprived of sight, I was not deprived of sin. I was very fond of having books read to me, but, alas! only bad books. At length, a Scotchman came to my house and said, 'I know you are fond of hearing books read, will you hear me read?' I said I had no objection: he read the book to me. I felt interested; and, at the end of his reading, I said, 'Tell me what book you have read?' 'Never mind,' said he, 'I will come again and read more;' and he came again, and again, and again. At last the tears gushed out from my blind eyes, and I earnestly exclaimed, 'Oh, sir, what book is this?' He said, 'This book is the Bible!' From that time, though blind, I see; I can now discern the way of salvation by a crucified Saviour; from that time to this I have been enabled to follow my Lord; and I second this resolution, knowing the

"All deception in the course of life is, indeed, nothing else but a lie reduced to practice, and falsehood passing from words into things." —*South.*

"Oh! what a tangled web we weave, when first we practise to deceive."—*Sir W. Scott.*

"Of all the agonies in life, that which is most poignant and harrowing—that which for the time annihilates reason, and leaves our whole organisation one lacerated, mangled heart—is the conviction that we have been deceived where we placed all the trust of love." — *Bulwer Lytton.*

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advantages of circulating the sacred volume." Subsequently to this, the poor old man obtained a few shillings a week, which he divided, in various portions, to different religious societies; and gave sixpence a week to a little boy, to read to him the sacred Scriptures, and to lead him about from house to house, and from cellar to cellar, to promote the best interests of others.

perverted justice

a Ex. xxii. 21, 22; De. xxiv. 17; Mal. iii. 5; Ps. lxviii. 5.

It is much easier to get money than to get justice. The world is apt to resent, as a wrong done to its self-esteem, that you should claim anything as a right. It prefers to bestow, as a charity, that which you properly, perhaps, can regard only as a debt.

b H. W. Beecher.

c Dr. Watts.

19. perverteth, *etc.*,[a] taking advantage of desolateness, ignorance, or poverty to turn aside the right.

Justice perverted.—I. Certain cases in which justice may be perverted. 1. The stranger, ignorant of our laws and customs; 2. The widow, too weak or poor to secure legal advice. II. How this may be accomplished. 1. By bribes to judges; 2. By sophistry of advocates; 3. By manufacture of evidence; 4. By perjury. Learn:—In our regard for justice remember that God is just, and will not by any means clear the guilty.

Perverted justice.—As when the insect is caught on the web the spider issues from its hiding-place, and with its long legs rolls the helpless victim over and over, and secures it against the possibility of escape; so when justice becomes perverted, and is caught in the snares that men have set to catch it, it is rolled over and over, and bound hand and foot, by these great human spiders that come out of their holes to prey upon the Divinest qualities of individuals and society.[b]—*The rules of justice.*—It is justice that we honour, reverence, and respect those who are superiors in any kind (Eph. vi. 1, 3; 1 Pe. ii. 17). That we show particular kindness to near relations (Pr. xviii. 17). That we love those who love us, and show gratitude to those who have done us good (Ga. iv. 15). That we pay the full due to those whom we bargain or deal with (Ro. xiii.; De. xxiv. 14). That we help our fellow-creatures in cases of great necessity (Ex. xxiii. 4). That we render reparation to those whom we have wilfully injured.[c]

sins of uncleanness

vv. 22, 23. *Bp. Lake, Serms.* 42.

St. Augustine, in his youth, was in the habit of praying against lust and uncleanness, and secretly desired that God would not hear him. How many, nowadays, like him, pray against sin, but desire not to be heard because of the inward secret love which they have to some particular habituated sins!

a Keach.

20—23. Comp. Le. xviii. 23, xx. 15, etc. Sins arising from unrestrained bodily passion. Heinous as destroying the sacredness of the human body (which is for the Lord) and the family relations.

The heinous nature of sin.—

Sin is composed of nought but subtle wiles,
It fawns and flatters, and betrays by smiles;
'Tis like the panther, or the crocodile,
It seems to love, and promises no wile,
It hides its sting, seems harmless as a dove;
It hugs the soul, and hates when 't vows most love.
It plays the tyrant most by gilded pills,
It secretly ensnares the souls it kills.
Sin's promises they all deceitful be,
Does promise wealth, but pays us poverty;
Does promise honour, but doth pay us shame;
And quite bereaves a man of his good name;
Does promise pleasure, but doth pay us sorrow;
Does promise life to-day, pays death to-morrow.
No thief so vile, nor treacherous as sin,
Whom fools do hug, and take much pleasure in.[a]

assassination

a Ge. ix. 5, 6;

24. smiteth . . secretly, so as to kill him.[a]

The malignancy of revenge.—Revenge from some hateful corner shall level a tale of dishonour at thee which no innocence of

heart or integrity of conduct shall set right. The fortunes of thy house shall totter, thy character which led the way to them shall bleed on every side of it, thy faith questioned, thy works belied, thy wit forgotten, thy learning trampled on. To wind up the last scene of the tragedy, cruelty and cowardice, twin ruffians, hired and set on by malice in the dark, shall strike together at all thy infirmities and mistakes. The best of us lie open there; and trust me, when to gratify a private appetite, it is once resolved upon that an innocent and a helpless creature shall be sacrificed, 'tis an easy matter to pick up sticks enough from any thicket where it has strayed, to make a fire to offer it up with.[b]

25. reward to slay,[a] *see* Ex. xiii. 7, 8.

Schiller's "Robbers."—When *The Robbers* of Schiller was first performed at Fribourg, in the Brisgaw, the youth of that city, moved almost to madness by the ardent and awful scenes which it portrayed, formed the wild design of imitating the hero of the play and his companions. They bound themselves in a confederacy, by the most solemn oaths, to betake themselves to the woods, and live by rapine and plunder, or, as they termed it, to become the exterminating angels of heaven. Fortunately, the plot was discovered by one of the tutors finding a copy of the confederacy, written, it is said, with blood. The parties were all secured, and the future representation of *The Robbers* was prohibited in Fribourg. Such terrible impressions are a wonderful tribute to the energy of Schiller's pen, which, like Rousseau's, may be said to burn the paper.[b]—*The assassin.*—

'Tis bad enough when the assassin stabs
The perishable body, sending man
Unto his dread account all unprepared;
But, oh! 'tis worse when he essays to pierce
The vital principle within the soul—
The principle of virtue, which alone
Could save, through grace Divine, him from perdition.
This, this, indeed, is dire assassination![c]

26. Summing up in general terms of all offences against God's law. The only worthy confirmation of law lies in *obedience* to its commands.[a]

Cheerful obedience.—Obedience, which is a proof of love, must be cheerful, for love obeyeth with delight. It is not a burden to pray, but a pleasure; hard duties become easy to love, and the time seems not long nor tedious. As Jacob, for the love of Rachel: "And Jacob served seven years for Rachel, and they seemed unto him but as one's days," translated as "few days," "for the love he had unto her" (Gen. xxix. 20). Seven years to love seem but as one day. One day in a holy duty to one who wanteth love seemeth as seven days, if not as seven years; which seem to pass away sooner, and with more delight, than one day spent in flesh-displeasing duties, where there is no love to take off the tediousness of it to the flesh.[b]—*Who wrote Deuteronomy?*—Some modern critics have endeavoured to prove that the prophet of later times wrote the last book in the Pentateuch. No doubt, Jeremiah frequently employs words and phrases which are characteristic of Deuteronomy, as those, for instance, occurring in De. xxviii. and xxxii. Those who regard the latter as the work of Moses can explain this. The priest of Anathoth would have

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Ex. xx. 13, xxi. 12, 14.
"If thou must needs have thy revenge of thine enemy, with a soft tongue break his bones, heap coals of fire upon his head, forgive him and enjoy it."—*Sir T. Browne.*
b Sterne.

hired bravos
a De. xvi. 19; Ez. xxii. 12.
b Percy.
"You may be saved *from*, you cannot be saved *in*, your sins One sin, even one! is the 'dead fly, that maketh the apothecary's ointment to stink;'—the fatal leak, which, however small and concealed from the public eye, if not stopped, fills and sinks the ship. Hell enters at the smallest breach of God's law, and the smallest sin is thus an enormous evil."—*Dr. Guthrie.*
c Egone.

rejection of law
a De. xxviii. 15; Je. xl. 3; Ga. iii. 10.
v. 26. *Dr. S. Clarke, Serms.* x. 337; *J. C. Galloway, Serms.* 183; *J. Cochrane, Peculiar Texts, Amen,* 245.
"Moses is truly called *oceanus theologiæ*, the ocean whence all the prophets, since his time, did borrow their divinity. Moses, his pen was the first that ever drew history; for when Alexander the Great took Babylon, his preceptor Aristotle

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was most diligent to preserve and examine the most ancient histories in the Babylonian libraries; and their computations come short of Moses' two thousand years." —*Bp. Hacket.*

b Doolittle.

c Spk. Comm.

made the law his study from his childhood, and his modes of thought and expression would naturally be greatly influenced by that law, and more so than those of the non-priestly prophets. Of all parts of the Pentateuch, Deuteronomy would, in the calamitous days of Jeremiah, come home to the prophet's mind with most frequency and force. The sins there denounced were in Jeremiah's days most rife and gross, the retributive judgments threatened as a consequence were lighting on the people before his eyes; topics of comfort there were none, except those splendid though distant promises, which, in spite of its predominating tone of warning, break so wonderfully through the prophecies of Deuteronomy.[c]

CHAPTER THE TWENTY-EIGHTH.

the reward of obedience

1—6. This chap. contains details of the blessings and curses already treated of. (3) **in the field,** Le. xxvi. 3. (4) **thy body,** *i.e.* thy children.[a] (5) **basket,** word only used besides in De. xxvi. 2; it refers to the basket for carrying articles required for personal uses. **store,** *lit.* kneading-troughs, Ex. xii. 34, so meaning *meal* for the trough. (6) **comest in,** *etc.*, all thy journeyings to and fro.[b]

a Ge. xlix. 25; De. vii. 13; Ps. cxxvii. 3, cxxviii. 3.

b Ps. cxxviii. 8.

"No Jew desires to hear or read this cap. in the synagogue. A miserable pauper is engaged by the payment of a certain sum to come near the reader, and to have this cap. muttered into his ear, wh. is done in a low, mournful tone, and when he has listened to it, he retires in silence to his seat. Here is a solemn testimony to the truth of the awful prophecies which it contains."—*Bp. Wordsworth.*

The blessings of obedience.—I. They may be regarded as of direct Divine bestowment. Particular providence. II. They may be regarded as the natural fruit of the character of life regulated by these laws. Learn—1. Obedience to the will of God the soundest policy of life; 2. The highest happiness may be expected from the truest obedience.

Eastern blessings.—Here we have an instance of the interesting custom of blessing those who were about to be separated. A more pleasing scene than that of a father blessing his sons and daughters can scarcely be conceived. The fervour of the language, the expression of the countenance, and the affection of their embraces, all excite our strongest sympathy. "My child, may God keep thy hands and thy feet!" "May the beasts of the forest keep far from thee!" "May thy wife and thy children be preserved!" May riches and happiness ever be thy portion!" In the beginning of the Hindoo new year, when friends meet for the first time, they bless each other. "Valen, may your fields give abundance of rice, your trees be covered with fruit, your wells and tanks be full of water, and your cows give rivers of milk!" "Ah! Tamban, we have met on the first day of the new year. May you never want sons in your old age!" "Venace, may your dhonies never want freight! May Varuna (the god of the sea) ever protect them! and may you and your children's children derive an abundance of riches from them!" "Do I meet my friend the merchant? This year may your servants be faithful! When you buy things, may they be cheap; and when you sell them, may they be dear!" "Have I the pleasure of meeting with our divine doctor? The gods grant your fortunate hand may administer health to thousands; and may your house be full of riches!" Thus do they bless each other, and rejoice together, on any other great festive occasion.[c]

"The six repetitions of the word "blessed" introduced the particular forms which the blessing would take in the various relations of life." —*Spk. Com.*

c Roberts.

prosperity in war and peace

7—11. (7) **seven ways,**[a] put for *many ways*, in various directions, in excitement of defeat. (8) **storehouses,** in E.

commonly made underground.[b] (9) **holy people,** comp. Ex. xix. 5, 6; De. vii. 6. (10) **called . . name,** rightly so called as faithfully serving Him, and enjoying His favour and protection.[c]

The routed enemy (*v.* 7).—This, a world of conflict. Incessant war between truth and error. This ver. describes—I. The enemy's attack. 1. It was united: gathered into one force; 2. Concentrated. II. The enemy's defeat. 1. Not a strategic movement; 2. But a disorderly flight (*ill.* morning at Waterloo: the evening cry—"Let him save himself who can"). III. The cause of the defeat. 1. Not the courage of Israel, or sagacity of leaders; 2. But the help of God. Divine help is sometimes most apparent (*ill.* Armada scattered by a storm). Learn—(1) To serve God in times of peace; and then (2) You may safely trust Him in times of war.

The retreat from Moscow.—"The French soldiers," says an eye-witness, "on their retreat from Moscow, would, on halting at night, throng into the houses, throw themselves down on the first dirty straw they could find, and there perish in large numbers with hunger and fatigue. From such sufferings, and from the infection of the air in the warmer season by putrefied carcases of men and horses that strewed the road, there sprang two dreadful diseases, the dysentery and typhus fever, before which they melted away like dew before the sun. At times they were so overwhelmed with whirlwinds of snow, that they could not distinguish the road from the ditches, and often found their grave in the latter. The roads, league after league, were chequered with dead bodies covered with snow, and forming undulations or hillocks like those in a graveyard. Many of the survivors scarce retained the human form. Some had lost their hearing, others their speech; and many, by excessive cold and hunger, were reduced to a state of such stupid frenzy, that they roasted the dead bodies of their companions, and even gnawed their own hands and arms."

12—14. (12) **good treasure,**[a] reference is to *rain*, regarded in E. lands as special witness of God's presence and care. Note the regularity of rainfall in E., and that to this the fertility of Canaan was largely due. **lend,** comp. De. xv. 6; Jews are still the great money-lenders for the world. (13) **head . . tail,** E. fig. repres. independent power, authority, and dignity. Fully realised in age of Dav. and Sol.

Political pre-eminence of Israel.—I. National prosperity described. 1. Abundant harvests; 2. Industrial enterprise; 3. Boundless generosity; 4. Influence in international counsels. II. National prosperity accounted for. 1. Diligent attention to the law of God; 2. Unswerving strictness of obedience; 3. Above all, the Divine blessing, Pr. xiv. 34, x. 22; Ps. xxxii. 12.

Morality indispensable to politics.—Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who would labour to subvert these great pillars of human happiness, these firmest props of the destinies of men and citizens. A volume could not trace all their connections with private and public felicity. And let us with caution indulge the supposition that morality can be maintained without religion: reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.[b]

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a Le. xxvi. 7, 8; Jos. xxiii. 10; Ju. vii. 21, 22.

b *Gesenius* on word *dsām.*

c De. xxvi. 17, 18; Jos. ii. 10, 11.

v. 8. *Serm.* by *S. Baker.*

"Prosperity (says Ld. Bacon) is the blessing of the Old Test." How many eminent saints, fr. being poor, grew rich, as Abrahm., Jacob, Joseph, David, Daniel!

"Adversity is the blessing of the New;" as we see in the Apostles Peter, James, John, Paul, etc.

"No sooner does the warm aspect of good fortune shine, than all the plans of virtue, raised like a beautiful frost-work in the winter season of adversity, thaw and disappear."—*Warburton.*

national pre-eminence

a Eze. xxxiv. 26; Zec. viii. 12.

vv. 12, 13. *W. Sewell's Serms.* 57. "Men naturally sympathise with the calamities of individuals; but they are inclined to look on a fallen party with contempt rather than with pity."—*Macaulay.*

"Power, like the diamond, dazzles the beholder, and also the wearer; it dignifies meanness; it magnifies littleness; to what is contemptible it gives authority; to what is low, exaltation."—*Colton.*

b *Washington.*

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results of disobedience

v. 15. *Davison, Warburton Lect.* 161.

"Nothing really succeeds which is not based on reality; sham, in a large sense, is never successful; in the life of an individual, as in the more comprehensive life of a state, pretension is nothing and power is everything."—*Whipple.*

"The virtue of Paganism was strength; the virtue of Christianity is obedience."—*Hare.*

a F. W. Robertson.

a De. vii. 23; 1 S. xiv. 20.

b "When the heat is very great in Pales. the atmos. is often filled with dust and sand; the wind is a burning sirocco, and the air comparable to the glowing heat at the mouth of a furnace."—*Spk. Com.* For vivid description see *Land and Book*, p. 295.

v. 21. *Dr. Lupton, Serms.* 259.

"If no sin were punished here below, there would be no providence; if all sin were punished, where would be the need of future judgment?"—*Bowes.*

"Punishment is the recoil of crime, and the strength of the back-stroke is in proportion to the

15—19. Obs. that these curses concern precisely the same things as did the blessings; all matters related to personal and private life, and all related to public and national life. The moral state of an indiv. or a nation directly influences his outward condition and action. But the misery attending wrongdoing should always be regarded as the *curse* of God. (15) **overtake thee,** no efforts made would secure their escape. (17) **basket,** *see v.* 5.

The penalty of disobedience.—I. God is able very richly to bless. II. God can withhold the blessing. III. God can turn the blessing into a curse. IV. God can permit domestic or national disasters to overtake us. V. Without God's blessing our choicest things may become our greatest trials.

Implicit obedience.—Nothing can be love to God which does not shape itself into obedience. We remember the anecdote of the Roman commander who forbade an engagement with the enemy, and the first transgressor against whose prohibition was his son. He accepted the challenge of the leader of the other host, met, slew, despoiled him; and then, in triumphant feeling, carried the spoils to his father's tent. But the Roman father refused to recognise the instinct which prompted this as deserving of the name of love. Disobedience contradicted it, and deserved death.[a]

20—26. (20) Comp. with general blessing, *v.* 12. **vexation,** *etc.*, word means *confusion*, such as armies feel in defeat.[a] (21) **pestilence,** disting. between disease of an indiv., and disease running through a people. If any disease becomes epidemic in a country, it proves the existence of some national neglect or sin. (22) **consumption,** a wasting sickness, put for chronic diseases; not exactly the Europ. *phthisis.* **fever,** put for acute diseases; rendered *burning ague*, Le. xxvi. 16. **sword,** prob. should be *dryness;* the description passes to diseases affecting vegetation. **blasting,** effect of E. wind. **mildew,** blight on the green corn ears. (24) **powder,** *etc.*, allusion to burning sirocco.[b] (26) **fray,** drive.

Above and beneath (*v.* 23).—Sterility. Heavens, a burning furnace. Earth scorched and barren. Moral application:—I. The heavens are as brass—1. When impervious to prayer; 2. When showers of blessings cease to fall. II. The earth is as iron—1. When, the blessing withheld, men's hearts grow hard; 2. When the Church cannot cultivate the stony ground. III. The result is that—1. The Church languishes: 2. The world perishes.

The sirocco.—As the day advanced the sirocco came upon us, blowing across the great "wilderness of wandering." At first it was but a faint breath, hot and parching, as if coming from a furnace. It increased slowly and steadily; then a thick haze, of a dull yellow or brass colour, spread along the southern horizon, and advanced, rising and expanding until it covered the whole face of the sky, leaving the sun a red globe of fire in the midst. We now knew and felt that it was the fierce simoom. In a few moments fine impalpable sand began to drift in our faces, entering every pore; nothing could exclude it. It blew into our eyes, mouths, and nostrils, and penetrated our very clothes, causing the skin to contract, the lips to crack, and the eyes to burn. Respiration became difficult. We sometimes gasped for breath, and then the hot wind and hotter sand rushed into our mouths like a stream of liquid fire. We tried to urge on our horses; but

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though chafing against curb and rein only an hour before, they were now almost insensible to whip and spur. We looked and longed for shelter from the pitiless storm, and for water to slake our burning thirst; but there was none. The plain extended on every side, smooth as a lake, to the circle of yellow haze that bounded it. No friendly house was there, no rock nor bush, no murmuring stream nor solitary well.[c]

original blow."—*Trench.*

c *Dr. Porter.*

27—31. (27) **botch,** poss. the black leprosy; an eruption to which the Egypt. were subject at the rising of the Nile. Comp. Ex. ix. 9. **emerods,**[a] hæmorrhoids, tumours generally, or those called fistula, or piles. **scab,** or scurvy. **itch,** the common disease of that name, wh. assumes a malignant form in the E. (28) These indicate maladies affecting the mind. They would be infatuated in their counsels, and so helpless before their enemies. **blindness,**[b] here is mental.

a 1 S. v. 6, 9.

b La. iv. 14; Zep. i. 17; 2 Co. iii. 14.

Darkness at noonday (*v.* 29).—Blind man walking through the sunshine. It is night to him. Gropes for the wall, picks his way with his staff, makes slow, painful, uncertain progress. I. It is high noon with the world. Light of truth—intellectual, moral, religious—all around. II. Many are walking in darkness in the midst of this light. This the effect—1. Of judicial blindness; 2. Of misused moral vision; 3. Of rejection of truth. III. Consider the present misery and future consequence of this.

The blind groping in darkness.—The meaning and force of this passage are not at once apparent. Thus the Rabbi Jose says, "All my days did I feel pain at not being able to explain it; for what difference can it be to the blind man, whether he walketh in the light or in the dark? And yet," he adds, "the sacred penman would not have put down a word unnecessarily. What then does it mean?" Still the question remained unanswered, and that to the distress of the Rabbi. But "one night," he continues, "as I was walking in the road, I met a blind man with a lighted torch in his hand. 'Son,' said I, 'why dost thou carry that torch? thou canst not see its light!' 'Friend,' replied the blind man, 'true it is I cannot see, but others can: as long as I carry this lighted torch in my hand, the sons of men see me, take compassion on me, apprise me of danger, and save me from pitfalls, from thorns and briers.'" Thus was the mind of the Rabbi greatly relieved; he felt that the apparently superfluous word was meant to predict the greatness of the calamities that were to befall the Jewish people. Even at noonday they were to grope as the blind do in darkness, without a ray of light to exhibit their distress, and to appeal to the compassion of those who pass by. The fact now given is associated in the mind of the writer with another, which will render the declaration of Moses still more impressive. Some time since, he heard that a blind man, who had to return home at night from the house of a friend, and, as his practice was, alone, remarked to some acquaintance that accosted him on the way, that the night must be very dark. Surprised at the observation, the person addressed asked how he knew it was so; when he at once replied, that such was his conclusion because persons pushed so much against him.[c]

"The most terrible of modern famines were those of Ireland, in 1814, 1816, 1822, 1831, 1846, in consequence of the failure of the potato crop. Grants by Parliament, to relieve the sufferings of the people, were made in the session of 1847, the whole amounting to ten millions sterling."-*Hayda.*

"*Dark Ages* is a term applied to the *Middle Ages;* acc. to Hallam, ab. 1,000 yrs., fr. invasion of France by Clovis, A.D. 486, to that of Naples by Charles VIII., 1495. During this period learning was at a low ebb."

"Never did any soul do good, but it came readier to do the same again, with more enjoyment. Never was love, or gratitude, or bounty practised, but with increasing joy, which made the practiser still more in love with the fair act."-*Shaftesbury.*

c *Bibl. Treasury.*

32—37. (34) **be mad,** *etc.*, turned mad by trouble, with the madness of desperation, that leads into deeper wickedness. (35) **in the knees,** *etc.*, reference is to the dreadful disease, called

Israel, a byword

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elephantiasis, in which the extremities swell, cover with loathsome sores, and are sometimes even eaten away. The prob. disease of Job. (36) **thy king,** prophetic anticipation. Mosaic system provided no king; but as a fact, one was asked for, and appointed. (37) Name of Jew is still a common term of derision.[a]

Heirs of blessing become a proverb (*v.* 37).—No fall greater than that of those who, having mounted the highest, miss their footing. I. Israel as she was, and still might be, *vv.* 1—14. II. Israel as she is this day. 1. An astonishment: men wonder at the seed of Abraham, and the scattered descendants of the subjects of David and Solomon; 2. A proverb; 3. A by-word—the scorn of even street boys; 4. This without exception: those who once found no room for Jesus, can now scarcely find room for themselves—all nations. III. Present state of Jews a witness for the truth of prophecy.

The character of reproachers.—One compares a reproacher to the stone that struck down Nebuchadnezzar's image, whose head was of gold, and the breast and upper parts silver, and the feet clay: the stone came and struck the feet, the clay, and struck it down; so reproachers do not look at the gold and silver, the parts and graces of God's people, but if there be any clay, any infirmities or sins, they strike at them, and so fell them down. Erasmus tells of one who collected all the lame and defective verses in Homer's works, but passed over all that were excellent. So these, if they can spy anything defective and evil, they observe it, and gather all they can together, but will take no notice of that which is good and praiseworthy; like the kite who flies over the fair meadows and flowers and lights only upon the carrion, or like flies that love only to be upon the sore, galled places of the horse's back.[b]

38—44. (38) **locust,**[a] *see* Ex. x. 4. (39) **worms,** the vine-weevil, a very destructive creature to grapes. (40) **cast his fruit,** drop it before it ripened. (41) **enjoy them,**[b] *i.e.* their society and affection. (43, 44) Contrast with *v.* 13.

Family hopes and disappointments (*v.* 41).—Besides the primary allusion of the text to Jewish history, there is another suggestion of it which applies to many. I. The common expectation of parents—joy in their children. 1. Their society; 2. Improvement; 3. Prosperity; 4. Their aid in old age. II. The frequent disappointment of this hope. Children often go into captivity to —1. Evil principles; 2. False doctrines; 3. Bad companions; 4. Ruinous habits. Learn—1. The duty of parents; 2. The dangers of children.

Self-conquest.—Colonel B—— was a man of amiable manners and well-informed mind. Being much engaged in public business which called him from place to place, ardent spirits were often set before him with an invitation to drink. At first he took a social glass for civility's sake; but at length a habit was formed. and appetite began to crave its customary indulgence. He drank more largely, and once or twice was quite overcome, and his friends were alarmed. He was on the brink of a precipice from which many had fallen to the lowest pitch of wretchedness. In his sober hours, he saw the danger he was in, and said to himself one day when alone, "Shall Colonel B—— rule, or shall rum rule? If Colonel B—— rule, he and his family may be respectable and happy; but if rum rule, Colonel B—— is ruined, his pro-

a 1 Ki. ix. 7, 8; Ps. xliv. 14; Je. xxv. 9, 18, xlii. 18, xliv. 22.

Prove. ab. Jews. "Poland is the hell of peasants, the paradise of Jews."—*Germ.* "He left his old religion for an estate, and has not time to get a new one."—*Sheridan.* "He was a Jew, and turned Catholic; but in his heart he is still as much a Jew as ever Pilate was; for they say he abjured for interest."—*Le Sage.* "I am a Jew else, an Ebrew Jew."—*Shakespeare.* See popular idea of a Jew as portrayed in Shylock, "This is the Jew that Shakespeare drew."—*Pope.*

b *Jer. Burroughs.*

famine, etc., threatened

a Mic. vi. 15; Hag. i. 6; Joel i. 4.

b Lam. i. 5.

William I. is erroneously styled the Conqueror. He succeeded to the crown of Eng. by compact. He defeated Harold, who was himself a usurper (Edgar being the rightful heir) and, unlike a conqueror, took an oath to observe the laws and customs of the realm, in order to induce the submission of the people. Selden says that "formerly our judges were accustomed to reprehend any gentleman at the bar who casually

perty wasted, and his family made wretched! At length," said he, "I set down my foot, and said, Colonel B—— shall rule, and rum obey." And from that day Colonel B—— did rule; he immediately broke off from his intemperate habits, and lived to a good old age, virtuous, respected, and happy.

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said William the Conqueror instead of William I.

45—48. (46) **for a sign,**[a] *etc.*, a sign of warning to other nations. God's doings are never *wonders* merely, they are also signs, or indications and illus. of some important truth.

disobedience of God involves servitude to man

Man must serve (*v.* 48).—I. It is a necessity of his nature to be under rule. There are laws and beings above him. II. It is for his highest good that he serve God in obedience to His law. III. If he refuse to serve God, he will serve his own enemies, as—1. His evil heart; 2. His perverted judgment; 3. The evil customs he helps to create.

a See this applied to Christ's mighty works, in *Trench on Mir.* pp. 2, 3.

Unmurmuring obedience.—The kind master of the slave Æsop one day gave him a bitter melon, and desired him to eat it. It was nauseous to the taste, but this slave ate it without making a wry face. His master looked and expressed his surprise. "What," answered the servant, pleasantly, "have I received so many favours from you, and cannot I manage to eat a bitter melon without making a fuss about it?"

At the crowning of Rich. I. (1189) many Jews were killed at instigation of priests. In 1190, 500 besieged in York Castle killed each other.

49—55. (49) **a nation from far,**[a] referred by some to the Chaldeans, others think more immediate reference is made to the wars of the Romans under Vespasian and Titus. **eagle,** with poss. allusion to Rom. eagle or ensign. **tongue,** or language; this scarcely true of Chaldeans, whose language was only another dialect, not wholly different. (50) **fierce countenance,** *lit.* strong or firm of face. (53—55) According to Josephus this was literally fulfilled; parental feeling was extinguished by extreme suffering; and near relatives grudged each other's shares of the dreadful food.[b]

foreign conquest threatened

a "Soldiers of Rom. army came fr. France, Spain, Britain; and Julius Severus, the commander, left Britain for the scene of contest."—*Crit. Com.*

b 2 Ki. vi. 28, 29; Je. xix. 9; La. ii. 20, iv. 10; Matt. xxiv. 19.

The spirit of war.—I. Scorns the distance of the foe. II. Mocks at the strength of battlements. III. Is ruthless in the execution of vengeance. IV. Is insensible to all human instinct and feeling.

vv. 49—53. *Dr. Collyer. Scrip. Proph.*, 260.

The sack of Dundee.—On finding themselves surrounded, as the stormers poured in by the breach and Wellgate Port, the two battalions of Lord Duffus's regiment laid down their arms in front of the town-house at the old Yarn Market, capitulating as prisoners of war; but a merciless fire of musketry was poured upon them from every point, and every officer and man was shot down. Not one was permitted to escape. A similar slaughter of another force took place in the Fish Market. Every house was broken open and pillaged. Lust, rapacity, and cruelty reigned supreme; and the barbarity of the Croats at Magdeburg, and of the English at Drogheda, was now repeated at Dundee. Upwards of 200 women, most of whom were first outraged, were murdered; 1,300 men and an unknown number of children perished. Blood was dripping from the stairs of the houses, and it ran ankle deep in the gutters of the market-place. For three days this scene of carnage and crime lasted. Nor did it close till the 6th of September, when Monk is said to have seen a starving infant sucking at the gashed breast of its mother, as she lay dead in the street called the Thorter-row. Close by that place, when the pavement was relaid in 1810, there were found the skeletons of

During a famine in Italy in A.D. 450, parents ate their children. Eaters of human flesh—Anthropophagi—have existed in all ages. Diogenes asserted that we might as well eat the flesh of men as that of other animals. Cannibalism still exists in some regions. Here, however, it is enforced by the extremities of war.

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c *J. Grant.*

horrors of war and famine

a 2 K. vi. 28, 29; Je. xix. 9; La. ii. 20, iv. 10; Is. xlix. 15; Ez. v. 10; Ma. xxiv. 19.

b *C. Simeon, M.A. v. 59. C. W. Le Bas, Serms.* i. 197; *Davison, Warburton Lect.* 405.

"War suspends the rules of moral obligation, and what is long suspended is in danger of being totally abrogated. Civil wars strike deepest of all into the manners of the people."—*Burke.*

"Among arms, said the Roman author, laws are silent. Among arms, we may add, the temples of prayer are voiceless."—*Bartol.*

decimation and dispersion threatened

a Dan. iii. 6.

"The symptoms of spiritual decline are like those which attend the decay of bodily health. It generally commences with loss of appetite, and a disrelish for wholesome food, prayer, reading the Scriptures, and devotional books. Wherever you perceive these symptoms, be alarmed, for your spiritual health is in danger; apply immediately to the Great Physician for a cure."—*Payson.*

The historian remarks that at the

a woman and child, supposed to be the remains of those who at last excited the lingering or dormant pity of Monk.[c]

56—59. (57) **young one,**[a] actual ref. of Heb. is to matters connected with birth, and gives peculiar force to the descrip. of the delicacy of the woman, and her begrudging even her husband a share of the revolting food. (58) **in this book,** the Pentateuch, not the Book of Deut. only.

The duty of fearing God (*vv.* 58, 59).—I. What God requires of us. That we regard Him—1. With reverential awe; 2. With obediential love; 3. With undivided attachment. II. What we must expect at His hands, if we comply not with His requisition: "our plagues also shall be wonderful"—1. Here; 2. Hereafter.[b]

A wife after battle.—The battle-field makes terrible havoc of domestic sympathies and hopes. I once read of a devoted wife who left her babes, and walked some forty miles to see her husband in the army. She arrived the night before a battle, and contrived by a dexterous appeal to the sentinel's heart, to gain admission to her husband's tent. The hours sped swiftly away, and the dawn heard the signal for battle. She hurried from his fond embrace with many a tender kiss for his babes, but lingered near the scene, and watched, from a neighbouring hill, every movement of the two armies, until the combat ceased, and all was quiet once more. The shades of night now hang in gloom over that battle-ground, and forbid all search for the wounded, the dying or the dead. Morn approaches; and with its earliest dawn this faithful wife, with a throbbing heart, wanders over that field of slaughter to see if the father of her babes has fallen. Alas, it is too true! There he is, all covered with gore. She sinks on his bosom in a swoon, and rises no more!

60—64. (62) **few,** this threatening has been remarkably fulfilled. The race has been thinned, and kept down again and again. (63) **plucked . . land,** "Hadrian issued a proclam. forbidding any Jews to reside in Judea, or even to approach its confines." (64) **shalt serve,** not of freewill but by force.[a]

Religious perversion one of the greatest of all national evils.—I. See this in the case of Israel. The Jew humbled by being forced to appear to conform to the religion of the oppressor. II. Are not we in danger of being thus perverted? How many turn from Protestant faith to Roman Catholic! What can be worse for one who has been taught to worship God, who is a spirit, in spirit and in truth, to bow down to a relic or a crucifix!

Some of the advantages of the dispersion of the Jews.—William the Conqueror permitted great numbers of Jews to come over from Rouen and settle in England in the last year of his reign. They increased and spread through most of our cities, where they built synagogues. In 1189 there were fifteen hundred in York. At Bury, in Suffolk, is a very complete remain of a synagogue in the Norman style, large and magnificent. Hence many of the learned ecclesiastics became acquainted with their books and language. In the time of William Rufus, they were numerous in Oxford, and opened a school, where they taught many Christian students Hebrew literature. 200 years after their admission by the Conqueror they were banished. This obliged them to sell their goods and large quantities of old Rabbinical books. These were bought by the monks. At Huntingdon and Stamford

there was a great sale of Hebrew MSS., which were bought by Gregory of Huntingdon, Prior of the Abbey of Ramsey. Gregory became learned in Hebrew, and bequeathed his MSS. to the monastery about 1250. Others became proficient in the language; and, soon after the death of Gregory, Robert Dodford, librarian of Ramsey, and Laurence Holbech, compiled a Hebrew lexicon. At Oxford, many of their books fell into the hands of Roger Bacon, or were bought by his brethren the Franciscan friars of that university.

65—68. (66) **hang in doubt,** lit. *thy life shall be hanging before thee,* as it were, on a thread. (67) Job vii. 4. (68) **into ships,** obs. the contrast, ye came out fr. bondage by God's high hand, monuments of His grace and power, ye shall be carried back into bondage in men's slave-ships. This was literally fulfilled under Titus,[a] and also under Hadrian.

The weariness of a godless life.—This is opposed to the view of many. But see it illustrated—I. By the history of the Jews. No rest for the sole of Israel's foot. Driven from land to land (*ill.* Russia, Spain, &c.). II. By the life of the godless. 1. Full of fear: no ground of hope or trust; 2. Finds no satisfaction in any present time—day or night; 3. Sold under sin: moral slavery.

Pope Clement the Seventh.—Martin Luther observes in his *Table Talk,* that the history of one of the popes furnished an apt illustration of this text. On the authority of an important person who lived at the court of Clement VII., it has been stated that this pope was in continual fear of his life. In consequence of this, it was the rule at one time that every day, after he had dined or supped, his cupbearer and cooks were imprisoned for two hours, and then, if no symptoms of poisoning manifested themselves in his holiness, they were released. And yet this man was one link in a succession of infallibles, as we are now asked to believe!

CHAPTER THE TWENTY-NINTH.

1—6. (1) Jewish authorities regard this *v.* as conclusion of preceding chapters; the LXX. and Vulg. divide as our version. **beside the covenant,**[a] in addition to, or in renewal of. Such renewal suitable to their entrance on promised land. (2) **all Israel,** represented by elders, etc. (3) **temptations,** testings. provings.[b] (4) **Lord hath not given,**[c] bec. they had no disposition to seek or receive it. (6) **bread,** *i.e.* wheaten food, they were fed with *manna,* God's special provision, and with water from the God-smitten rock. So they had been manifestly dependent on God.

Men's blindness in spiritual things.—Consider this complaint (*v.* 4)—I. As uttered by Moses against the people of his charge. They had "seen" with their bodily eyes all the wonders that had been wrought for them. But they had no spiritual perception of them. They understood not—1. The true character of that dispensation; 2. The obligations which it entailed upon them. II. As applicable to ourselves at this day. 1. By the great mass of nominal Christians the nature of the Gospel is very indistinctly seen; 2. The effects of it are very partially experienced. Address—(1.) Those who are altogether blind; (2) Those who think they see; (3) Those whose eyes God has opened.[d]

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battle of Agincourt, every man fought as though the success of the day depended upon his own exertions.

weariness of life threatened

a Joseph De Bell, Jud. vi. 9, 2.

v. 65. *Bp. Abernethy, A Christian, etc.,* 322.

v. 67. *T. Arnold, Serms. on Interp.,* 42.

"Use sin as it will use you; spare it not, for it will not spare you: it is your murderer, and the murderer of the whole world. Use it, therefore, as a murderer should be used; kill it before it kills you; and though it bring you to the grave, as it did your Head, it shall not be able to keep you there. You love not death; love not the cause of death."—*Baxter.*

exhortation to remember the past

Egypt, etc.

a Ex. xxiv. 3—8.

b De. iv. 34, vii. 19.

c Is. vi. 9, 10; Jno. viii. 43; Ac. xxviii. 24, 27; Ep. iv. 18. "This does not lay the blame of their senselessness, sottishness, and unbelief on God, as if they stood ready to receive His grace, and had begged for it, but He had denied them. No, it fastens the

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guilt upon themselves." — *M. Henry.*

d C. Simeon, M.A.

v. 4. *Dr. South, Serm.* viii. 364; *J. Morris,* i. 264.

"Ignorance of the truth, or spiritual blindness, is generally both the mother and daughter of pride."—*Quesnel.*

"In what a pitiable condition is a worldly man! no guide! his own guide!—and he stark blind!" —*J. H. Evans.*

Sihon, Og, etc.

v. 9. *Serm.* by *Bp. Lavington;* another by *T. Wakefield.*

"A good man once observed that ministers speak so sparingly and coldly of the Gospel privileges of the saints, that one would imagine they thought themselves no more than scarecrows, set up on purpose to frighten God's people from the corn."—*Bowes.*

a Jeremy Taylor.

covenant of and with Israel

a Jos. ix. 3—21.

b F. W. Hartland.

v v. 10—19. *J. Saurin, Serms* vii. 207.

The tree brings the fruit, not the fruit the tree; so a good man brings forth good works, but works do not make a man good.

idolatry to be shunned

Blind yet seeing.—Professor Hitchcock tells us of a visit he once paid to the mines of Virginia, and says that while traversing some of the dark passages the party were surprised at hearing a plaintively melodious voice uttering a psalm of praise, each verse of which concluded with the words—

"I shall be in heaven in the morning."

On nearing the spot they found an old blind slave, a Christian, who, six years ago, had lost his sight by an explosion of gunpowder. His duty was to open and shut a door by his side whenever the cars or any person had to pass. Hopeless and cheerless seemed his lot, but it only seemed so; God in His goodness had visited him in his affliction, had healed his blindness by giving him superior sight. The eyes of his understanding were opened; he could see Jesus, and through Him was looking for a city which hath foundations.

7—9. (7) **Sihon,** Nu. xxi. 21—30. **Og,** Nu. xxi. 33—35; De. iii. 1—11. (8) De. iii. 12—17; Nu. xxxii. 33.

Soul prosperity (*v.* 9).—I. Assured to the obedient. II. To extend to all life, thought, effort. III. Encouragements to obedience found in the successes of the past. IV. Christ has fulfilled the law for us: we trust in Him for the health, and prosperity, and safety of our souls.

The prosperous.—If we should look under the skirt of the prosperous and prevailing tyrant, we should find, even in the days of his joys, such alloys and abatements of his pleasure as may serve to represent him presently miserable, besides his final infelicities. For I have seen a young and healthful person warm and ruddy under a poor and thin garment, when at the same time an old rich person hath been cold and paralytic under a load of sables and the skins of foxes. It is the body that makes the clothes warm, not the clothes the body; and the spirit of a man makes felicity and content, not any spoils of a rich fortune wrapped about a sickly and uneasy soul. Apollodorus was a traitor and a tyrant, and the world wondered to see a bad man have so good a fortune, but knew not that he nourished scorpions in his breast, and that his liver and his heart were eaten up with spectres and images of death.[a]

10—13. (10) **your . . tribes,** lit. *your captains, your tribes,* word *tribes* apparently denotes all not in office. If all were not there present, everybody was represented, and the reacceptance of the cov. was the act of the entire nation. (11) **little ones,** obs. children's relation to cov. **stranger,** proselyte; comp. Ex. xii. 38—48. **hewer of wood,** *etc.,* the office of bond slaves, and menial servants; afterwards taken by the Gibeonites.[a]

God examining man.—"This day"—a day of thankfulness, regrets, interesting recollections, uncertainty, anticipation. The position indicated implies—I. That we are dependent upon God's bounty. II. That we are continually open to His inspection. III. That our future destiny is in His hands. Application:—Let us this day stand before the Lord as—1. Humble penitents; 2. Sincere believers; 3. Faithful servants.[b]

14—20. (15) **not . . us,** intended to include those left in the tents; or coming generations. (17) **idols,** *see* word in marg. "clods or stocks wh. can be rolled about." (18) **root,** *etc.,*[a] **a fig.**

for one secretly apostate fr. God, and nourishing idolatry in the land. **gall,** Heb. *rosh*, called *hemlock* in Ho. x. 4; Am. vi. 12; prob. the *poppy*;[b] may be used for poison generally. **wormwood,**[c] *absinthium*, species belonging to genus *Artemisia*. (19) **add . . thirst,** the act of indulgence, and sin to the desire: or drunken lead away another who has yet only evil desire.

Danger of carnal security.—I. The astonishing delusion of sinners. On every side we behold—1. Their fearlessness; 2. Their self-complacency; 3. Their confidence. II. Their awful doom—1. Infallibly certain; 2. Inexpressibly severe. Learn—(1) To compassionate the ungodly world; (2) To be on our guard against being influenced by its advice; (3) To be thankful if God has made us to differ from it.[d]

Peculiarity of Judaism.—There is one primary and capital mark of distinction, differing Judaism (*i.e.* the religious doctrines and rites of the Jews) from all other forms of religion: it professes to come from the First Cause of all things, and it condemns every other religion for an imposture. There is nothing more surprising in all Pagan antiquity than that, amidst their endless (alleged) revelations, *not one of them ever made such pretensions as these;* yet there is nothing which modern writers are more apt to pass over without reflection. The ancient fathers, however, more nearly acquainted with the state of Paganism, regarded it with the attention due to so extraordinary a circumstance.[e]

21—24. (23) Descrip. is borrowed fr. features of Dead Sea region. The judgment executed on Sodom[a] was intended to be a perpetual warning.

The generations to come.—I. Posterity must be affected by our moral relations. 1. Will be the better or the worse for what we now are; 2. The inheritance of sin a necessary outworking of law. II. Posterity will inquire into the origin of that by which it is afflicted. 1. This because it may be sure that the existence of evil is not agreeable to Him who doth not willingly afflict; 2. Because the conscience of posterity will connect suffering with sin.

Peculiarities of the Dead Sea.—The water is perfectly clean and transparent. The taste is bitter and salt, far beyond that of the ocean. It acts upon the tongue like alum; smarts in the eye like camphor; produces a burning, pricking sensation; and it stiffens the hair much like pomatum. The water has a much greater specific gravity than the human body, and hence I did not sink lower than to the arms when standing perpendicularly in it. . . . All of us noticed an unnatural gloom, not upon the sea only, but also over the whole plain below Jericho. This, too, is mentioned by ancient historians. It had the appearance of Indian summer in America, and, like a vast funeral pall let down from heaven, it hung heavily over the lifeless bosom of this mysterious lake.[b]

25—29. (29) **secret things,**[a] belonging to the future, related to the blessings and curses now pronounced. Mos. checks any mere wondering *when* and *how* all this would come to pass, and sets the people on the duty of obeying the will of God as now revealed to them. **us . . children,** is marked with special emphasis in the Heb.

Limitations of human knowledge in Divine things.—Consider the relation of the maxim here set down with regard to—I. God Him-

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a He. xii. 15.

b Gesenius.

c "*Artemisia absinthium* is said by Kitto not to exist in Pales. But there is another species, *Art. Judaica*, found in Pales., Arabia, and the deserts of Numidia. It is erect and shrubby, with stem about 18 inches high. Its taste is very bitter, and both leaves and seeds are used in the E. as a tonic medicine."—*Ayre.*

d C. Simeon, M.A. vv. 18—20. *Bp. Wilson, Serms.* iii. 145.

v. 19. *Dr. Lucas, Serms.* in vol. iii.

e Bp. Warburton.

the anger of God

a Ge. xix. 24, 25.

v. 24. *Dr. Shuckford, Serm.*

"Analysis of D. Sea shows calcium, 2 4—5; chloride of magnesium, 10½; of potassium, 1½; of sodium, 6½; specific gravity may average 1,200, that of distilled water being 1,000."—*Thomson.*

b Thomson.

things secret and revealed

a "This *v.* has no app. connection with the thread of discourse, and it is

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thought to have been said in ans. to the looks of astonishment, and words of inquiry whether they would ever be so wicked as to deserve such punishment."—*Jamieson.*

b Dr. Hitchcock.

c E. Tottenham, M.A.

v. 29. *D. Whitby, Last Thoughts,* 465; *Serms.* by *E. Littleton,* i. 106; *Dr. S. Clarke,* vi. 131; *E. Beeston,* 149; *Dr. Bundy,* 347; *W. Weay, M.A.,* 1; *Dr. J. Foster,* i. 159; *Abp. Drummond,* 109; *Dr. Jortin,* ii. 120; *Abp. Secker,* iv. 375; *H. Stebbing,* ii. 475; *Dr. Sturges,* 177; *Dr. Munkhouse,* i. 163; *Dr. Bell,* i. 221; *Dr. Collyer,* 1; *Dr. T. Dwight,* i. 1.

To do common work is not common, though it is common to view it only as such.

d Hales.

self. II. Man. III. The new covenant which has been established between God and man. Learn—1. To be humble; 2. To distinguish the more vital articles of our faith; 3. That the shortest way to the end of doubt and controversy is by the path of a holy obedience.[b]—*The advantages of Scriptural knowledge.*—Consider—I. That there is a limit with respect to our knowledge of God and of Divine things. There is much mystery with regard to—1. Doctrines; 2. Promises; 3. Divine dispensations. II. That within the boundary of that limit, there is much with which we can and ought to be acquainted: "the things which are revealed belong to us and to our children for ever." Consider—1. Where the revelation of these things is to be found; 2. Of what it consists; 3. For whose advantage it was given. III. That the experimental knowledge of that which is attainable will be accompanied with practical results.[c]

Content with things revealed.—It hath been the common disease of Christians, from the beginning, not to content themselves with the measure of faith which God and the Scriptures have expressly afforded us; but, out of a vain desire to know more than is revealed, they have attempted to discuss things of which we can have no light, neither from reason nor revelation; neither have they rested here, but, upon pretence of Church authority, which is none, or tradition, which for the most part is but figment, they have peremptorily concluded, and confidently imposed upon others, a necessity of entertaining conclusions of that nature; and, to strengthen themselves, have broken out into divisions and factions, opposing man to man, synod to synod, till the peace of the Church vanished without any possibility of recall. Hence arose those ancient and many separations amongst Christians, occasioned by Arianism, Eutychianism, Nestorianism, Photinianism, Sabellianism, and many more both ancient and in our time: all which, indeed, are but names of schism, howsoever, in the common language of the fathers, they were called heresies. For heresy is an act of the will, not of reason; and is indeed a lie, not a mistake: else how could that known speech of Austin go for true, *Errare possum, hæreticus esse nolo?*[d]

CHAPTER THE THIRTIETH.

repentance and mercy

a 1 Ki. viii. 29—53; Ne. i. 9; Lu. xv. 17—19.

b Ro. xi. 25—27.

c J. Hill, M.A.

vv. 4—6. *C. Simeon, M.A., Wks.* ii. 436.

"Famous public places, as moun-

1—7. (2) **return,**[a] in penitence of heart, and confession of lip. **and . . obey,** true repentance finds its worthy expression only in renewed obedience. (3) **turn thy capt.,** change it, put an end to it, bring back captives. Partly fulfilled in times of Judges, and Bab. capt.; but N. T. foretells a yet future restor. of Is.[b] (4) **outmost of heaven,** limits, most distant regions of then known world. (6) **circumcise . . heart,** De. x. 16.

Circumcision of the heart.—Consider—I. The blessing to be bestowed: circumcision of the heart. 1. The truths which circumcision taught, and the blessings of which it was the pledge, are the birthright of every real child of God; 2. All these blessings are communicated to every genuine member of the Christian Church through Christ. A circumcised Saviour affords a pledge of—(1) A perfect obedience on behalf of His people; (2) The putting away of the guilt of sin; (3) That personal and internal circumcision which distinguishes all the real children of God. 3.

God, as a sovereign, retains to Himself the application of these blessings; 4. Their extension to the seed of those who partake of this spiritual circumcision is a further illustration of God's sovereignty and benignity towards His people. II. Its immediate result: love to God. 1. The source of this love: God Himself; 2. The grounds on which He lays claim to it. (1) His absolute excellencies; (2) His particular relations. 3. Its extent and intensity. We must love God with all our heart. III. Its ultimate issue: everlasting life. A life of—1. Enjoyment; 2. Activity; 3. Growth; 4. Permanency. Learn—(1) The due distinction between the symbolical and spiritual; (2) The blessed character of true religion.[d]

The humble heart.—"But He giveth grace," pours it out plentifully upon humble hearts. His sweet dews and showers of grace slide off the mountains of pride, and fall on the low valleys of humble hearts, and make them pleasant and fertile. The swelling heart, puffed up with a fancy of fulness, hath no room for grace. It is lifted up, is not hallowed and fitted to receive and contain the graces that descend from above. And again, as the humble heart is most capacious, and, as being emptied and hollowed, can hold most, so it is the most thankful, acknowledges all as received, while the proud cries out that all is his own. The return of glory that is due from grace comes most freely and plentifully from an humble heart: God delights to enrich it with grace, and it delights to return Him glory. The more He bestows on it, the more it desires to honour Him with all; and the more it doth so, the more readily He bestows still more upon it; and this is the sweet intercourse betwixt God and the humble soul. This is the noble ambition of humility, in respect whereof all the aspirings of pride are low and base. When all is reckoned, the lowliest mind is truly the highest; and these two agree so well, that the more lowly it is, it is thus the higher; and the higher thus, it is still the more lowly.[d]

8—10. (9) **plenteous,** wealthy, prosperous: having property of thine own, instead of being bond-servants. **rejoice . . thee,** the response of God's mercy to man's repentance is tenderly shown in Christ's par. of prodigal son.[a]

Repentance.—I. A sincere repentance is the turning of the heart to God. II. A sincere repentance is regulating of the life in accordance with the will of God. III. A sincere repentance may humbly hope in the mercy of God.

Thorough repentance searches out sin.—When a wound in a soldier's foot refuses to heal, the surgeon examines it very minutely, and manipulates every part. Each bone is there, and in its place; there is no apparent cause for the inflammation, but yet the wound refuses to heal. The surgeon probes and probes again, until his lancet comes into contact with a hard foreign substance. "Here it is," saith he, "a bullet is lodged here; this must come out, or the wound will never close." Thus may some concealed sin work long disquiet in a seeking soul. May the Lord search us and try us, and see if there be any evil way in us, and lead us in the way everlasting![b]

11—14. (11) **not . . thee,** either by distance or mysteriousness: no excuse of ignorance or inability can be pleaded. (12—14) *see* Ro. x. 6—9. (13) **sea,** the Mediterranean.[a]

tain-summits or battle-monuments, are often covered over with deep-cut inscriptions of every kind and age—records of ambition or folly. How like the heart of man, that, more lasting than the granite rock, invites every comer to cut his name upon it!

Momus, the heathen god of ridicule, complained that Jupiter had not made a window in the human breast, so that it might be seen what was passing within. To an omniscient God no window is needed, every thought, and wish, and intention being perfectly discerned.

d Abp. Leighton.

a Lu. xv.

vv. 9, 10. *Abp. Whately, Bampton Lect.* 349.

Rabbi Eliezer said to his disciples: "Turn to God one day before your death." "But how can a man," replied they, "know the day of his death?" "True," said Eliezer; "therefore you should turn to God *today;* perhaps you may die to-morrow. Thus every day will be spent in returning."

b Spurgeon.

evidence of experience

a "Neither is the law beyond the

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gt. sea that thou shouldest say, Oh, that we had one like Jonah the prophet, who could descend into the depth of the sea, and bring it to us."

Paraph. of Targum, given in *Spk. Com.*

b W. Dalby, M.A.

vv. 11—14. *Bp. Thirwall, Serm.; Dr. Gordon, Christ Made Known*, ii. 192.

By the light of God's Word alone you can learn whether you have a sure footing, or stand in slippery places.

Dr. Cumming.

the Divine alternative and the human choice

a Jos. xxiv. 14, 15.

b J. N. Toller.

v. 15. *Dr. Manton*, 323; *Serms.* by *Bp. Hickman, J. Smedley*, and *J. Brailsford.*

v. 19. *T. Pyle, M.A.*, ii. 319; *Dr. S. Carr*, iii. 353; *Dr. Everleigh*, ii. 21; *H. Alford*, 259.

vv. 19, 20. *Bp. Middleton, Serms.* 5; *F. D. Maurice on the O. T.* 293.

"Men first make up their minds (and the smaller the mind the sooner made up), and seek for the reasons; and if they chance to stumble upon a good reason, of course they do not reject it. But

The Bible in itself.—The text shows—I. The closeness with which the Word of God addresses the soul, and the paternal familiarity of its style: "the word is very nigh unto thee." II. That His Word is to be avowedly our counsellor: "in thy mouth." III. That it is to be embraced by our affections, and dwell in them: "in thy heart." IV. That obedience to it is the necessary proof of a believing reception of it: "that thou mayest do it."[b]

Experimental evidence of the Bible.—My next proof consists of experimental evidence. In order to appreciate it, I would bid the objector come with me to some sequestered glen amid the hills and valleys of Scotland. I will take him to the patriarchal occupant of a lonely cabin, where you may behold the grey-headed man, amid intermingling smiles and tears, bending morning, noon and night over one book—"the big ha' Bible." Let us ask him, "How do you know that that book called the Bible is the book of God? You never read the writings of Paley, the Analogy of a Butler; you never studied the Credibility of Lardner, nor the eloquent Demonstrations of a Chalmers: how came you to believe it?" "Come to believe it?" would the peasant say: "I have felt it in my heart and conscience to be the Book of God; it has taught me the truths I never knew before; it has given me a peace the world could never give; it has calmed my beating heart; it has staunched my bleeding wounds; it has kindled within me the love of God and hopes of glory. Not the Book of God! I am convinced of it as that I am here a living, breathing man."[c]

15—20. (15) **life and good,**[a] these always go together. The Div. witness of acceptance, wh. is life, ever rests on that wh. is good. The Div. displeasure, wh. is soul-death, as surely follows that wh. is evil. The choice is offered to men along with holy persuasions to that wh. is good. (20) **he . . life,** or *that* is thy life, viz., to love and fear the Lord alway. The only acceptable obedience springs fr. love.

Life and death set before the young.—I. In what sense life and death may be justly said to be set before you. 1. You are faithfully informed that the course you adopt and pursue through life will terminate at last in an immense and tremendous extreme, as distant from the opposite as life is from death; 2. The nature of the two ways is closely pointed out to you. II. The manner in which they are proposed to your choice. There are some things—1. To alarm, and to promote self-jealousy and fear: the intrinsic depravity of your hearts; the fact that so much real evil appears under the semblance of good; prejudiced views of real religion; 2. To encourage: you never can be at any loss in deciding what is really best; 3. To direct and admonish: beware of early levity, of bad habits, of ensnaring connections, of trifling with religion. III. Some considerations to enforce the importance of your choice. 1. Privileges from earliest days; 2. Special personal considerations; 3. Influence on posterity.[b]

The choice of Martius.—In the early times of the Christian Church a Christian soldier named Martius served in the Roman army. This was no uncommon circumstance then. He was young, of a good and wealthy family, and much respected in his profession. The office of centurion becoming vacant, he was chosen as a suitable person to hold it. But another soldier came forward, and de-

clared that Martius, being a Christian, was legally unfit for the post; and that he himself, being next in rank, ought to be preferred. Martius, being questioned, at once confessed his religion; but the governor, knowing the terrible consequences which must follow if the point were to be seriously taken up, said he might have three hours for consideration, after which the question would be repeated. Theotecnes, Bishop of Cesarea, heard what was going on. He came to the tribunal, and, taking the arm of Martius, led him into the nearest church. Then, taking a soldier's sword, he laid it down beside a New Testament. "And now," he said, "choose, my son, between these two." Martius did not hesitate; he laid hold at once of the Word of God. "You have done well, my son," said the faithful pastor. "Hold fast by Him whom you have chosen, and you shall soon enjoy Him for ever. He will strengthen you for all that remains, and you shall depart in peace." The remaining time was spent in earnest exhortation and solemn prayer. When the three hours were past, he was again summoned to the bar. He boldly confessed his faith in Christ, was condemned and beheaded. His name will ever be remembered with honour as one of "the noble army of martyrs."

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though they are right, they are only right by chance." *Whately.*

The needle never ceases to vibrate, till it points to the pole; even so the natural man, till his heart is fixed upon Christ, will never find rest to his spirit.

"Now is the accepted time." When you are launched into the ocean of eternity, there is for you no return into the land of present privileges.

CHAPTER THE THIRTY-FIRST.

Moses encourages Israel

1—6. (1) **went and spake,** a Heb. idiom: comp. Ex. ii. 1; Job i. 4. (2) **no . . out,** *etc.*, this not by reason of infirmities of age,[a] but the approaching departure of wh. Mos. had intimation.[b] (3) **Joshua,** Nu. xxviii. 18—23. As his prowess and wisdom were well known, the people would be encouraged by his appointment as Mos.' successor.

a De. xxxiv 7.

b Nu. xx. 12, xxvii. 13; De. iii. 27.

Moses' encouraging address to Israel.—Applied to us. I. You are about to engage in a most arduous warfare. II. In the prospect of it you are apt to indulge desponding thoughts. III. There is no real cause for discouragement—the promises, and the faithfulness of God. Learn:—1. Let the captives of Satan arise and assert their liberty; 2. Let the timid take courage, and return to the charge; 3. Let the strong remember in whom their strength is.

"Good words do more than hard speeches, as the sunbeams without any noise will make the traveller cast off his cloak, which all the blustering winds could not do, but only make him bind it closer to him."—*Leighton.*

The power of eloquence.—In whom does it not enkindle passion? Its matchless excellence is applicable everywhere, in all classes of life. The rich and the poor experience the effects of its magic influence. It excites the soldier to the charge and animates him to the conflict. The miser it teaches to weep over his error, and to despise the degrading betrayer of his peace. It convicts the infidel of his depravity, dispels the cloud that obscures his mind, and leaves it pure and elevated. The guilty are living monuments of its exertion, and the innocent hail it as the vindicator of its violated rights and the preserver of its sacred reputation. How often in the courts of justice does the criminal behold his arms unshackled, his character freed from suspicion, and his future left open before him with all its hopes of honours, station and dignity! And how often in the halls of legislation does eloquence unmask corruption, expose intrigue, and overthrow tyranny! In the cause of mercy it is omnipotent. It is bold in the consciousness of its superiority—fearless and unyielding

"Beware how you allow words to pass for more than they are worth, and bear in mind what alteration is sometimes produced in their current value by the course of time."—*Southey.*

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c *Melvill.*

Moses encourages Joshua.

a De. iii. 28.

b Jos. i. 5, 6, 9.

c *J. Hoatson.*

"Words are little things, but they sometimes strike hard. We wield them so easily that we are apt to forget their hidden power. Fitly spoken, they fall like the sunshine, the dew, and the fertilising rain; but when unfitly, like the frost, the hail, and the desolating tempest.

Moses writes and commits the law to the Levites

a De. xvii. 18.

b "The elders as well as the priests were entrusted with the law, to intimate that magistrates by their power, as well as ministers by their doctrine, are to maintain religion, and to take care that the law be not broken nor lost."—*Mat. Henry.*

c Ne. viii. 1–3. *vv.* 11–13. *T. Rogers, M.A.*, Lect. i. 240. "It is said of some of the mines of Cornwall, that the deeper they are sunk, the richer they prove; and though some lodes have been

in the purity of its motives. All opposition it destroys: all power it defies.[c]

7, 8. (7) **sight . . Israel,** publicly handing over to him the leadership, so that his authority might not be questioned by the people.[a] **good courage,** that kind which ever attends firm simple faith in God. **inherit it,** enter on possession of the inheritance. (8) **fear not,** *etc.*,[b] the reasons for fear were greater than Joshua could at this time estimate. The confidence of faith is the true preparation for life's work and war.

Fear not.—"Fear not," for it is God Himself who shall go before thee and help thee. I. He is *able* to help thee: "He will not fail thee" in either adversity or prosperity. He will guard thee against the immediate dangers of the one, and the seductive influences of the other. II. He is *willing* to help thee: not able merely, but willing also. III. He has *promised* to help thee; and His promises are always sure. Learn:—(1) Rely on God's power; (2) Trust in His promises.[c]

Results of encouragement.—Little Charley was the dull boy of his school. Even his master sometimes taunted him with his deficiencies. One day, a gentleman who was visiting the school looked over some boys who were making their first attempt to write. There was a general burst of amusement at poor Charley's effort. He coloured, but was silent. "Never mind, my lad," said the gentleman, cheeringly, "don't be discouraged: just do your very best, and you will be a writer some day. I recollect when I first began to write being quite as awkward as you are; but I persevered: and now look here." He took a pen, and wrote his name on a piece of paper in fine, legible characters. "See what I can do now," he added. Many years afterwards, that gentleman met Charley again. He had turned out one of the most celebrated men of his day; and he expressed his firm conviction that he owed his success in life, under God's blessing, to the encouraging speech made by the school visitant.

9—13. (9) **wrote . . delivered,** prob. at this time Mos. completed the writing, but the thing stated here is that he committed the written law to the charge of the priests, as he had the government to charge of Joshua. Prob. two copies of law made, one for Josh. and one for priests. **sons of Levi,**[a] comp. use of this term with *sons of Aaron.* **elders,**[b] these acted as local magistrates, to administer law in its social applications. (10) **release,** De. xv. 1. **tabernacles,** Le. xxiii. 34. (11) **read . . law,**[c] not the whole Pent., but summaries such as in Book of Deut.

The law read to the people.—Things to be observed respecting this reading of the law. I. It was to be read each seventh year. 1. How carefully it would be read; and, 2. How attentively listened to, since the penalties of disobedience were so great. II. It was to be read to all: to—1. The aged who had heard it before; 2. To young children, who knew nothing, as the first thing for them to learn; 3. To the stranger, that they might see the greatness and goodness of Israel's God from His laws. III. It was to be read in order that all might learn to fear and serve the Lord.

The great law-giver.—The strongest impulse in the character of Moses appears to have been that of protective justice, more particularly with regard to the helpless and down-trodden classes.

The laws of Moses, if carefully examined, are a perfect phenomenon; an exception to the laws of either ancient or modern nations in the care they exercised over women, widows, orphans, paupers, foreigners, servants, and dumb animals. No so-called Christian nation but could advantageously take a lesson in legislation from the laws of Moses. There is a plaintive, pathetic spirit of compassion in the very language in which the laws in favour of the helpless and suffering are expressed, that it seems must have been learned only of superhuman tenderness. Not the gentlest words of Jesus are more compassionate in their spirit than many of these laws of Moses. Delivered in the name of Jehovah, they certainly are so unlike the wisdom of that barbarous age as to justify the ascription of them to Him who is Love. Some of them sound more like the pleadings of a mother than the voice of legal statute.[d]

14, 15. (14) **give . . charge,** as in *v.* 23. **tabernacle of congreg.,** this first time term is used in Deut.; *see* Ex. xxix. 10. (15) **pillar of cloud,** Ex. xxxiii. 9. **door,** Ex. xxix. 4; the entrance of the tent covered by a movable curtain.

The approach of death.—Consider this intimation as—I. Addressed to Moses in particular. 1. He had long watched over Israel; 2. Now his care over them must cease. II. As applicable to every child of man. 1. A dissolution of all earthly ties; 2. A termination of all earthly labours; 3. A fixing of our eternal doom. Apply:—(1) The humbling of our souls in reference to the past; (2) The quickening of our souls in ref. to the future.[a]

Death a blessing.—I congratulate you and myself that life is passing fast away. What a superlatively grand and consoling idea is that of death! Without this radiant idea, this delightful morning star, indicating that the luminary of eternity is going to rise, life would, to my view, darken into midnight melancholy. Oh, the expectation of living here and living thus always, would be indeed a prospect of overwhelming despair! But thanks be to that fatal decree that dooms us to die; thanks to that Gospel which opens the vision of an endless life; and thanks, above all, to that Saviour Friend who has promised to conduct all the faithful through the sacred trance of death into scenes of paradise and everlasting delight.[b]

16—21. (16) **sleep . . fathers,** the usual O. T. conception of death: comp. the simple term, *he died*, used before call of Ab., as in Ge. v. with expression concerning Ab., Ge. xxv. 8; Isaac, xxxv. 29; Jacob, xlix. 29, 33. **a whoring,**[a] seeking after someone else to serve and love; the word indicates the wilfulness and wickedness of their so doing. (17) **anger,** God speaks under fig. of an outraged king. Disting. bet. the anger of passion and anger as the response of a noble nature to shameful wickedness. (19) **this song,** given in ch. xxxii.;[b] writings in verse are sententious, easily remembered, so suited for popular instruction.

The song of Moses (*v.* 19).—Consider—I. Its subject matter. Its contents are—1. Commemorative: it record's God's sovereign mercy to His people—(1) In the original designation of the land of Canaan to them; (2) In the manner in which He had brought them to it; (3) The richness of the provision which He

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followed a thousand and even fifteen hundred feet, they have not come to an end. Such is the book of God. It is a mine of wealth which can never be exhausted. The deeper we sink into it the richer it becomes."—*Rev. Charles Graham.*

d H. Ward Beecher.

Moses informed of his approaching death

a C. Simeon, M.A.

"It has always appeared to me," says Dr. Johnson, "as one of the most striking passages in the visions of Quevedo, that which stigmatises those as fools who complain that they failed of happiness by sudden death. Quevedo asks, How can death be sudden to a being who always knew that he must die, and that the time of his death was uncertain?"

b J. Foster.

he is told to write a song for the people

a Ex. xxxiv. 15; Ju. ii. 17.

b "National songs take deep hold of the memories, and have a powerful influence in stirring the deepest feelings of a people. So this song was to be learnt as embodying the substance of the preceding addresses, and of a strain well

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suited to inspire the popular mind with a sense of God's favour to their nation."—*Jamieson.*

c C. Simeon, M.A. vv. 16, 17. *Serm.* by *Jackson.*

v. 19. *N. Parkhurst, Serms.* ii. 81.

he writes the song and teaches it, etc.

a 1 Ki. viii. 9; comp. 2 Ki. xxii. 8; see 2 Chr. xxxiv. 14.

"This was not so much a provision for the safe custody of the vol., nor yet an attestation of its Divine authority, ... as a witness or protest against their breach of the covenant, of wh. the ark was a symbol, by idolatry."—*Spk. Comm. v.* 23. *J. Williams, Cha. of O. T.*, 148. The Jews assert that, in addition to this copy of the written law, Moses wrote twelve others, one of which he gave to ea. tribe. But the interpretation of the law he did not commit to writing, but gave it in charge to the elders of Israel, and Joshua, and the rest of Israel. Josephus testifies of his countrymen, that if asked concerning the laws of Moses, they could answer as readily as their names.

b Leisure Hour.

he gathers the elders together

As a traveller, having passed many dangers, rejoices greatly

had made for them; 2. Prophetic; 3. Promissory. II. Its peculiar use. 1. To justify God; 2. To humble the people; 3. To prepare them for His promised blessings.[c]

The advice of Elliot.—The Rev. John Elliot, styled "The Apostle of the Indians," was once asked by a pious woman, who was vexed with a wicked husband, and bad company frequently infesting her house on his account, what she should do? "Take," said he, "the Holy Bible into your hand when bad company come in, and that will soon drive them out of the house."

22—27. (23) **he .. charge,** on behalf of Jehovah, and in His exact words. *v.* 14. (26) **in .. ark,** or *by the side,* prob. in a little chest *beside* the ark of the cov. Only the tables of stone were *in* the ark.[a] (27) **rebellion,** = rebelliousness. **stiff neck,** Ex. xxxii. 9; not easily moved to that which is good; strongly self-willed.

Homiletic hints.—An aged saint teaching the people to sing (*v.* 22).—I. He composed the song. II. He taught it to the people. *Moses' charge to his successor* (*v.* 23.)—I. A word of exhortation, "Be strong," etc. II. A word of encouragement. "thou shalt bring," etc. III. A word of promise, "I will," etc. *An ancient amanuensis in the discharge of duty* (*vv.* 24—26).—I. Persevering in his work till it was finished. II. Caring for its preservation when it was done. III. Contemplating the high purpose his work would serve. *A painful consideration of the effect of the removal of restraint* (*v.* 27).—I. Under the highest restraints—a living Moses—the people were rebellious. II. With the removal of that restraint the rebellious spirit of the people would still more manifest itself. Apply this as a general principle.

A premier in a new character.—There is an interesting and, I believe, authentic story told in connection with a visit Dr. Guthrie once paid to the Duke of Argyll at Inverary Castle, by special invitation. A large and brilliant assemblage of guests, including Mr. Gladstone, were staying at the castle, and before they retired for the night, Dr. Guthrie was asked by the duke to conduct "family worship." "With great pleasure will I conduct it," said the Doctor; "but in the castle of Argyll we must observe the good old Presbyterian form, and begin by singing a psalm." It was agreed that a Scotch psalm should be sung to a Scotch tune; but the difficulty was to find a "precentor," that is, a gentleman or lady who would raise "the tune" and lead the singing. After a number of ladies and gentlemen had been appealed to, and declared themselves unfit for the duty, Mr. Gladstone stepped forward saying, "I'll raise the tune, Dr. Guthrie;" and well did he perform his task. We all know what a fine voice the Premier has, but it is not so well known that he is a good singer. This modern scene in Inverary Castle would make as good a subject for a picture as many a scene of greater historic importance.[b]

28—30. (28) **gather .. elders,** *etc.*, a special congreg. to hear the song with which Mos.' public addresses were to close. (29) **I know .. corrupt,** he knew partly thro' his past experience of them, partly through his gift of prophecy. In every way of counsel and warning he seeks to fence them round.

A vision of the future.—I. What Moses foresaw, *v.* 29. II.

What Moses, foreseeing this, did. 1. He did not abandon the case in despair; 2. He was the more zealous in the utterance of warning; 3. His repeated warnings left the people without excuse.

The results of death.—Meditate often on the change in the condition which death affects. It is by a thin partition that we are here separated from what is inconceivably great and awful: for the spiritual and eternal world is near. At the moment of death this partition is broken; the dark veil that is between us and the other world is rent; and we are instantly amidst a new and amazing state of things, awake and conscious in the world of spirits. What a wonderful and important situation! The very thought is almost overwhelming. The spiritual world bursting in upon the soul and its faculties, in the vastness of its extent, the newness of its objects, the splendour, the glory, and the might of its inhabitants, and the importance of its demands on the stranger that has entered it, presents what is greatly filled with alarm. And do you not think that you shall then need support, and a kindly ministering hand to lead and guide you? You are not destitute. Be disciples of the mighty Saviour, who died as your Friend, but who lives for evermore; who has gone before to provide mansions, and prepare a place of rest and delight for His followers. Seek now to be faithful; and, amidst all that might appal you in that unknown land, He will bear you up. He will receive you to Himself; that where He is, there you may be also.[a]

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when he nears his own country or home; so may the Christian as he approaches the heavenly country.

Death is like a postman, who knocks alike at the door of rich and poor; and brings to this man wedding cards, and to his neighbour a funeral envelope; to one the pleasant news that his richly-laden vessel has arrived in port, and to another tidings of disaster and bankruptcy.

a Bp. Taylor.

CHAPTER THE THIRTY-SECOND.

the song of Moses

declaration of name and truth of God

1—4. (1) Mos. had previously appealed to heaven and earth; *see* De. iv. 26, xxx. 19, xxxi. 28, 29; comp. Ps. l. 4; Is. i. 2. (2) **my . . shall,** or let my doctrine drop. **as rain,**[a] softly falling, but with penetrating, quickening power. **dew,** wh. is very copious in Pales., partly supplying the want of rain in summer. **tender herb,** young, just sprouting, needing moisture. (3) **greatness,** comp. Ps. xxix. 1, 2, xcvi. 2—8; 1 Ch. xxix. 11. (4) **rock,** a strong fig. of stability and faithfulness; a safe foundation to rest on.[b]

The character of Jehovah.—I. Illustrate the representation here given of the Deity. 1. His personal majesty; 2. His providential government; 3. His moral perfections. II. Show how to make it a source of comfort to the soul. 1. Get a just and comprehensive view of the Divine perfections; 2. Get our own hearts suitably affected with them.[c]

Work to the end.—Mr. Cecil tells us than when Mr. Newton had passed eighty years of age, some of his friends feared he might continue his public ministrations too long. They not only observed his infirmities in the pulpit, but felt much on account of the decrease of his strength, and of his occasional depressions. On these things being mentioned to him, he replied that he had experienced nothing which in the least affected the principles he had felt and taught; that his depressions were the natural result of fourscore years; and that, at any age, we can only enjoy that comfort from our principles which God is pleased to send. "But," it was asked, "in the article of public preaching,

a Is. lv. 10, 11.
b Ps. xviii. 31, 46; Is. xxviii. 16.
v. 2. *R. L. Cotton, Serms.* 1.
v. 3. *Dr. Hunt,* vii. 1.
v. 4. *Dr. Wishart, Theol.* i. 318; *Dr. Whitby,* ii. 3; *Bp. Beveridge, Wks.* vii. 25; *Abp. Tillotson,* viii. 200 *G. Burder, Vil. Serms.* 6; *Dr. T. Dwight, Theol.* i. 154; *J. T. Smith, Hulsean Lect.* 107.
c C. Simeon, M.A. Our work is for souls, and the eye of Him who said, "Go, work in My vineyard," is upon us. It is worth doing well. "By their fruits

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ye shall know them;" no unfruitful branches grow upon the Tree of Life.

might it not be best to consider your work as done, and to stop before you evidently discover that you can speak no longer?" "I cannot stop," said he, raising his voice. "What! shall the old African blasphemer stop while he can speak?"

reminds the people of their folly

5, 6. (5) **they,** lit. *it*, meaning the "crooked and perverse generation." **corrupted themselves,** Ex. xxxii. 7—9. **their spot,**[a] marg. *blot*, or *blemish*. (6) **thy father,** comp. Is. lxiii. 16. **bought thee,** acquired thee for his own; with allusion to the deliv. fr. Egypt. **made thee,** as a nation.

Is not He thy Father?—Consider—I. That God sustains a Fatherly relation towards us. See Him as our Father in—1. The work of creation; 2. The redemptive plan; 3. The workings of Providence. II. That, as such, we owe Him peculiar duties. As our Father—1. We ought to be like Him; 2. We ought to obey Him; 3. We ought to love Him. III. That this relationship involves certain duties with regard to our fellow-men. They are of the same family as we. Then there should be—1. Family union; 2. Family correspondence; 3. Family love.[b]

Heathen marks.—There may be here an allusion to the marks which the worshippers of particular idols had on different parts of their bodies, particularly on their foreheads. The different sects of idolaters in the East are distinguished by their sectarian marks—the stigma of their respective idols. These sectarian marks, particularly on their foreheads, amount to nearly one hundred among the Hindoos, and especially among the two sects, the worshippers of Seeva and Vishnoo. In many places they are renewed daily; for they account it irreligious to perform any sacred rite to their god without his mark on their forehead. The marks are generally horizontal and perpendicular lines, crescents, circles, leaves, eyes, etc., in red, black, white, and yellow. The Hindoos every morning perform their ablutions in the sacred lakes, and offer a sacrifice under the solemn grove. After having gone through their religious ceremonies, they are sealed by the officiating Brahmin with the mark either of Vishnoo or Seeva, the followers of whom respectively form the two great sects among the Hindoos. The mark is impressed on the forehead with a composition of sandal-wood, dust, and oil, or the ashes of cow-dung and turmeric. This is a holy ceremony, which has been adopted in all ages by the Eastern nations, however differing in religious profession.[c]

Israel is the Lord's portion

7—9. (8) **set the bounds,**[a] set apart beforehand; planned that Pales. should be the abode of His peculiar people. **according . . number,** *i.e.* proportionate to the wants of their population. (9) **Lord's portion,**[b] Ex. xv. 16, xix. 4, 5.

God's people His portion.—God values his people—I. As bought by so costly a price. II. As regenerated by His grace on earth. III. As hereafter to be glorified in heaven.[c]—*The Lord's portion His people.*—How are they His? 1. By His own sovereign choice. He chose them, and set His love upon them. II. By purchase. About His title to them there can be no dispute. With Christ's precious blood they are bought. III. By conquest. What a battle He had in us before we would be won![d]

A singular custom.—At Munich there prevails a singular custom. Every child found begging in the streets is arrested and carried to a charitable establishment. The moment he enters

a "Refers to the marks wh. idolaters inscribe on their foreheads or their arms, with paint or other substances, in various colours and forms, straight, oval, or circular, according to the favourite idol of their worship."—*Jamieson.*

b W. H. Lister, B.A.

vv. 4—6. *J. Glass, Wks.* iii. 215.

v. 5. *Dr. Gell, Essay*, 743; *F. Webb, Serms.* ii. 121.

v. 6. *Bp. S. Ward, Serms.* 401; *Dr. Grant, Serms.* i. 171; *J. Venn, Serms.* iii. 19.

c Forbes's Orient. Mem.

a Ac. xv. 18, xvii. 26; Pr. xvi. 33.

b Am. iii. 2; Ps. cxxxv. 4; De. vii. 6; Tit. ii. 14.

c J. Fawcett, M.A.

d C. H. Spurgeon.

v. 7. *W. Cooper, Disc.* ii. 199.

the hospital, and before he is cleaned and gets the new clothes intended for him, his portrait is taken in his ragged dress, and precisely as he was found begging. When his education is finished in the hospital, this portrait is given to him, and he promises by an oath to keep it all his life, in order that he may be reminded of the wretched condition from which he had been rescued, and of the gratitude he owes to the institution which saved him from misery, and gave him the means by which he was enabled to avoid it in future.

10—14. (10) Allusion is here made to God's dealing with the nation during its wanderings in desert of Sinai. Is. is represented as a man ready to perish in a desert, found, fed, and guided safely to his home. **in the waste,** the howling of a wilderness, in wh. were wild beasts. (11) **as an eagle,**[a] this bird is noted for the care and attachment of its female for her young. (13) **high places,**[b] the table-lands of Gilead, wh. had given them foretaste of fertility of Canaan. (14) **Bashan,** was famous for its cattle.[c] **fat . . wheat,** this portion was regarded as very delicate, so offered in sacrifice;[d] fig. is taken fr. it to express the finest and most nutritious wheat.

Unity of Providence.—The text forcibly presents to us the unity of Providence. This unity—I. Is not always perceived in this life. The reasons for this are to be found in—1. The nature and extent of man's present capabilities; 2. The variety of the circumstances of Providence; 3. The apparently trivial nature of some events in our life. II. Finds an analogy in man's own general procedure. III. Will be perceived in a future period. A twofold unity in Providence; in the text it is one eagle and one design. In Providence one God and one purpose. This purpose is—1. The perfection of humanity and restoration to Divine image; 2. The promotion of God's glory.[e]—*God's parental care.*—The words of the text remind us—I. How the Lord "stirreth up our nest" by sending us discomforts and afflictions. II. Of God's love and tender solicitude for His people. Note the image employed; an eagle "fluttering over her young," watching and encouraging them to fly. III. That God has given us all instruction by example. Jesus Christ was God manifested in the flesh for an example to us. IV. Of the speedy and sufficient help that God gives His people in the hour of need or difficulty. V. That the Lord is our only help.[f]—*The people of God.*—I. What is the state in which God finds His servants? 1. The people of God were by nature at a great distance from Him; 2. In a destitute condition; 3. In a state of danger. II. In what manner the Lord acts towards His people amid their wretchedness and dangers. 1. He afflicts; 2. He guides; 3. He preserves them, constantly, patiently, and with delight.[g]

Parent eagles.—We have here a very animated and beautiful allusion to the eagle, and her method of exciting her eaglets to attempt their first flight, in that sublime and highly mystic composition, called "Moses' song," in which Jehovah's care of His people, and methods of instructing them how to aim at, and attain high and heavenly objects, are compared to her proceedings upon that occasion. The Hebrew law-giver is speaking of their leaving their eyry. Sir Humphrey Davy had an opportunity of witnessing the proceedings of an eagle after they had left it. He thus describes them:—"I once saw a very interesting sight

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v. 8. *W. R. Freemantle, Bloomsb. Lect.* viii. 1.

v. 9. *S. Lavington, Serms.* i. 194; *Dr. Hawker, Wks.* iv. 207.

Israel's original state and after blessedness

a Ex. xix. 4; Is. lxiii. 9.

b "Gave Is. command of those positions which would carry with them dominion over the whole land."—*Spk. Com.*

c Ps. xxii. 12; Eze. xxxix. 18.

d Ex. xxix. 13.

e C. Gowand, M.A.

f J. Tagg, M.A.

g C. Bradley.

v. 13. *H. Melville, Lect.* 20.

"What an instructive lesson to Christian parents does this history read! How powerfully does it excite them to teach their children betimes to look toward heaven and the Sun of Righteousness, and to elevate their thoughts thither more and more on the wings of faith and love; themselves all the while going before them, and encouraging them by their own example!" —*Kirby.*

"As anciently God fed His servant Elias, sometimes by an angel, sometimes by a woman, sometimes, too, by ravens, so doth He make all persons in the Bible, whether good or bad, or indifferent, supply

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His servants with that instruction which is the aliment of virtue and of souls; and makes them and their examples contribute to the verification of that passage of St. Paul, wherein he saith that all things co-operate for good to them that love God."—*Robert Boyle.*
h Salmonia.

Israel's pride and ingratitude

a De. xxxiii. 5, 26; Is. xliv. 2.

b Le. xvii. 7.

c A. Thomson, M.A.

v. 15. *W. Strong, Serms.* 513.

"Wealth is not acquired, as many persons suppose, by fortunate speculations and splendid enterprises, but by the daily practice of industry, frugality, and economy. He who relies upon these means will rarely be found destitute, and he who relies upon any other will generally become bankrupt."—*Wayland.*

"Wealth is to be used only as the instrument of action; not as the representative of civil honours and moral excellence."—*Porter.*

Crœsus, whose name is a synonyme for great wealth, was himself taken captive, stripped of all his treasures, and in old age was supported by the charity of Cyrus.

above one of the crags of Ben Nevis, as I was going, on the 20th of August, in the pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manœuvres of flight. They began by rising from the top of a mountain in the eye of the sun. It was about mid-day, and bright for this climate. They at first made small circles, and the young birds imitated them. They paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising towards the sun, and enlarging their circle of flight so as to make a gradually extending spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise, always rising, till they became mere points in the air, and the young ones were lost, and afterwards their parents, to our aching sight."[h]

15—18. (15) **Jeshurun,**[a] poetical name for Is., means *supremely happy*, or *dearly beloved.* Fig. of text is taken fr. a pampered, over-indulged animal. (16) **to jealousy,** taking a fig. fr. matrimonial relationships. (17) **devils,**[b] destroyers, false gods usually conceived as malignant and destructive. **not to God,** better as in marg., *wh. were not God.*

The dangers of prosperity.—Consider—I. How men are affected by abundant prosperity, in their social capacity, and with respect to their general worldly interests. History is full of instances to show how national character has deteriorated as the wealth and power of a nation have increased. II. How our churches are affected by such prosperity. Note the various religious errors of the century: Antinomianism, etc. Note, also, the pride of enlightenment, which is the besetting temptation of the present day. III. How the injurious tendencies of long good fortune may be corrected. Let us—1. Constantly recollect with gratitude the Source and Giver of our prosperity; 2. Use our resources and advantages as God intends they should be used; 3. Not desire prosperity for itself.[c]

Rich for a moment.—The ship *Britannia*, which struck on the rocks off the coast of Brazil, had on board a large consignment of Spanish dollars. In the hope of saving some of them, a number of barrels were brought on deck, but the vessel was sinking so fast that the only hope for life was in taking at once to the boats. The last boat was about to push off, when a midshipman rushed back to see if any one was still on board. To his surprise there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was now heaping up about him. "What are you doing?" shouted the youth. "Escape for your life! Don't you know the ship is fast going to pieces?" "The ship may," said the man. "I have lived a poor wretch all my life, and I am determined to die rich." His remonstrances were answered only by another flourish of the hatchet; and he was left to his fate. In a few minutes the ship was engulfed in the waves. We count such a sailor a madman; but he has too many imitators. Many men seem determined to die rich at all hazards. Least of all risks do they count the chance of losing the soul in the struggle. And yet the only riches we can hug to our bosom with joy in our dying hour are the riches of grace, through

faith in our only Saviour, Jesus Christ. Let us make these riches ours before the dark hour comes.

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19—22. (19) **abhorred,** marg., despised. **provoking,**[a] Ex. xxiii. 21. In order to be understood by man God speaks as if He were a man. We must carefully remove the *evil* element fr. anger, despising, provoking, etc., when these are applied to God. (20) **froward,**[b] perverse, wayward; used frequently in Bk. of Prov. **no faith,**[c] that faith which includes *dependence.* (21) **not a people,** so esteemed by Is. as not sharing their religious privileges. Fulfilled in jealousy of Is. at calling of Gentiles. (22) **lowest hell,**[d] Heb. *sheol*, the grave; fig. for the utmost misery.

The Jews moved to jealousy by the Gentiles.—I. The import of this prophecy respecting the Jews. II. The use to be made of it by the Gentiles. 1. Adore the mysterious providence of God; 2. Be afraid of provoking God to jealousy against us; 3. We should be stirred up to concur with God in His gracious intentions towards the Jews.[e]

The power of example.—When native converts on the Island of Madagascar used to present themselves for baptism, it was often asked of them, "What first led you to think of becoming Christians? Was it a particular sermon or address, or the reading of God's Word?" The answer usually was, that the changed conduct of others who had become Christians was what first arrested their attention. "I knew this man to be a thief; that one was a drunkard; another was very cruel and unkind to his family. Now they are all changed. The thief is an honest man, the drunkard is sober and respectable, and the other is gentle and kind in his home. There must be something in a religion that can work such changes."[f]

the Divine anger and jealousy

a Ps. xcv. 8; He. iii. 8, 15.

b A. S. *framweard*, averse, perverse.

c He. iii. 19; Ro. xi. 20.

d A. S. *hell;* Ger. *hölle;* Icel. *hel*, death; Go. *halja*, goddess of death; O. Eng. *hele*, to conceal. Place of dead; lower regions; grave.

e *C. Simeon, M.A.* "We should look upon the merits and virtues of men, to emulate and excel them; not upon their blemishes and faults, to conform to them, or to rejoice over their possessors.

f *S. S. Times.*

23—25. (23) **spend . . arrows,** empty all in the quiver. Arrows of God are war, famine, pestilence; sometimes also evil beasts.[a] (24) **burning heat,** the fever of pestilence. **serpents . . dust,** Ge. iii. 14.

The arrows of the Almighty.—The Apollo Belvedere represents the god, in scorn discharging an arrow at one who thought to elude his vengeance. The arrows of God are—I. Numerous. II. Sharp. III. Well aimed. IV. Far-reaching. V. Swift. VI. Destructive. Learn:—1. The heart of the King's enemies is the object at which they are directed with inevitable aim, Ps. xlv. 5; 2. How sad when God's own people put themselves in their way. Consult Zech. ix. 14; Num. xxiv. 8; Ps. xviii. 14; Job vi. 4; Ps. xxxviii. 2, lviii. 7, lxxvii. 17, cxliv. 6; Hab. iii. 11; Deut. xxxii. 42.

The end of the wicked.—Their frail vessels, though built of the best materials, yet corrupted by the worm of sin, being conveyed by the ebb of time down the smooth river of life, are now hurried beyond the bar of death into the fiery and unfathomable sea of Divine wrath. In this most tempestuous ocean, tossed by the furious winds of Almighty indignation upon the raging billows of insupportable torment, they suffer a speedy and an eternal shipwreck. Dashed upon the rocks of ruin, or swallowed up in the gulf of despair, they are entirely lost; and not one broken piece of holiness or happiness remains, nor so much as a single plank of hope, upon which they may expect,

the arrow and the sword

a Le. xxvi. 22; Je. xv. 2, 3; Eze. v. 17.

A story is told of a stag, who, when pursued by the hunter, concealed himself among the branches of a thicket. He browsed off the foliage which concealed and protected him, when he was discovered by his pursuers and slain. So God's people are a screen to the wicked. How, then, should they be treated?

"In Scripture Divine punishments are compared to the sending forth of

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arrows. When an arrow is thrown by the hand of God there is no buckler, whatever may be the material of which it is made, or whatever the number or strength of the bosses upon it, that can resist it; it never misses the mark."—*S. Martin.*

b J. Benson.

consideration of the end

a Ezek. xx. 13, 14, xxxvi. 21.

b W. Winks.

c J. Foster.

vv. 26, 27. *Dr. Gordon, Christ Made Known*, ii. 205.

v. 29. *J. Fox, Time and the End of Time; Dr. Featley, Clavis Mystica*, 280; *Sir M. Hale, Wks.* ii. 1; *Abp. Wake, Serms.* i. 25; *Abp. Tillotson*, ix. 276; *Bp. Talbot*, 158; *Bp. Hoadly, Wks.* iii. 693; *Dr. Heylyn, Theo. Lect.* 281; *Dr. Paley, Serms.* 444; *S. Lavington, Serms.* i. 419; *Bp. Sandford*, ii. 307; *J. C. Hare, Serms.* i. 415; *J. Williams*, ii. 162.

It is said of Pius Quintus, that when dying he cried out in despair: "When I was in low condition, I had some hopes of salvation; but when I was advanced to be a cardinal, I greatly doubted it; but since I came to the popedom, I

though after millions of ages, to escape to some land of rest. But—

"The hopeless soul,
Bound to the bottom of the flaming pool,
Though loth, and ever loud blaspheming, owns
'Tis justly doomed to pour eternal groans;
To talk to fiery tempests, and implore
The raging flame to give its fury o'er;
To writhe, to toss, to pant beneath its load,
And bear the weight of an offended God."

And now they have no sleepy opiates to make them forget for one moment their misery; no amusement to divert their attention from their intolerable pain; and no consolation left to lighten, in any degree, the dreadful weight of their sufferings.[b]

26—29. (26) **corners,** distant parts; utterly disperse them. (27) **feared the wrath,** *etc.*, expected I should be provoked to wrath by the boastings of those who executed my judgments. Note the jealousy for honour of the Divine name.[a] **behave . . strangely,** misrepresenting the cause of Is. ruin. (29) **latter end,** sad consequences of continued disobedience.

Irreligion.—Irreligion is—I. Folly: "O that they were wise." II. Ignorance: "that they understood this." III. Thoughtlessness: "that they would consider their latter end."[b]—*The consideration of death.*—We will—I. Take account of the general insensibility of men to the grand fact that they are mortal. Note—1. How little effect the fact that whole races are dead since the beginning of time till now has upon us; 2. How seldom we are struck with the reflection that many things, and small things too, might cause our death; 3. How soon a recovery from danger sets aside the serious thought of death; 4. How schemes are formed for a long future time, without any thought of possible death. II. See what can be brought in explanation of this. 1. The insertion in the human mind, by the Creator, of a principle, counteractive in some degree to the influence of this prospect of death; 2. The fearful, radical depravity of our nature; 3. The perfect distinctness of life and death; 4. Even the certainty and universality of death; 5. Our utter inability to form any defined idea of the manner of existence after death; 6. A general presumption of having long to live; 7. The endeavours of men, by occupying their whole thoughts with other things, to prevent thought of their end. III. Briefly remonstrate [illegible] end our life is the mightiest event that awai[illegible] and it is that which we are living but to [illegible] thoughtless of it, then, will ultimate[illegible]

Considering the latter end.—A [illegible] had been disappointed in ma[illegible] tion to commit suicide; sh[illegible] the means. Just before [illegible] should close her earthly [illegible] poral for eternal woe, [illegible] Chapel. She complied [illegible] Griffin, of Portsea, w[illegible] De. xxxii. 29. At t[illegible] who were his aud[illegible] Mr. Griffin was led [illegible] might have reso[illegible] quick and dead.

"And dare Him to do his worst!"

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It need scarcely be added that this young woman could not fulfil her awful purpose at the chosen time and place. The week rolled on, and the next Sabbath she again repaired to Surrey Chapel, where a discourse by Mr. Griffin, from Nah. i. 3, "The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet," led her to see that God, in His providence, was always acting for the accomplishment of His purposes of love and grace. The result was, the deliverance of this young woman from an awful and ignominious death, and her conversion to God.

have no hope at all."

"When we think of death, a thousand sins, which we have trode as worms beneath our feet, rise up against us flaming serpents."—*Sir Walter Scott.*

30—33. (30) **shut them up,** from His help. (31) **their rock,** a sudden comparison of the confidence of Is. enemies with Is. confidence, *i.e.* idol-gods with Jehovah.[a] (32) **their vine,** here reference reverts to Is. **Sodom, Gomorrah,** are used throughout Sc. as emblems of utter depravity.[b] **grapes of gall,**[c] comp. De. xxix. 18. **dragons,** here for serpents, Ps. lviii. 4, cxl. 3. **asps,** kind of adder, Ro. iii. 13.

Their rock is not as our Rock.—As "our Rock," Christ is—I. A fountain: a fount of living waters, a fount from which we may drink and be refreshed, and in which we may wash and become clean. II. A shadow from the heat: "the shadow of a great rock in a weary land." III. A refuge: when we are pursued by Divine justice, in the Rock we find a sanctuary; there we are safe from the Law. IV. A fortress: besides hiding ourselves here, we are called upon to resist our enemies from it. V. A sure foundation, the *only* sure foundation. VI. An "offence" to His enemies.[d]

The apple of the Dead Sea.—We made a somewhat singular discovery when travelling among the mountains to the east of the Dead Sea, where the ruins of Ammon, Jerash, and Adjeloun, well repay the labour and fatigue encountered in visiting them. It was a remarkably hot and sultry day: we were scrambling up the mountain through a thick jungle of bushes and low trees, which rises above the east shore of the Dead Sea, when I saw before me a fine plum-tree, loaded with fresh-blooming plums. I cried out to my fellow-traveller, "Now, then, who will arrive first at the plum-tree?" and as he caught a glimpse of so refreshing an object, we both pressed our horses into a gallop, to see which would get the first plum from the branches. We both arrived at the same moment, and each snatching at a fine ripe plum, put it at once into our mouths; when, on biting it, instead of the cool, delicious, juicy fruit which we expected, our mouths were filled with a dry bitter dust, and we sat under the tree upon our horses, sputtering and hemming, and doing all we could to be relieved of the nauseous taste of this strange fruit. We then perceived, and to my great delight, that we had discovered the famous apple of the Dead Sea, the existence of which has been doubted and canvassed since the days of Strabo and Pliny, who first described it.[e]

God is our Rock

a Ex. xiv. 25 1 S. iv. 8, v. 7; 1 Ki. xx. 28.

b Is. i. 9, 10; Eze. xvi. 48, 49.

c "This fruit, wh. the Arabs call 'Lot's Sea Orange,' is of a bright yel. colour, and grows in clusters of three or four. When mellow it is tempting in appearance, but on being struck, explodes like a puff ball, consisting of skin and fibre only."—*Jamieson.*

d *J. Mackay, B.D.*

"Lean not on earth; 't will pierce thee to the heart: a broken reed at best, but oft a spear: on its sharp point peace bleeds, and hope expires."—*Young.*

v. 31. *H. Melville, Serms.* 333.

e *Curzon's Tour.*

34—36. (34) **laid . . store,** intended to intimate that God would not be taken at unawares by the sin, or in the punishment of His people. (35) **belongeth vengeance,**[a] active vindication of His outraged authority. **shall slide,** or render, "*vengeance is mine at the time their foot slideth.*" (36) **repent . . for,** or *concerning.* Not changing His mind, but changing His ways to pity

vengeance belongs to God

a Ps. xciv. 1; Ro. xii. 19; He. x. 30.

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b M. Henry. Ps. xc. 13.
c 2 Ki. xiv. 26.
d C. Simeon, M.A.
v 35. J. Edwards, Wks. ii. 7.
"On him that takes revenge, revenge shall be taken, and by a real evil he shall dearly pay for the goods that are but airy and fantastical; it is like a rolling stone, which, when a man hath forced up a hill, will return to him with a greater violence, and break those bones whose sinews gave it motion."—Bp. Taylor.
e Norris.

God is eternal

a Ju. x. 14; Is. xlvii. 12, 13; Je. ii. 28.
b Is. xlv. 23; Je. xx. 5; He. vi. 17, 18.
"A merchant that keeps a book of debit and credit writes both what is owing him and what he oweth himself, and then casteth up the whole. But God doth not so: His mercy is triumphant over His justice; and therefore He wipes out what we owe Him, and writes down that only which He owes us by promise."—Spencer.
c Spencer.

promise of mercy

a "Fr. the King to the slave of the enemy."—Bp. Patrick.

v. 43. Dr. Gordon, Christ Made Known, ii. 218.

and help them.[b] **none,** *etc.*,[c] proverbial expression, similar to "bond and free."

Our extremity is God's opportunity.—Consider—I. To what a state God's people may be reduced—1. By temporal afflictions; 2. By spiritual trouble. II. The seasonable interpositions which they may hope for. III. The reason why God permits such crises previous to the bestowment of His promised blessings. 1. For the making of us more sensible of our dependence upon Him; 2. For the magnifying the more His own glorious perfections; 3. For the rendering of His mercies more influential on our minds.[d]

Revenge.—To do another man a diskindness, merely because he has done me one, serves to no good purpose and to many evil ones: for it contributes nothing to the reparation of the first injury (it being impossible that the act of any wrong should be rescinded, though the permanent effect may); but, instead of making up the breach of my happiness, it increases the objects of my pity, by bringing a new misery into the world more than was before; and occasions fresh returns of malice, one begetting another, like the encirclings of disturbed water; till the evil becomes fruitful and multiplies into a long succession, a genealogy of mischief.[e]

37—40. (38) **let . . up,**[a] *i.e.* the time will surely come when their offered help would be proved. (40) Obs. how vigorously the sole claim of Jehovah is here set forth. There is none equal to Him to speak for Him. He sweareth by Himself.[b]

The great Supreme.—Let us notice—I. The views here given of the Divine character. 1. God's existence and supremacy; 2. His sovereign and uncontrollable agency; 3. His unending duration; 4. His avenging justice. II. The effects which the contemplation of those views should produce. 1. Adoration; 2. Trust; 3. Fear; 4. Earnest seeking after God.

The patience of God.—Suppose a man should come into a curious artificer's shop, and there, with one blow, dash in pieces such a piece of art that had cost many years' study and pains in the contriving thereof, how could he bear with it, how would he take on to see the workmanship of his hands so rashly, so wilfully destroyed! He could not but take it ill, and be much troubled thereat. Thus it is, that, as soon as God had set up and perfected the frame of the world, sin gave a subtle shake to all: it unpinned the frame, and had like to have pulled all in pieces again; nay, had it not been for the promise of Christ, all this goodly frame had been reduced to its primitive nothing again. Man, by his sin, had pulled down all about his ears; but God in mercy keeps it up: man, by sin, provokes God; but God in mercy passeth by all affronts whatsoever. Oh the wonderful mercy! oh the omnipotent patience, of God![c]

41—43. (42) **drunk with blood,** strong fig. to indicate vast number of slain. **beginning of revenges,** or, *fr. the chief of the princes of the enemy.*[a] (43) Conclusion of song, with general appeal. Judgment is God's strange work, mercy is His delight.

My glittering sword (*v.* 41).—The text suggests—I. A reluctance in the execution of judgment (Neh. ix. 17). II. A deliberate preparation for the punishment of the ungodly. III. A complete vengeance upon the wicked proportionate to the previous reluc-

tance and deliberation.—*The prosperity of God's people a reasonable ground for national joy* (*v.* 43).—I. Because that prosperity implies obedience to law and order. II. Because it is accompanied by philanthropy, etc. III. Because it is a manifest proof of the blessing of God.

The only shelter.—Ah! you can lock, and bolt, and bar your door against the burglar or the thief; but who can find lock, or bolt, or bar that shall keep out malaria and atmospheric diseases, that make their way through every crack, and cranny, and crevice of our dwellings? If men only had to contend against their fellow-men, they might find relief; but since it is the mighty agencies of time and space, subtle, wonderful, and inexplicable, against which they have to contend, who can forge weapons with which to oppose these? It is not safe to live. Human life is in danger under the best conditions. There are no circumstances, except where a man sits under the shadow of the wings of the Almighty, in which there is safety.[b]

44—47. These *vv.* prob. added by the author of the supplement to Deut. (44) **Hoshea,**[a] the orig. name; altered by addition of prefix Je. (46) **set . . unto,** give serious heed, make matter of heart-effort. (47) **it . . life,**[b] not merely the prolonging of your life, but the basis of all those conditions and enjoyments wh. make life worth living.

Religion our life.—Consider, concerning religion, that—I. It is not a vain thing. This it would be very easy to show, for its truth is confirmed by the testimony of all Scripture, and of all Christian experience. But the very terms of the negative imply a strong affirmation. II. It is our life. It is essential to—1. Our peace of mind; 2. Our support under the trials of life; 3. Our fitness for the eternal world.

Moravian missions in the West Indies.—The origin of the missions of this devoted class of Christians, in the West Indies, was equally illustrative of the power of God to bless the feeblest efforts of his people. Some of the brethren who accompanied Count Zinzendorf to the coronation of Christian VI. in Denmark, in 1731, became acquainted with a negro named Anthony, from the West Indies, who was then in the employ of a Danish nobleman, and who frequently conversed with the brethren from Herrnhut, and especially with the elder David Nitschmann. He told them that he had often sat on the sea-shore of the island of St. Thomas, and prayed for a revelation from heaven; and that, by the providence of God, he had been brought to Copenhagen, where he had embraced Christianity. He drew an affecting picture of the condition of the negroes, both temporal and spiritual, among whom was his own sister, who was also very desirous of Christian instruction; and he assured the brethren that if a mission were established there was good reason to expect success. Such was the influence of this statement, that brother Leonard Dober became stimulated with an ardent desire to go to St. Thomas, so that he could not sleep in the night for it. At first he thought these desires could not be accomplished, and that they were therefore useless; but when he arose one morning he was much impressed with the passage, Deut. xxxii. 47. He was still more encouraged on finding that one of his intimate friends, whom he had thought of asking to be his companion, had also felt a strong wish to go to the same place, had expressed a desire that he might

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"A heathen could say, when a bird (scared by a hawk) flew into his bosom for refuge, 'I will not kill thee, nor betray thee to thine enemy, seeing thou fliest to me for sanctuary.' Much less will God either slay or give up the soul that takes sanctuary in His name."—*Gurnall.*

b H. W. Beecher.

and end of the song and words of Moses

a Nu. xiii. 16.

b Ro. x. 5; Le. xviii. 5; Pr. iii. 2, 22, iv. 22.

vv. 45, 46. *Bp. Sherlock, Wks.* iii. 438.

v. 46. *J. Alliene, Re.* 29.

vv. 46, 47. *Abp. Secker, Serms.* ix. 1.

v. 47. *Abr. Rees, Serm.* iii. 255; *T. Scott, Wks.* iv. 5; *E. Cooper,* vii. 19.

The light of religion is not that of the moon—light without heat; but neither is its warmth that of the stone—warmth without light. Religion is the sun, the warmth of which indeed swells, and stirs, and actuates the life of nature, but who at the same time beholds all the growth of life with a master eye, makes all objects glorious on which he looks, and by that glory visible to all others.

"As flowers never put on their best clothes for Sunday, but

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wear their spotless raiment and exhale their odour every day. so should Christian life, free fr. stain, ever give forth the fragrance of the love of God."—*Rev. H. W. Beecher.*

Moses commanded to ascend Mt. Nebo

a Nu. xxi. 10, 11, 20.

vv. 48—50. *H. Melvill*, ii. 159.

v. 51. *Wks.* iv. 267.

There is but one thing a man can carry with him through the darkness of death. A hope of heaven through the atoning blood of Jesus, is that priceless treasure of which the grave cannot rob the soul, for it is not of the earth, earthy, but a heavenly inheritance.

be his associate, and had only, by some scruple, been prevented from naming it to him. These two brethren, after fervent prayer, resolved, for the love they bore to the souls of the poor negroes, to go to St. Thomas, and, if there were no other way of accomplishing their design, to sell themselves for slaves, that they might have an opportunity of instructing them in the way of salvation. The names of these two heroes, who deserve to be held in everlasting remembrance, were Leonard Dober and David Nitschmann. They embarked in August, 1732.

48—52. (48) **selfsame day,** on wh. his public life-work was done by giving of this song. (49) **Abarim,**[a] mountains on E. of Jordan, *Pisgah* was probably a ridge of these mountains, of wh. Nebo was a prominent point or spur. (50) **Aaron . . died . . Hor,** Nu. xx. 25, 28, xxxiii. 38. (51) **trespassed,** Nu. xx. 12, 13, xxvii. 14.

A solemn summons.—I. From One who will then be obeyed even by those who have been most rebellious. II. Concerning an event that awaits us all. III. When we hear the summons our destiny will be fixed for ever. IV. The uncertainty of the time should fill us with anxiety to be constantly prepared. V. May it find us, as it did Moses, serving the Lord.

Premonitions of death.—Fletcher the divine had a dream which shadowed out his impending dissolution; and, believing it to be the merciful warning of heaven, he sent for a sculptor, and ordered his tomb. "Begin your work forthwith," he said at parting: "there is no time to lose." And, unless the artist had obeyed the admonition, death would have proved the quicker workman of the two. Mozart wrote his Requiem under the conviction that the monument he was raising to his genius, would, by the power of association, prove a universal monument to his remains. When life was fleeting very fast, he called for the score, and, musing over it, said, "Did I not tell you truly, that it was for myself that I composed this death-chaunt?"

CHAPTER THE THIRTY-THIRD.

Moses blesses the tribes

a Ge. xxvii. 27—29, 39, 40, xlix. 1—27.

b 1 Sa. ix. 6; 1 K. xii. 22.

c Robinson.

d Ps. lxviii. 17.

e Ewald, Fürst.

On whole cap. see *Bp. Horsley; Bibl. Crit.* ii. 417-463.

"This last enemy strikes the body, as a robber forces open the door of a house, in order to reach the treasure that lies within. If the soul's life has

1—5. (1) **blessing,** comp. those of Isaac and Jacob.[a] **man of God,**[b] term for a prophet; applied to Mos. Josh. xiv. 16; Ps. xc., heading. (2) Fig. of *v.* taken from the sunrise. **Seir,** mountain land of Edom. **Paran,** "mounts. on S. border of desert towards the peninsula."[c] **ten thousand saints,**[d] lit. *from myriads of holiness;* some think term should be given as a proper name. *Meribah-Kadesh.*[e] (3) **people,** the 12 tribes. (5) **Jeshurun,** De. xxxii. 15.

The blessing of a dying man (*v.* 1).—I. It implies a spirit of forgiveness. II. It discloses a pious heart. III. It exhibits great hope towards God. IV. It teaches what should be the last earthward glance and word of all.

The death-bed of Richard Baxter.—"You come hither to learn to die; I am not the only person that must go this way. I can assure you that your whole life, be it ever so long, is little enough to prepare for death. Have a care of this vain, deceitful world, and the lusts of the flesh; be sure you choose God for your portion, heaven for your home, God's glory for your end, His Word for your rule, and then you need never fear but we shall meet with comfort.

God may justly condemn me for the best duty I ever did; and all my hopes are from the free mercy of God in Christ. I was but a pen in God's hand, and what praise is due to a pen?" When he was asked how he did, his answer was, "Almost well."

6—11. (6) **live,**[a] though deprived of right of primogeniture, keep place among tribes. **be few,** *lit.* a number, *i.e.* a small number. This really a warning; Reuben sunk to be a mere nomadic tribe. (7) **bring . . people,**[b] ref. to Jud. marching at head of tribes; his return was pledge of victory won. **sufficient,** to preserve his independence. (8) **Thummim, Urim,** Ex. xxviii. 30. Its possess. the crowning glory of the priestly tribe. **thy holy one,** Levi, as head of tribe. **Massah,** Ex. xvii. 1—7. **Meribah,** Nu. xx. 1—13. (9) Illus. by Ex. xxxii. 26—28. (11) **loins,** regarded as seat of strength; like head, seat of mind; and heart of affection.

The blessing bestowed on the tribe of Levi (*vv.* 8, 9).—I. The commendation of Levi. 1. The act for which they were commended was truly laudable; 2. Nor is it by any means unconnected with *our* duty as Christians. II. Their reward. Two kinds. 1. Official honour; 2. Personal benefit. Apply in way of—(1) Caution; (2) Direction.[c]

Qualification for the ministry.—St. Francis, founder of the order of Franciscans, hesitated long between the contemplative and the active religious life. He and his disciples were men quite unlearned. He wished to persuade others to follow, like himself, the way of salvation; but he knew not how to set about it. He consulted his brethren what he should do. "God," said he, "has given me the gift of prayers, but not the gift of words; yet as the Son of man, when He was upon earth, not only redeemed men by His blood, but instructed them by His words, ought we not to follow His Divine example?" And, in his great humility, he requested not only of his brethren, but also of Clara and her sisterhood, that they would pray for him that a sign might be given what he should do. The answer was to all the same, "Go preach the Gospel to every creature." And when he preached such eloquence was given to him from above that none could resist his words, and the most learned theologians remained silent and astonished in his presence.[d]

12—17. (12) **between his shoulders,** on his sides or borders:[a] fig. fr. man carrying his son.[b] (13) **deep . . beneath,** the stores of water whence flow springs. (15) **mountains,** the sheltered sides of wh. were covered with vine, olive, fig, etc. (16) **dwelt . . bush,** there manifested as the God who sanctifies by trouble. (17) **unicorn,**[c] the wild bull; ox is frequent emblem of strength and glory. Some think ref. is to Ephraim as the firstling of Joseph's family.[d]

The safety of the beloved of the Lord.—Of Benjamin three things are here said, which will beautifully apply to all God's people. I. He was the special object of the Divine affection: "beloved of the Lord." God especially loves His spiritual children with a love of—1. Approbation; 2. Manifestation: He gives them love-tokens, and pays them love-visits; 3. Distinction. II. He was to dwell near to the Lord: "by Him." All God's people are near to Him—1. By grace; 2. In providence; 3. In reference to His ordinances; 4. With regard to the prevailing impressions of the mind. III.

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been hid with Christ in God before that last assault, the spoiler will be disappointed of his prey."—*Arnot.*

Reuben, Judah, Levi

a Ge. xvii. 18.

b Je. xxx. 3; 1 Ch. v. 2; He. vii. 14; Re. xxii. 16; Ps. cxlvi. 5.

v. 8. *J. Mede, Wks.* i. 264; *J. Gill, Serm.* i. 138.

c C. Simeon, M.A.

"There is no such preaching as the experience which a man gives who has just realised the sinfulness of his soul. I often hear myself outpreached by some new convert who can hardly put words together. Some say experimental preaching is shallow. Shallow! it is deep as the soul of God."—*Beecher.*

d Mrs. Jameson.

Benjamin, Joseph

a Jos. xviii. 11—16.

b De. i. 31.

c Nu. xxiii. 22, xxiv. 8.

d Spk. Comm.

v. 12. *Serm.* by *G. Whitefield.*

v. 16. *Serms.* by *J. Ward, Dr. Grosvenor,* and *J. Hill.*

e Dr. Burns.

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"Ajax seemed devout towards God so long as nothing was required of him contrary to his affections; but when he was commanded to spare Ulysses,—'In other things I will obey thee, but not in this thing,' said he. So it is with the religion of many at the present day."—*Cawdray.*

It makes a great diff. whether character developes in peace or strife. A child who becomes a believer in a pious Christian family, grows up very unlike one whose faith leads him into opposition to his parents, and exposes him to contest and censure.

He was to abide in perfect security; God's chosen dwell in safety from—1. The curses of the Divine law; 2. The powers of darkness; 3. The perils of life; 4. The terrors of death and the Judgment day.[c]

Influence of lunar rays on vegetation.—Of the precious things thrust forth by the moon, may be noticed the night-blowing flowers of all countries, the delicious scent of which is most agreeable. It has been remarked that, on account of the fragrance of these and other flowers, which in the clear moonlight and dewy nights fill the air for miles with their perfume, it is most delightful to pass through the woods of North America at a late hour; and the same may be said of night travelling in tropical countries. Of the many plants which bloom under the influence of the moon may be mentioned one more particularly, a creeping plant of great beauty and fragrance, well known in the East under the name of "the moon creeper." Its large, convolvulus-shaped flowers are of a yellowish white, and its leaves of a dark green hue. Under the sun's warm and powerful rays, these flowers are faded, drooping, and entirely closed, but in the moonlight they expand their petals, and flourish in the greatest luxuriance, elegance, and perfection, covering the lattices with a sheet of white blossoms, and filling the air with their grateful odour. The moonlight flowers appear to be mostly of a white or palish colour, and their scent, though sweet and very powerful, seems wanting in the freshness which characterises those of the day. So rapid is the growth of plants in the clear moonlight nights, when the dew is plentifully deposited, that one shoot of the moon flower creeper was found to have grown two inches in a single night. The moon is known to exercise an influence on all vegetation, and especially so from the new to the full moon. In olden time seeds were put in the ground at the wane of the moon, that they, according to an old rhyme, might with the planet "rest and rise."

Zebulun, Issachar, Gad, Dan

a Jos. xix. 10, 11, 17, 22; 1 Ch. xii. 32, 33.

b "Both tribes should traffic with the Phœnicians in gold and silver, pearl and coral, esp. in *murex*, the shell fish that yielded the famous Tyrian dye, and in glass, wh. was manufactured from the sand of the river Relus, in their immediate neighbourhood."—*Jamieson.*

vv. 18, 19. *Job Orton, Wks.* i. 76.

v. 19. *J. Flavel, Wks.* v. 406, and

18—22. (18) **going out,** *i.e.* to thy commerce and fishing. Zeb. dwelt on sea-shore.[a] **in thy tents,** Issa. a home-keeping, agricul. people. (19) **mountains,** Ex. xv. 17. **seas . . sand,** both of water and shore.[b] (20) **blessed be he,** *i.e.* God. **arm . . crown,** or, *arm yea the crown;* indic. their warlike char. (21) **law-giver,** or leader; ref. is to their lead. in war. **with the heads,** *etc.*, though settled early, and on E. of Jordan, God joined in invasion of Can. (22) **Bashan,** district E. of Jordan.

The abundance of the sea.—May relate—I. To maritime greatness. II. To commercial prosperity. III. To skill in fishing.—*Treasures hid in the sand.*—Uses of the sand. I. Gold often mixed with it. II. Useful in manufactures—glass, etc. III. A natural defence against the encroachments of the ocean. IV. A suggestive figure of the countless souls of the faithful.

The distressed emigrants.—In the seventeenth century, some pious people resolved to leave their native land, and remove to America, which at that period was no better than a wilderness. Among other hardships they there endured, they were sometimes in such straits for bread, that the very crumbs of their former tables would have been dainties to them. Necessity drove the women and children to the sea-side to look for a ship which they expected to bring them provisions, but no ship for many weeks appeared; however, they saw in the sand vast quantities of shell-

fish, since called clams, a sort of muscle. Hunger impelled them to taste, and at length they fed almost wholly on them: and, to their own astonishment, were as cheerful and healthy as they had been in England with plenty of the best provisions. A worthy man, one day after they had all dined on clams, without bread, returned God thanks, for causing them to "suck of the abundance of the seas, and of the treasures hid in the sand"—a passage till then unobserved by the company, but which ever after endeared the writings of Moses to them.

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Robinson's Vill. Disc. iii.

The strongest is never strong enough to be always strong, unless he transforms force into right, and obedience into duty.

23—25. (23) **west and south,** intended as fig., not geograp. description, "the sea and the sunny district." See their location.[a] (24) **dip . . oil,** suggesting fruitfulness of olive. It may refer to olive oil being pressed out with the foot. (25) **iron and brass,** either such metals found in thy soil, or "thou shalt be strong and bright as iron and brass."[b]

Naphtali, Asher

a Jos. xix. 32—34.

b M. Henry.

Strength according to the days.—I. It is not the design of these words to suppress forelooking and foreplanning in secular things. II. Nor are they designed to teach men that God will maintain a providence of miracles in their behalf. III. They teach us that we cannot know beforehand what help will spring up from our circumstances. IV. They also teach us that anxiety for the future is labour lost. Apply the subject to those who—1. Follow conscience against their interests; 2. Wish to reform from evil habits, but fear they will not be able to hold out; 3. Look wistfully on a Christian life, but doubt if they would be able to maintain it; 4. Are exceedingly troubled in regard to expected events; 5. Are troubled about relative afflictions; 6. Are troubled about their own death.[c]

v. 25. *H. Melvill, Serms.* ii. 250; *G. W. Lewis,* ii. 1; *R. W. Dibden,* 14.

Spiritual strength.—"As a man is, so is his strength;" and as his strength is, so is his joy and pleasure. The sun is said to go forth "as a strong man, rejoicing to run his race." When a man goes in the fulness of his strength upon any enterprise, how do his blood and spirits triumph beforehand! no motion of hand or foot is without a sensible delight. The strength of a man's spirit is unspeakably more than that of the outward man; its faculties and powers more refined and raised; and hence are rational or intellectual exercises and operations much more delightful than corporal ones can be.[d]

"The whole system of bodies, the firmament, the stars, the earth, the kingdoms of it, are not fit to be opposed in value to the lowest mind or spirit; because spirit is endued with the knowledge and apprehension of all this, whereas body is utterly stupid and insensible."—*Pascal.*

c H. W. Beecher.

d J. Howe.

26—29. (26) **God of Jeshurun,**[a] better, *thy God, O Jesh.* **rideth . . heaven,** alluding to pillar of cloud and fire. (28) **fountain,** thy flowing forth, fig. of their posterity. (29) **liars,** better, *cringe before thee.* **tread . . places,** gain complete dominion over them.

the God of Jeshurun

a Ex. xv. 11; Ps. lxxxvi. 8, lxviii. 4, 33, 34, civ. 3; Na. i. 3; Ps. xviii. 9, 10.

God our home.—The word "refuge" (*v.* 27) may be translated "mansion," or "abiding-place," which gives the thought that God is our abode, our home. There is a great sweetness in this metaphor, for very dear to our hearts is our home. I. It is at home that we feel safe; we shut the world out, and dwell in quiet security. So with God "we fear no evil." II. At home, we take our rest. So our hearts find rest in God. III. At home, also, we let our hearts loose: we are not afraid of being misunderstood. So may we freely commune with God. IV. Home is the place of our truest and purest happiness. It is in God that our hearts find their deepest delight. V. It is for home that we work and labour. So must we work for God.[b]

vv. 26—29. *Dr. Gordon, Christ as Made Known,* ii. 231.

v. 29. *J. Stennett, Wks.* i. 259; *Dr. Lucas, Serms.* ii. 215; and *Serms.* by *S. Bolde, Dr. Stanhope, and Dr. Goddard.*

b C. H. Spurgeon. When one asked Alexander how he could sleep so

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soundly and securely in the midst of danger, he told him that Parmenio watched. He might well sleep when Parmenio watched! Oh, how securely may they sleep over whom He watcheth that never slumbers nor sleeps!
A gentleman crossing a dreary moor came upon a cottage. When about to leave, he said to its occupant, "Are you not afraid to live in this lonely place?" "Oh, no!" said he: "for faith closes the door at night, and mercy opens it in the morning."
c *A. M. Douglas.*

The everlasting arms.—

Oh! weary heart, upon life's rugged mountains,
Where trembling feet but slowly find their way,
Searching for shady grot or cooling fountains,
Where quiet waters in the silence stray;
Fainting with care, bowed with life's weary trial,
Weak with the contest of temptation's night;
God is thy refuge, fear not His denial,
But trust thyself to His strong arm of might.

In silence underneath, and all about thee,
By restful hands a sure foundation laid;
No fear from clouds within or storms without thee,
His love a mighty refuge stands arrayed.
The Eternal God is thine in every hour;
Thou shalt His strength divine and glory see:
Be filled with grace above all human power,
Wherewith He sets His own beloved free.

Oh! then if on the highway thou shalt weary,
And find no grateful shade in which to rest—
The trees too far, the path so long and dreary—
Bethink thee how His children may be blest;
How all the day His tender love doth cover,
And makes each soul beside Him safely dwell,
Till earthly days and nights alike are over,
And hearts no more their weary wanderings tell.[c]

CHAPTER THE THIRTY-FOURTH.

Moses ascends Nebo, and views the promised land

a Nu. xxvii. 12.

b De. xi. 24.

c Ge. xxvi. 3, xxviii. 13.

See *Bp. Hall's Contemplation on the Death of Moses.* For description of view fr. Pisgah, see *Tristram, Lnd. of Israel*, 537—539; *Stanley, Sinai and Palestine*, 325.

"Though we believe that death will completely free the holy soul fr. its remaining pollutions — that it will exchange defective sanctification into per-

1—4. This ch. once formed an introduction to the Book of Joshua. It was manifestly written after the death of Mos. (1) **Nebo,**[a] De. xxxii. 49. **Pisgah,** the height. **all the land,** much of it could only be seen fr. this point as a distant mountain outline. (2) **utmost sea,**[b] the Mediter. beyond wh. no land could be descried. (3) **Zoar,** at the end of the Dead Sea, Ge. xix. 22. (4) **said,**[c] Ge. xii. 7, xiii. 15.

Pisgah, or a picture of life.—Introduction:—There are several ways in which we may usefully look at this interesting incident. We may use it to illustrate—(1) God's method of correcting sin by revealing to the sinner what he has lost by his sin, this is revealed to sinners now by the Bible and Providence; and by concealing from the sinner what he would turn to sin did he know it; Moses' body was hid from the Israelites, lest they should worship it. (2) The Church's prospects of posterity. (3) The last privileges of the good; here is a glorious vision in death; here also is Divine fellowship. But we intend using this incident for another, and, perhaps, a more practical purpose, as a picture of life. Here we have life ending in the midst of—I. Labour. If men die thus in the midst of labour, we infer that there should be—1. Cautiousness as to the work pursued; 2. Earnestness in the prosecution of their calling; 3. Attention to the moral influence of their labour, both on themselves and others. II. Earthly prospects. If men die thus, then human aspirations after—1. The earthly should be moderated; 2. The spiritual should be supreme. III. Physical strength: "his eye

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was not dim, nor his natural force abated." Consider how large a proportion of the human family die in this state.[d]

The view from Mount Pisgah.—"His eye was not dim," and so God called him up to a mountain top, and rolled away all the mists that might have covered that fair land; and there it all lay outspread. He saw its smiling green meadows at his feet, between which the Jordan swiftly flowed; and to the right his eye glanced along the valleys and woods, and bright waving corn-fields that stretched away into the dim distance, where rose the purple, snow-crowned hills of Lebanon. To his left he saw the mountains swelling, like mighty billows of the sea, all struck into stillness; and perhaps as he looked upon them some angel voice whispered in his ear, "There will stand Jerusalem, the city of peace; there shall be the temple where for ages and ages Jehovah shall be worshipped; and see yonder, among the hills, on that little speck in the landscape, a Cross shall one day stand, and the Son of God shall die to save the world." Across the beautiful land he might, perhaps, catch some dim sight of the blue Mediterranean, or at least have discerned where the white mist hung above its waters.[e]

5—8. (5) **word . . Lord,** lit. *at the mouth of the Lord*, wh. the Rabbins explain "by a kiss of the Lord."[a] Clearly ref. is to his not dying of disease, but by special appointment of God, and in fulfil. of His threat. (6) **he . . him,**[b] *i.e.* God; or better trans. *he was buried.* **Beth-peor,** De. iii. 29, iv. 46. (8) **thirty days,**[c] seven days the usual time of mourning, extended for great or official persons.

Thoughts on the death of Moses.—I. The best must die: "the servant of the Lord." II. The best may die in the zenith of their greatness. III. The best may die when apparently indispensable. IV. The best may die where they little expect: "Moab." V. But all die when and where God decrees.[d]—*Thoughts suggested by Moses' death.*—I. The great Sovereign of the world can carry on His purposes without the help of man. II. That sin is exceedingly hateful in the sight of God, and that He will mark it with His displeasure even in His most beloved servants. III. That the afflicted servant of God is generally enabled to submit with resignation to the Divine chastisements. IV. That the death of the servants of God, with all the circumstances connected with it, is ordered by the Lord. V. The people of God may confidently expect from Him support and comfort in the hour of death.[e]

Did Moses go to heaven when he died?—An infant school teacher was one day speaking about the life of Moses. "Please, sir," said a little boy, "did Moses go to heaven when he died?" The teacher replied, "I do not think it says in the Bible that Moses went to heaven." "Oh, yes, it does," said another little fellow. "Where?" asked the teacher. "Do you not remember, sir," said the boy, "that when Jesus was on a mountain, Moses and Elias appeared to him from heaven? And you know, sir, that Moses could not come from heaven unless he had gone there."

9—12. (9) **laid . . on,**[a] in token of imparting his spirit to him. (10) **face . . face,**[b] expression for exceeding intimacy and familiarity. (11) **all . . wonders,**[c] miracles, plagues. **which . .**

fect purity, entangling temptations into complete freedom, suffering and affliction into health and joy, doubts and fears into perfect security, and oppressive weariness into everlasting rest—yet there is no magic in the wand of death which will convert an unholy soul into a holy one."—*Hannah More.*

d Dr. Thomas.

e Dr. Green.

death and burial of Moses

a Spk. Comm.

b Jos. i. 1, 2; Ju. 9.

c Nu. xx. 29; 2 S. iii. 35, 38.

d R. A. Griffin.

v. 5. R. P. Buddicom, Christian Exod. ii. 283.

e C. Bradley.

"He that dies in an earnest pursuit is like one that is wounded in hot blood; who, for the time, scarce feels the hurt: and therefore a mind fixed and bent upon somewhat that is good doth avert the dolors of death; but above all, believe it, the sweetest canticle is, 'Lord, now lettest thou thy servant depart in peace.'"—*Lord Bacon.*

Joshua succeeds Moses

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a Nu. xxvii. 18, 23.

b Nu. xii. 6—8; Ex. xxxiii. 11; De. v. 4.

c De. iv. 32—34.

d De. vii. 18, 19.

e Ne. ix. 6—10.

v. 10. *Dr. Gordon, Christ as Made Known*, ii. 244.

f *G. S. Bowes, M.A.* What we have to know here, is the Lord's will; and what we have to do here is, through grace, to *do* what we know; all besides Christ has done for us already.

"Let dissolution come when it will, it can do the Christian no harm; for it will be but a passage out of a prison into a palace; out of a sea of troubles into a haven of rest; out of a crowd of enemies to an innumerable company of true, loving and faithful friends; out of shame, reproach, and contempt, into exceeding great and eternal glory."—*Bunyan.*

"For aught we know, death never reaches higher than this earth of ours, and what is in a nearer vicinity to it; and that, therefore, there be vast and ample regions, incomparably beyond the range of our eye or thought, where now no death ever comes, after the detrusion of the first revolters from those bright regions." — *John Howe.*

him[d] Moses acted upon the highest authority. **to . . land,** to punish the oppressor and deliver the captive. (12) **that . . hand,** clothed with omnipotence. **all . . terror,** which filled the heart of Egypt. **which . . Israel,**[e] that Israel might fear no human foe, but learn to fear and trust the Lord Jehovah.

Thoughts suggested by the plagues of Egypt (*v.* 11).—They afford a striking exam. of Divine judgments. I. They were not sent without warning. II. They were gradually increased in severity. III. They were sent to rebuke idolatry. IV. In some of them the most contemptible instruments were employed. V. There was a distinction made betw. the Lord's people and the Egyptians. VI. They show how little judgment alone can soften the sinner's heart.[f]

The death of Moses.—

To his rest in the lonely hills,
  To his rest, where no man knows,
By the secret birth of the rills,
  And the secret death of the snows;

To the place of the silent rocks,
  Where no voice from the earth can come,
But the thunder leaps and shocks
  The heart of the nations dumb.

To the long and desolate stand
  On the brink of the ardent slope,
To the thought of the beautiful land,
  And the woe of unanswered hope.

To the moments that gather the years,
  Like clouds on the heaven afar;
To the tumult of terrible tears,
  To the flush and the triumph of war;

To the plagues of the darkness and dead,
  And the cry of a conquered king,
To the joy of the onward tread,
  And the beat of a cageless wing.

To the march of the pillar of cloud,
  And the rest of the pillar of fire—
To the song of the jubilant crowd,
  And the passionate praise of the lyre;

To the mountain, ascended alone,
  And the law in its thunder given,
And the glimpse of the feet of the throne,
  And the light of the shadow of heaven.

To memory beating her wings
  In the tremulous cage of the mind,
And a harp of a myriad strings,
  That is swept by the hand of the wind.

To a grave, where no marble above
  Can be voiceful of peril and praise;
Where no children can weep out their love,
  No widow recall the lost days.

To these—but his step is not weak,
  And he moves as one moves to a throne,
Alone with the past on the peak;
  With his grief and his glory alone.